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79

AṢṬĀÑGA SAMGRAHA OF VĀGBHAṬA

(Text, English Translation, Notes, Indeces etc.)

Vol. I.
(Sūtra sthāna)

Translated by
Prof. K. R. SRIKANTHA MURTHY
Principal (Retired)
Government College of Indian Medicine
Bangalore.

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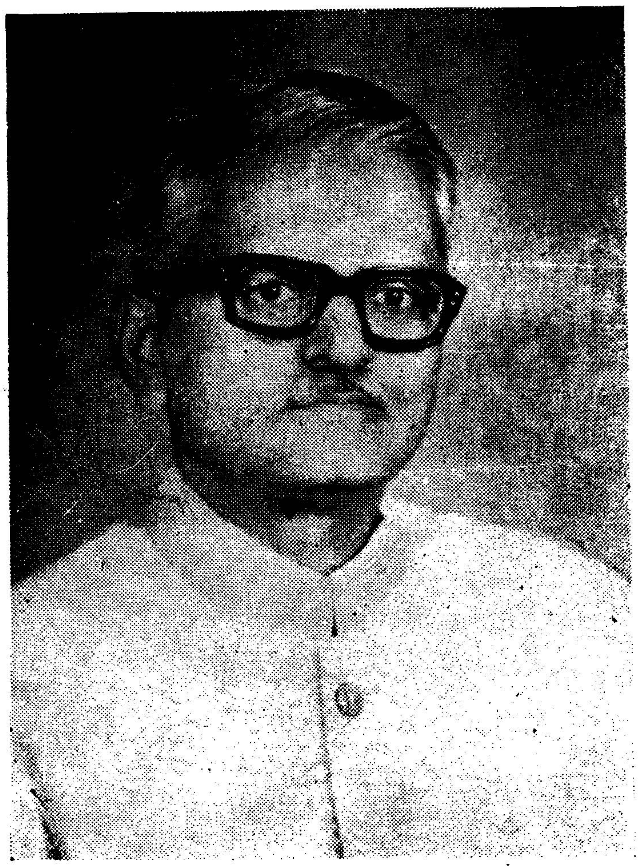
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Dedicated to

The

APOSTLE OF ĀYURVEDA



Prof . Priya Vrat Sharma
Former Director. Post - Graduate Institute
of Indian Medicine
Banaras Hindu University
VARANASI

CONTENTS

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Scheme of transliteration

अ = a	आ = ā	इ = i	ई = ī	उ = u
ऊ = ū	ऋ = ṛ	ए = e	ऐ = ai	ओ = o
	औ = au	अं = am	अः = ḥ	
क = ka	ख = kha	ग = ga	घ = gha	ङ = ṇa
च = ca	छ = cha	ज = ja	झ = jha	ञ = ña
ट = ṭa	ठ = ṭha	ड = ḍa	ढ = ḍha	ण = na
त = ta	थ = tha	द = da	ध = dha	न = na
प = pa	फ = pha	ब = ba	भ = bha	म = ma
य = ya	र = ra	ल = la	व = va	श = śa
ष = sa	स = sa	ह = ha	ळ = ḷa	क्ष = kṣa
		त्र = tra	ज्ञ = jña	

INTRODUCTION

This treatise—Aṣṭāñga samgraha—is an authoritative text on the science of medicine of ancient India. Its author Vāgbhata is counted as one of the "Bṛhat traya" the great three masters (of Āyurveda) the other two being, Caraka and Suśruta.

Nature and Contents

As its name itself suggests, it is a Samgraha - collection / compilation of information of the Aṣṭāñga - the eight branches of Āyurveda; in one text. The eight branches are;

1. Kāya cikitsā (inner medicine). 2. Bāla cikitsā (treatment of children / paediatrics). 3. Graha cikitsā (treatment of diseases caused by evil spirits (demonology). 4. Ūrdhvāñga cikitsā also known as Sālākya tañtra (treatment of diseases of eyes, ears, nose, throat, and head). 5. Salya cikitsā (surgery). 6. Damṣṭrā cikitsā also known as Viṣa cikitsā (toxicology). 7. Jarā cikitsā also known as Rasāyana cikitsa (geriatrics, rejuvination) and 8. Vṛṣa cikitsā also known as Vājīkaraṇa cikitsā (virilification therapy).

Earlier to the compiling of A. Samgraha, each of these branches had its own seperate books, written by sages but their study was difficult. Explaining the need for his book Vāgbhaṭa says "each one of the texts written by them (sages) by itself does not describe all the diseases; to study all the texts would require a whole life time; since many things are common to all the texts. Hence this text has been written by collecting only the essence from all; it is devoid of textual blemishes, confines only to the three pillars (of medical science) viz. hetu (knowledge of cause of diseases - aetiology), liñga (symptomatology), and auṣadha (therapeutics); it explains many hidden, doubtful and contradictory points; is composed so as to be suitable to the present age, with emphasis on Kāya cikitsā (inner medicine) since it is difficult for understanding and pervades all other branches; there is not a single syllable here which is not supported by the scriptures (worksof sages), change in the mode of composition is done for the sake of brevity only and nothing else."[1]

A. Samgraha is a voluminous text having 150 adhyāyas (chapters) divided into 6 sthānas (sections), each containing varying number of chapters as noted below—

1. A. Samgraha. Sū. 1/13-20.

1. Sūtra sthāna	40 chapters
2. Sārīra sthāna	12 chapters
3. Nidāna sthāna	16 chapters
4. Cikitsita sthāna	24 chapters
5. Kalpa sthāna	8 chapters
6. Uttara sthāna	50 chapters
	150

A. glimpse of the contents of each section will be relevant here.

1. **Sūtrasthāna** — The first section describes the basic doctrines, principles of health, prevention of diseases - diet articles - food habits - causes of diseases and methods of treatments.

2. **Śārirasthāna** — Deals with evolution and composition of the universe - human embryology - anatomy - physiology - physical and psychological temperaments- dreams - omens - fatal signs etc.

3. **Nidānasthāna** — Describes the causes, signs, symptoms, pathogenesis, prognosis etc of major diseases.

4. **Cikitsitasthāna** — Eloborates the methods of treatment, medicines, diet, care of the patient etc of all diseases pertaining to Kāya cikitsā (inner medicine).

5. **Kalpasthāna** — Deals with method of preparing purificatory recipes (emetics, purgative and enemata), administration of purificatory therapies, management of complications, principles of pharmacy, weights and measures etc.

6. **Uttarasthāna** — The last section has 50 chapters (one - third of the total of chapters) allotted to remaining seven branches as follows.

1. Bāla cikitsā (paediatrics)	5 chapters
2. Graha cikitsā (demonology)	5 ,,
3. Ūrdvāñga cikitsā	
a. Netra roga cikitsā (ophtholmology)	10 ,,
b. Karṇaroga cikitsā (otology)	2 ,,
c. Nāsāroga cikitsā (rhinology)	2 ,,
d. Mukha roga cikitsā (treatment of lips, teeth, gums, tongue, palate and throat)	2 ,,
e. Siro roga (treatment of head and scalp)	2 ,,
4. Śalya cikitsā (surgery)	11 ,,
5. Damṣtrā / viṣa cikitsā (toxicology)	9 ,,
6. Jarā / Rasāyana (rejuvination)	2 ,,
7. Vṛṣa / Vājīkaraṇa (virilification)	1 ,,
	50

The text is composed in both prose and verse, about 9250 together.[1] Some chapters have prose and poetry both, while some others have any one only. The language and stlye of compostion are archiac and tough. Scholars also opine that the standard of prose and poetry varies.

In view of it containing the essence of many ancient texts, this treatise was expected to earn the acceptance of the profession readily. But that did not happen so, since we find two more identical texts (probably recensions of this text itself) appearing subsequently. A scrutinising study of A. Samgraha reveals many blemishes such as repetition of same subject both in prose and verse, eloborate description of religious rites and ceremonies, unsequential placement of topics etc. have got into the text, contrary to the assertion of the author. This leads us to presume lack of adequate attention of the author at the time of compilation.

Author —

In one of the concluding verses of the text, the author furnishes his own whereabouts as follows— "there was a great physician by name Vāgbhaṭa, who was my grandfather, and I bear his name; from him was born Siṁhagupta and I am from him (Siṁhagupta) born in the land of the Siñdhu. Having acquired sound knowledge from Avalokita, the preceptor and even more from the wisdom of my father and after studying a large number of texts of medical science, this treatise has been written suitably classified (into branches, sections, chapters etc.)[2]

This statement makes it clear that Vāgbhaṭa, son of Siṁhagupta and grandson of Vāgbhaṭa is the author, that he belongs to the region of the river Siñdhu (Indus) and its tributories, that his grandfather and father were great scholars of Āyurveda. Mention of Avalokita - the chief god of Mahāyāna Buddhism as his preceptor is suggestive of the religion he belonged to.

Apart from these, he has not furnished any other information. Many references concerning him are available in the writings of later authors and all these havebeen studied critically. In spite of such intensive study for nearly a century by the present day scholars— both Indian and European - no satisfactory conclusions have been arrived at regarding the life and works of Vāgbhaṭa. Majority of the views are 'the most likely' only and liable for change. Thus Vāgbhaṭa continues to be problematic. The following are the important facets of the problem.

1. This is the number found in the edition of Vaidya Anant Damodar Athavale et. al; pune, 1980; the only available edition of the complete text. Prose passages long and short are numbered serially along with the verses. Since the numbering has not been done correctly the actual number may be a little more than the present.

2. A. Samgraha. Utt. 50/203-204

1. Name —

While A. Samgraha gives his name specifically as Vāgbhaṭa, later commentators, Jejjaṭa (7-8th cent) and Iṅdu (13-14th cent A.D.) have used the term 'Bāhaṭa' in place of Vāgbhaṭa.[1] This is the Prākṛit variant of the term Vāgbhaṭa and appears to have been popular in the society since it is seen in the commentary of Kauśika sūtra, Tibetan translation of Aṣṭāṅga hṛdaya, in many manuscripts of Āyurveda in south India and as Bābhaṭa in manuscripts of Bengal.[2] So we may agree that both these terms are used for indicating the same person.

Niścalakara (13th cent A.D.) in his Ratnaprabhā commentary calls Vāgbhaṭa as "Simhagupta tanaya Vāgbhaṭagupta".[3] This makes us to presume that his full name might be Vābhaṭagupta, similar to the name of his father Siṃhagupta.

Jejjaṭa calls Vāgbhata as Mahājahnupati Sri Bāhaṭa. (Bāhata, king of Mahājahnu)[4] Based on this, Niścalakara calls Vāgbhaṭa, a Rajaṛṣi - sage like king[5] D.C. Bhattacharya tries to identify Mahājahnu with Majhanda, a small town about fifty miles north of Hyderabad in Karachi district (Pakistan)[6] Hence the presumption that Vāgbhaṭa might have been a ruler of a small kingdom.

2. Preceptor —

Vāgbhaṭa names Avalokita as his preceptor. Avalokiteśvara is the chief divinity of Mahāyāna sect of Buddhism, he is a Bodhisatva (future Buddha) and is being worshipped since the days of emperor Asoka. Idols of this god begin to appear from the Gupta period (300-550 AD)[7]. If this god is taken as the preceptor, then it will be more a religious tradition and so only nominal.

If there were to have been a person in flesh and blood bearing the name Avalokita, then there should be some evidence at least. So far no such evidence for the existence of a scholar (Buddhist) of that name have come to light.

Meanwhile it is interesting to note that Niścalakara calls Vāgbhaṭa as Śaunaka śiṣya - pupil of Śaunaka.[8]. Even Jejjaṭa has mentioned "Śaunaka matam anuvadatā Vāgbhaṭena - Vagbhata approving/substantiating the opinion of Śaunaka[9]. We do not know much about this Śaunaka and his work. This is for investigation further.

---

1. Jejjaṭa - Nirañtarapada Vyākhyā on Caraka Samhita - colophon at the ends of chapters. Iṅdu - śasilekhā vyākhyā on Aṣṭāṅgasamgraha. su. 1/1.
2. P. V. Sharma - Vāgbhaṭa Vivecana-p- 303-304.
3. Niscalakara- Ratnaprabhā commentary in Cakradatta-1-149. edited by P. V. sharma.
4. Jejjaṭa - Nirañtarapada vyākhyā on Caraka samhita - colophon. chi, 4/11
5. Niscalakara - Ratnaprabha. 1/91.
6. D. C. Bhattacharya - Date and works of Vāgbhaṭa the physician - A.B.O.R.I ? XXXVIII. 1947.
7. P.V. Sharma- Āyurveda- ka- Vaijñanik Itihāsa. p. 179. Ibid- Vāgbhata vivecana- p. 160.
8. Niścalakara- Ratnaprabhā. I/65-68.
9. Jejjata- Nirañtarapada vyākhyā.ci.3/197.

Vāgbhaṭa also states that he learnt much from his father Simhagupta. Simhagupta should have been a scholar and also a reputed physician can be guessed by the honorific title 'Vaidyapati', king of physicians - attached to his name in colophon (of some manuscripts) at the end of every chapter of Astang hṛdyaya[1]. Śoḍhala (12-13th cnt) in his book refers to a medicinal formula compounded by Simhagupta[2].

So we may assume that the grandfather and father of Vāgbhaṭa being great physicians, the reputation of their family must have spread to distant places like Kashmir etc, so as to attract students to study under Vāgbhaṭa.

Son and grandson —

Cikitsākalikā, a small book of 400 verses written by Tīsaṭa is available. The colophon at the end of this book mentions Tīsaṭa as the son of Vāgbhaṭa[3]. Based on this, some scholars consider Tīsaṭa as the son of Vāgbhaṭa But the following difficulties hinder us to accept it so. In the invocatory verse the author mentions the names of many eminent authorities but not of Vāgbhaṭa. Has quoted from the works of Vāgbhaṭa but does not specify his name.

Cañdraṭa, son of Tīsaṭa has written a commentary on his father's work.. Even he has not mentioned the name of Vāgbhaṭa in it.

Had they been the son and gradson of Vāgbhaṭa they would certainly have named such a celebrity with great pride and eulogised their family. Based on internal and external evidences, present day scholars have assigned Tīsaṭa and Cañdrata to 10th and 11th cent A.D. respectively (three centuries later to Vāgbhaṭa)[4].

Hence it is improbable that Tīsaṭa and Cañdraṭa were the son and grandson of Vāgbhaṭa.

Disciples —

Jejjaṭa in the colophon of his commentary on Caraka saṃhita styles himself as Bāhaṭasiṣya - disciple of Bāhaṭa (Vāgbhaṭa)[5].

Nīlamegha (9th cent AD) in his book Tañtrayukti vicāra offers obeisance to Vāgbhaṭa and says Iñdu and Jejjaṭa are his disciples[6]. This verse in course of time became popular and created the belief that both Jejjaṭa and Iñdu are pupils of Vāgbhaṭa.

---

1. इति श्री वैद्यपतिसिंहगुप्तसूनु श्रीमत् वाग्भट्ट विरचिते अष्टाङ्गहृदयसंहितायां।
2. नाम्ना खदिरवटिका कथितेयं सिंहगुप्तेन।
   Sodhala - gadanigraha - part I. pp. 232.
3. वाग्भट्ट सूनुना तीसटदेवेन विरचितं (चिकित्साकलिका)
4. P.V. Sharma- Āyurveda-ka- vaijnanik itihas- p. 289.
5. इति बाहटशिष्यजज्जटस्यकृतौ निरन्तरपद् व्याख्यायां.......... ।
   quoted by P.V. Sharma- Vāgbhata vivecana. p. 377
6. Introductory verse- Tantrayukti Vicara- Ed. E. Muthuswamy Govt. of Kerala Publication. 1976.

P.V. Sharma doubts this very much. Regarding Jejjaṭa his objections are (a). Jejjaṭa calls his teacher by his name without any reverential epithets which is contrary to the custom prevailent then. (b) Jejjaṭa can only be placed in 9th cent, two centuries later than Vagbhaṭa. With regards to Iñdu his objection is again the date, Iñdu can only beplaced in 13th cent A.D. and not earlier[1].

On this point, I wish to state that we can not disbelieve the statement made by Jejjaṭa himself who was a scholar of great merit, who worte erudite commentaries on the works of Caraka, Suśruta and also Vāgbhaṭa which are quoted by later commentators reverentially. Jejjaṭa belonged to Kashmir and might have travelled to the neraby Sindh to study under Vāgbhaṭa. There are divergent opinions regarding his date ranging from 6th to 9th cent A.D. Meulenbeld opines that" Jejjaṭa's date may be about 600 AD. (the age in which Vāgbhaṭa lived)[2]. So I think we will not be worng in accepting Jejjaṭa as a disciple of Vāgbhaṭa placing him as his junior contemporary.

As regards Iñdu, his own statement that there were some commentaries on A. samgraha earlier to him makes it imperative to assume a long gap of time. At least one generation of commentators must have preceded him. Iñdu can not be earlier than 13th cent., since he quotes from Medinikośa of 12th cent A.D.[3] A gap of five to six centuries betweem him and Vāgbhaṭa makes it impossible for us to accept his direct discipleship.

Religion —

The religion to which Vāgbhaṭa belonged is another topic of debate since plenty of references are found to both Hinduism and Buddhism in his work- the A. Samgraha. Taking advantage of this one set of modern Āyurveda scholars assert that he was a follower of Hinduism (puranic religion) while another set assert that he was a Buddhist. Some important points of both religions are furnished herein for the benefit of the interested.[4]

1. Hinduism (puranic) —

Mention of gods like Brahma, Dakṣa, Iñdra, Aśvins, Rudra, Viṣṇu, Vāyu, Soma, Sūrya, Durgā, Kātikeya, Vināyaka etc; worship of cow and brahmaṇās, conduct of yajna and offering gifts to gods, grahās, brahmaṇās etc, study of the Vedas; Chanting of hymns, observance of Atharvanic rites, pilgrimage to holy places etc; legends connected with origin of diseases - eg.; Daksa-yagna. rudrakopa-Virabhadra janana, for origin of fever; soma (moon) first suffering from pthisis; genesis of sura (wine) during Samudra mathana; creation of bālagrahās by Rudra to protect Skañda; spiders born from the sweat of Viśvāmitra by his wrath against Vasiṣtha; non-prohibiting of meat and wine, and many such.

1. P. V. Sharma- Vāgbhata vivecana. p. 345-348.
2. G. J. Muelenbeld- Mādhavanidāna and its chief commentery. p. 408
3. P.V. Sharma- Vāgbhaṭa Vivecana. p. 348.
4. Ibid- p.p. 153-165.

Buddhism (Mahāyāna)—

Obeisance to Buddha specifically at the beginning of the text, addressings such as Bhaiṣjyaguru, Vaiḍuryaprabharaja refer to Buddha only; mention of gods like Avolokita, Āryā Tāra, Praṇasabarī, Aparājita, Mānibhadra yakṣa etc.; prescribing the chanting of Dhāraṇis (protective hymns) like Māyūrī, mahā māyūrī and Bīja mañtrās (secret syllables) before administering medicine and also during treatments; mention of four Ārya satya, four kinds of death, worship of Bodhi tree; remembering Śāsta before sleep, adopting the madhyama mārga (middle path) in all activities etc; acceptance of the work of Vāgbhata (Aṣṭāñga hṛdaya especially) as a sacred text in Buddhist countries like Tibet and China.

From the above it becomes clear that Vāgbhaṭa has shown equal reverence to both religions. So we may say that Vāgbhaṭa was born in a Hindu brahmin family, educated in all Hindu scriptures and well acquinted in its precepts and practices. He adopted Buddhism in his later life and became versed in it also. Hence the harmonious blend of both religions in his works. It matters little, whether he was a Hindu or Buddhist, the contribution of each religion for Āyurveda is glorious. We have Ravigupta also a Buddhist. the author of Siddhasāra another great treatise on Āyurveda.

Works Vāgbhaṭa—

The main crux of the Vāgbhaṭa problem is the existence of the following six texts associated with him as their author. Lot of discussion has gone on to determine which of these are really from his pen and which are from that of others. It is necessary to know the salient features of all these before forming any opinion on the subject.

1. Aṣṭāñga samgraha—

Salient features of this text have already been described in the earlier pages. It is beyond any doubt that it is the work of Vāgbhaṭa, son of Simhagupta.

2. Aṣṭāñga hṛdaya samhita—

It is identical in most respects with A. samgraha and even owes its origin to it. The author himself says "by churning the great ocean of medical science, a great store of nector by name Aṣṭānga samgraha was obtained, from that store of nector has arisen this text seperately for the benefit of the less studious.[1]. By studying this the physician will be able to understand the samgraha and become a skillful and efficient physician[2].

Curiously enough, the name or any information about the author are not found anywhere in the body the text. But in some manuscripts, the colophon at the end of some sections reads as "thus ends Nidānasthāna in Aṣṭañga hṛdaya samhita composed by srimad Vāgbhaṭa son of Sri Vaidyapati Simhagupta[3]. Commentators

1. A. Hr. utt. 40/80
2. Ibid- 40/83
3. इति श्रीवैद्यपतिसिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां ---- ।

of Āyurveda texts have quoted verses of A. Samgraha as "from Vṛddha Vāgbhaṭa" and verses of A. hṛdaya as "from Vāgbhaṭa, svalpa Vāgbhaṭa or laghu Vāgbhaṭa", These suggest that the author of A. hṛdaya is also a person by name Vāgbhaṭa.

A. hṛdaya consists of 120 chapters in total, divided into 6 sections, each with varying numbers of chapters as noted below—

1. Sūtrasthāna	30 chapters	40 in A. samgraha
2. Sārīrasthāna	6	12
3. Nidānasthana	16	16
4. Cikitsitasthāna	22	24
5. Kalpasiddhisthāna	6	8
6. Uttarasthāna	40	50
	120	150

It is composed entirely in potery, the total number of verses being 7120 in the extant edition[1]. A large number of verses of A. samgraha are found incorporated without any change into this text. The language and style of composition are simple and easy, the verses composed in different meters aimed at brevity and beauty, suitable to be learnt 'by heart' and kept in memory for along time. It furnishes all informations found in A. samgraha in abridged manner,[2] avoiding description of religious rites and procedures. Methods of treatment and medicinal formula are in such a way as could be easily adopted by the practicing physician as a routine.

With these merits, this text gained greater popularity than A. Samgraha not only in India but also in neighbouring countries. It has the largest number of commentaries in Sanskrit than any other Ayurveda text[3]. It has been translated into Tibetan and Arabic languages long back.

3. Aṣṭāṅgavatāra—

Jejjaṭa in his commentary on Caraka samhita has mentioned a text by name Aṣṭāṅgavatāra[4]. Aruṇadatta in his commentary quotes a verse from that and says that it is the work of the author of A. hṛdaya[5]. Nothing more about this text is known.

4. Madhya Vāgbhaṭa / Madhyasamhita—

Niścalakara in his commentary on Cakradatta and Sivadāsasen in his commentary on A. hṛdaya have quoted many verses and some prose passages from another text which they have called as Madhya Vāgbhaṭa or Madhyasamhita - middle text

1. Harisastry paradkar- Niranayasagar, Bombay (edn).
2. For a glimpse of its contents refer- Introduction- Vol. I. english translation of A. hṛdaya- K.R. Srikantha Murthy- Krishnadas Ayurveda series. Varanasi.
3. P.V. Sharma- Vagbhata vivecana. p.361.
4. Jejjata- Nirantarapada vyakhya ci.1/4 quoted by P.V. Sharma in Vāgbhata vivecana p.375.
5. अयमेवतन्त्रकृत अष्टाङ्गावतारेऽध्यगीष्ट ---- I Aruṇadatta- sarvanga sundara vyakhya. A.Hr.ci.17/18-19.

of Vāgbhaṭa[1]. These verses resembles very much with those of both A. saṁgraha and A. hṛdaya but do not belong to either. This makes it imperative for us to accept the existence of this intermediary text written by Vāgbhaṭa.

Aṣṭāṅga Nighaṇṭu—

This is a small book of about 408 verses, being a lexicon of synonyms of drugs mentioned in the gaṇās (drug groups) in A. Samgraha as the author says in the beginning of the book. But the colophon at the end of one of the manuscripts reads as "thus ends Aṣṭāṅga nighaṇṭu of A. Hṛdaya saṁhita written by Bāhaṭācārya[2].

In one of the manuscripts, at its commencement there is a prayer to Lord Siva, in addition to the invocatory verse present in A. hṛdaya. The practice of preparing a nighaṇṭu (lexicon) of drugs in ancient times is confirmed by the existence of such a lexicon attached to Susruta samhita[3].

P.V. Sharma the editor of the book opines that it is the work of a person different from the author of A. hṛdaya and places him in 8th cent AD.[4]

Rasaratna samuccaya

This is a text dealing with Rasaśāstra (iatrochemistry) and treatment of diseases using mercurial and metallic compounds along with vegetable drugs. At the commencement of the text it is mentioned that Vāgbhaṭa, son of Siṁhagupta is the author[5]. But it stands in no comparison in the nature of the contents, composition and standard either with A. Saṁgraha or A. hṛdaya. Based on internal and external evidences it has been concluded that its author is a psudo-Vāgbhaṭa a person who has concealed his real name and passed on the book in the name of an earlier celebrity and this book can be assigned to 13th cent AD and not earlier[6]. So neither he nor his book is taken into consideration in the discussions concerning Vāgbhaṭa, author of A. Samgraha.

Identifying Vāgbhaṭa—

Having had a glimpse of the nature of all the texts, the identification of Vāgbhaṭa revolves chifly around the first two texts, viz A. saṁgraha and A. hṛdaya; and whether both are the works of one person or of different persons of the same name. There are two major views on this subject.

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1. P.V. Sharma- Cakradatta- Ratnaprabha- 1/238, 1/291. 3/5. Sivadasasen Tatvabodha vyakhya on A. Hrdaya-Uttarasthana.
2. श्रीमतबाहटाचार्यविरचितायामष्टाङ्ग हृदयसंहितायामष्टाङ्गनिघण्टुः समाप्तः । Colophon in Mss. no.3
   P.V. Sharma- Astanga nighantu of Acarya Bāhaṭa- the Kuppuswamy sastry Research Institute- Madras- 1973.
3. Hemaraj Sharma- Introduction to Kāśyapa Samhita.
4. P.V. Sharma- Astanga nighantu- introduction. p.XIX
5. सूनुनासिंहगुप्तस्य रसरत्न समुच्चयः- Rasaratna samuchaya chapter 1/8 ed. Ambikadatta sastry. Chowkhamba Amarabharati, Varanasi. 1988.
6. P.V. Sharma- Ayurveda- ka- Vaijnanik itihas. p.482.

1. Different author view—

According to this, Vāgbhaṭa son of Simhagupta and grandson of Vāgbhaṭa is the author of A. saṁgraha while the author of A. hṛdaya is a different person having the same name. The following points are the basis for this view.

1. Commentators such as Dalhaṇa, Vijayarakṣita, Srikaṅṭhadatta, Hemādri, Sivadasa sena etc have quoted verses of A. Saṁgraha by the name 'as from Vṛddha Vāgbhaṭa' and verses of A. hṛdaya by the name 'as from Laghu Vāgbhaṭa / Svalpa Vāgbhaṭa or (simply) Vāgbhaṭ' to show distinctness of two persons.
2. Many dissimilarities are seen between the two texts, such as nature and style of composition, scientific doctrines and practices, religious and social customs etc. All these go to prove different authorship only[1].
3. Both the texts being almost of the same size, no scholar would waste his time and energy to write more than one book on the same subject.

Modern votaries of this view are P. Cordier, J. Jolly, A.F.R. Hoernle, A.B. Keith, M. Winternitz, G.N. Mukhyopadhaya, P.K. Gode, P.V. Sharma and others. Hoernle designated the author of A. Saṁgraha as Vāgbhaṭa-I and the author of A. hṛdaya as Vāgbhaṭa-II.

In some recent writings Vṛddha Vāgbhaṭa is usually translated as Vāgbhaṭa the elder or senior Vāgbhaṭa, while Laghu/svalpa Vāgbhaṭa as younger or junior Vāgbhaṭa. P.V. Sharma opines that, the author A. hṛdaya might be a descendent of the same family, probably the grandson of Vāgbhaṭa son of Simhagupta, since the custom of naming the grandson in the name of the grandfather was in vogue in gupta period[2]. This is the reason for incorporation of verses of A. samgraha without any change into A. hrdaya.

II-Common author view—

This view postulates that Vāgbhaṭa, son of Simhagupta is the author of both texts A. samgraha and A. hṛdaya. The following points form the basis for this view—

1. Earlier commentators like Caṅdranaṅdana, Iṅdu, Aruṇadatta, Niścalakara, Bhaṭṭa Narahari etc have held this view.

2. Author's own statement at the end of A. hṛdaya that it is born out of A. samgraha and written seperately for the benefit of the less-studious.[3]

3. Non-mention of author's name in A. hṛdaya is intentional, since the author is sure that any body who reads it will certainly take it to be another work of the author of A. samgraha. Since his personal whereabouts are frunished in that, it is not necessary to repeat it again.

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1. P.V. Sharma- Vāgbhaṭa vivecana. p.77 to 89.293.
2. Ibid- Ayurveda- ka- Vaijñānik Itihās. p.187.
3. A. hṛdaya. utt.40/80.

4. Incorporation of verses without any change from one text to another also proves common authorship.

5. Simillarities between the two texts are greater than dissimilarities. Epitomisation of an earlier eloborate and difficult text is apparent in A. hṛdaya.

6. There are many instances in ancient times in India that the same author writing more than one book on the same subject, the first one usually big and tough, while the subsquent ones are smaller and easier.

Modern votaries of this view are T. Rudraparasava, Bhagawat siṃhaji, Gaṇanathsen, Haridatta sastry, N. S. Moos, Harisastry paradkar. Yadavaji trivikramji, D. C. Bhattacharya, Nandakishore sharma, Atrideva gupta, C. Vogel, G. J. Muelenbeld and others.

Assessment of views—

When both these views are assessed on their merits and demerits the difficulties met with in the 'different author view' appear to be more and some even unexplainable. I have listed hereunder some important points along with my own views on them.

1. Designating the author of A. samgraha as Vāgbhaṭa-I is not correct. Strictly speaking his grandfather should be called as Vāgbhaṭa-I whether he was an author or not.

2. Interpreting the terms Vṛddha and Laghu / svalpa as indicative of persons is wrong and translating it as elder / senior / earlier and younger / junior / later is improper. The commentators by using these words have indicated only texts and not persons. Whenever more than one recension of a text is available the original large one is indicated by the adjective Vṛddha and the subsequent small one as laghu / svalpa. Many instances of this practice are found in all fields of literrary acivity, as for example we have Vṛddha Āryabhaṭa and Aryabhata, Vṛddha Gārgya and Gārgya samhita etc. Even in the field of Āyurveda we have references to Vṛddha Suśruta besides Suśruta samhita, Vṛddha Ātreya besides Ātreya samhita; So Vṛddha Vāgbhaṭa should be understood as indicating A. samgraha the original large text of Vāgbhaṭa and Laghu svalpa or (simply) Vāgbhaṭa as indicating A. hṛdaya a subsequent recension of A. samgraha[1].

3. If the author of A. hṛdaya is considered as the grandson of the author of the A, samgraha, then we have to accept the existence of another Simhagupta (the second) also. So far no reference indicating such an event have come to light.

4. No scholar capable of writing a book will copy the verses verbatim from a book of another author even though he might be descendent of the same family;

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1. European scholars hold the opposite view. "It stands to reason that in these instances the attribute 'Vṛddha' signifies not a senior writer or an older work as opposed to junior writer or younger work but rather the author of an enlarged recension as against that of a shorter original or such books themselves"- C. Vogel- Introduction (p.-6) to A. hṛdaya (Tibetan version) English translation.

in such a case he would certainly announce his family reputation at least with great pride. Since there is no such mention in A. hṛdaya it is impossible to think of any person other than Vāgbhaṭa as its author. A study of the two texts indicate that much gap of time cannot be envisaged between them. This fact also prevents the assumption of a second or third generation of author for A. hṛdaya.

5. Difference on some major and minor points of scientific doctrines, practices, social customs etc. seen between the two texts can be understood to have occured not due to different authors but due to the following reasons—

(a) lack of attention - at the time of preparing A. samgraha the author devoted all his attention to collection of material from large number of texts and compiling these and so could not have paid much heed to evaluate these. Since most of the materials belong to other texts, these should not be taken as the opinions of Vāgbhaṭa the compiler, but as of the authours of different texts even though they are not named specifically.

(b) Changes in the social, religious, and political conditions taking place quickly after the disappearance of the Gupta empire had its effect on all literary works including medical science.

6. After completing the collection of materials and compling of A. samgraha, Vāgbhaṭa must have noticed many inaccuracies and blemishes in it and felt the need to set these right. Thus were born two more recensions (revised editions) of it. These are,

1. Madhya Vāgbhata / Madhya samhita (middle or intermediary text)—

Mentioned and quoted by Niścalakara and Śivadasasen. I presume its real name given by the author is Aṣṭāñgāvatāra. This seems to be the first recension. From quotations furnished by Niścalakara, it is found to consist of both prose and poetry. Though it is hazardous to express any views on a text which has not become available, yet we may presume that there will be differences between the original text and this revised text in matters such as quantum of prose and poetry, nature of language and style of composition etc.

2. A. hṛdaya—

Is the second recension. This has surpassed both the original and the first recesion in popularity because of its total avoidance of prose, containing simple and easy verses, compact but comprehensive description of religious rites and ceremonies, description of doctrines and practices, emphasis on practical points of therapy etc, all these testify the great attention the author has paid in preparing this edition. The views and opinions found in this can be relied upon as the personal opinions of Vāgbhṭa

Order of sequence of the texts—

This is another subject of controversy between Indian and European scholars. European scholars led by Hilgenberg and Kirfel hold the view that A. hṛdaya is

the first original text which was enlarged subsequently to form A. samgraha (hence known as Vṛddha Vāgbhaṭa). They opine that many verses of A. hṛdaya can be seen converted to prose in A. samgraha; this process of prosification may have gone on for a considerable period of time, probably done by more than one person; an intermediary text also emerging in this process.[1]

This view is not acceptable to Indian scholars who affirm that A. samgraha is the first. This is confirmed by the author's own statement at the end of A. hṛdaya, that it is born out of A. samgraha.[2] The trend of thought among the scholars of ancient India was that the standard of scholarship is declining slowly with the lapse of centuries and future people will not be able to study and understand the difficult ancient texts. Accordingly large and difficult texts which were either in terse aphorisms or hard prose became converted into small comprehensive texts, containing simple and easily understandable poetry. A. samgraha, a difficult text was converted into a simple and easily understandable text A. hṛdaya; an intermediary text Madhya Vāgbhṭa or Aṣṭaṅgāvatāra also appearing in between.

After careful consideration of all the points described so far I also adopt the "common author view" - and state that Vāgbhaṭa, son of Simhagupta is the author of both A. samgraha and A. hṛdaya, and even of Aṣṭāṅgāvatāra or Madhya Vagbhaṭa samhita. Further that Madhya - Vāgbhaṭa and A. hṛdaya are the first and second recensions of A. samgraha, the original text.

Date of Vāgbhaṭa—

Modern scholars in their attempt to determine the date of Vāgbhaṭa have gathered plenty of evidences both- internal and external. Taking one or more as the basis, a good number of dates varying widely ranging from 2nd cent B. C. to 12th cent A.D. have been suggested.[3] But so far no conclusions have been reached.

Among the many evidences, the following are considered as most important.

1. Scrutinising study of political, social, religous, literary and such other conditions depicted in A. samgraha suggest that the text should be assigned to post- Gupta (later Gupta) period of Indian history ranging between 500- 650 AD.[4]

2. Itsing, the chinese pilgrim who was in India during 675 to 686 AD states in his travel record that "these eight parts (branches of medicine) formerly existed in eight books but lately a man epitomised them and made them into one bundle"[5] This has been accepted by most of the present day scholars as referring to Vāgbhaṭa and his book. So they opine that he must be placed at least a century earlier.

1. C. Vogel- Vāgbhaṭa's A. hṛdaya- Tibetan version- English translation. Introduction- p.5.
2. A. hṛdaya. utt.40/80.
3. P.V. Sharma- Vāgbhaṭa vivecana, p.
4. Ibid- Vagabhata vicecana which is an extensive and intenseive study of A. samgraha in all these aspects, replete with references and opinions. In addition it also presents details about the life and works of Vagbhata; a well documented book indispensable for the study of Vagbhata.
5. Itsing- A record of Buddhist practices in India. Translated by Takakusu. p.128.

3. There are many points of similarty between A. samgraha of Vāgbhaṭa and Bṛhat samhita of Varāhamihira; both express similar views on some common topic, some medicinal formulae (aphrodisiac recipes) are common to both.[1] Varāhamihira flourished during 505-587 AD. and probably was a contemporary of Vāgbhaṭa.

4. Ravigupta author of Siddhasāra is assigned a period later than Vāgbhaṭa. His date is now fixed as 650 AD. [2]

5. Mādhavakara (8th cent AD) in his book Rugviniscaya has quoted many verses from A hṛdaya.

6. A medical sanskrit work called "rgud bzi" in Tibetan which resembles an A. hṛdaya of Vāgbhaṭa closely, has been translated into Tibetan during 755-797 AD.[3]

7. A hṛdaya has been translated into arabic under the title" "Astankar" during the reign of Kalalif Harun- al- Rashid. 773-808 AD.[4]

8. Ali- b- sahl- Rabban- a; Tabari a persian physician in his book of "Firdaus-al- hikma" (850 AD) names 'Astanghrdy' (a great book of) medicine of India)[5] This speaks about the popularity and antiquity of the book.

Taking into considerabion all relieable evidences, most of the modern scholars of Āyurveda place Vāgbhaṭa in the 7th cent AD (about 650 AD) which I am also inclined to adopt.

Commentaries of A. samgraha—

At present only one commentary on A. samgraha written by Iñdu is available. But from the statement of Iñdu it becomes clear that there were some commentaries earlier to his and those were not good.[6] Unfortunately none of such commentaries have survived and even the names of the commentators also are not known[7].

Iñdu has written commentaries on both A. samgraha and A. hṛdaya in the common name Śaśilekhā (called as Iñdumatī by Niscalakara) It can be presumed from his own statement that commentary on A. samgraha was written first and that on A. hṛdaya next[8].

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1. P.V. Sharma- Vagbhata vivecana- p.227-235.
2. R.E. Emmerick- introduction Ravigupta's Siddhasara.
3. C. Vogel- Introduction p.16 E.N.- Translation of A. hrdaya- Tibetan version.
4. P.V. Sharma- Ayurveda- ka- vaijnanik itihas. p.193
5. G.J. Muelenbeld- Mādhava nidana and its chief commentary. p.425.
6. दुर्व्याख्या विषसुप्तस्य बाहटस्यास्मदुक्तय: ।
   सन्तु संवित्तिदायिन्य: सदागमपरिष्कृता: ॥
   A. S. Sasilekha vyākhyā - introductory verse
7. Four manuscripts of commentaries on A. samgraha are now listed
   (1) of Hariscandra. (2) of Indu. (3) Tatparya dipika of Brahmasuri (4) Tatparyadipika of Brahmanadabhishak.
   New catalogue catalogorum of vol.1.p.460. Ed.V. Raghavan.
8. --- सपूर्वरुपा: कफपित्तमेहा: इति यदा हृदयग्रन्थे व्याख्यायते तत्रैव चोदयिष्याम: ।
   Iñduvyakhya on A.S.Ni.1/8

Iñdu has not furnished any information about himself in his commentary on A. samgraha. In his commentary on A. hṛdaya he offers obeisance to Vāgiswari at the commencement and to Girijesa, Vināyaka and Skañda at many places.[1] This makes us to presume that he belonged to a Hindu brahmin family devoted to worship of Siva and his retinue. In his commentary he has used synonyms of plants such terms being known only in Kashmir. So it is generally agreed that he belongs to Kashmir.

The traditional belief that Iñdu was a disciple of Vāgbhaṭa is not supported by definite evidences, has been made clear earlier. There is some difficulty regarding his identification. We have one more person by the same name who is the author of a nighaṇṭu (lexicon of drugs etc.). Some shcolars opine that both of them are one and the same while some others consider them as different. There is yet another view that Iñdu, the commentator is the same as Iñdukara, father of Mādhavakara (author of Mādhavanidāna)[2].

Lexicographer Iñdu, is quoted by Kśīrasvami (11th cent AD) in his commentary on Amarakośa. So the date of this lexicographer should be 10th cent AD. Iñdukara father of Mādhvakara should belong to 7th or 8th cent, since Mādhavakara flourished in 8th cent AD.[3]

Commentator Iñdu himself quotes Medinikosa, a work of 12th cent and he is quoted by Niscalakara (13th cent) and Hemadri (13-14 cent). So this person can be assigned to 13th cent AD or even later; I have traced a quototation of Rājanighaṇṭu in Śaśilekha vyākhya.[4] which had somehow escaped the notice of scholars earlier. This is found in the edition of T. Rudraparasava and also of A.D. Athavale. If this is taken into consideration the date of Iñdu has to be pushed forward to 15th cent AD.

Śaśilekha commentary on A. samgraha is quite eloborate and erudite. It explains the text and so is of great help to understand it clearly. It furnishes alternate names of plants (synonyms) and names popular in different provicences, especially of kashmir. This is of help for their recognition.

Iñdu commentary on A. hṛdaya also possesses the same name 'Saśilekha' and is available in a single manuscript.[5] Nothing much can be said about it till it is published.

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1. From unpublished mss. of A. hṛdaya commentary quoted by P.V. Sharma in Vagbhata vivecana- p.397.
2. P.K. Gode- Chronological limits for the commentary of Indu on A. sangraha- A.B.O.R.I. Vo.XXV.1944.
3. P.V. Sharma- Ayurveda- ka- vaijninik Itihas. p.234.
   Ibid- Vāgbhaṭa vivecana- p.344-48.
4. A. Samgraha- uttarasthana 43/56- sasilekha vyakhya- runs as
   भिण्डा भिण्डितको भिण्डी भिण्डीकीक्षेत्रसंभव: ॥ इति राजनिघण्टौ
   (Rajanighaṇṭu- caturtha varga)
5. Mss. No. 39. B. 19. Dev. 657. Catalogue of Sanskrit manuscripts. part II. Adyar library. Madras.

Importance of Vāgbhaṭa—

Vāgbhaṭa shines as a bright luminary in the firmament of Āyurveda of the 7th cent AD. Descendent of a family of reputed physicians he strived hard to preserve and propogate the knowledge of medicine. But for his hard work of collecting the essence of knoweldge of all the eight branches of Āyurveda from a large number of ancient texts and preparing comprehensive books, we would have lost much of the knowledge of many branches.

Thus a great compiler, the first one known so far, he set the trend for preparing such books and he was followed by many authors later. He was an embodiment of medical knowledge of ancient India, standing at the threshold of medieval India and passing on the ancient knowledge to the next generation.

Vāgbhaṭa is rightly counted as one of the Bṛhat- traya- the Great three (masters) of Āyurveda, namely, Caraka, Suśruta and Vāgbhaṭa. Similarly under the name "Brhat trayī" the Great three Texts". Caraka samhita, Susruta samhita and Aṣṭāmga hṛdaya samhita are being counted. Strictly speaking Aṣṭāmga samgraha should be counted in this list instead of Aṣṭāṅgahṛdaya. Aṣṭāṅgasamgraha is great in age (written earlier), great in size, great in scope (subjects, details) and standard (high, equal to those of Caraka and Susruta). Hence its inclusion will be more justified than of Aṣṭāṅga hṛdaya.

Editions and translations of A. samgraha—

Its first edition was published by Ganesh Tarte of Bombay in 1888. T. Rudraparasava, published the complete text together with the commentary of Iṅdu from Trichur, Kerala, during 1913 to 1924. Next, Ramacandra sastry Kinjawadekar of Poona published some portions of the text with Iṅdu's commentary. All these are not procurable now. In 1980 Anant Damodar Athavale of Pune has published the full text together with Iṅdu's commentary. This is the only one available now. It contains many mistakes of grammer, spelling, punctuation, order of placement, numbering etc, There is thus an urgent need to bring out an ideal edition.

At present there are four translations of the text in Hindi, viz. (1) of Lalchand Vaidya (2) of Govardhan sharma changani (Sūtrasthāna only) (3) of Atrideva gupta (sūtrasthāna) 1951. and (4) of Paksadhara jha (sārīrasthna) 1978.

So far it has not been translated into any foreign language and this is its first English translation.

About this translation—

This translation is based on A.D. Athavale's edition, though not good for the purpose. Like my earlier translations it is a faithful rendering of the text. It is not, a word to word translation, since I found such a one would not bring home to the reader the full meaning and implications of the text at many places. So it has become necessary to add some more words for better understanding. Even with such addition, I assure that I have remained true to the original.

Since Sūtrasthāna - the first section is prescribed as a text book of study for the graduate course, by all the Universities in India I have added explanatory notes at many places for the benefit of the students. Many of the students who went through the historical Introduction in my translation of Aṣṭāṅgahṛdaya, desired more information about Vāgbhaṭa and his works along with my views thereon. Though it is not possible to do justice to this difficult subject in such short introductions, yet I have presented here all improtant informations updated and reviewed. I feel my labours amply rewarded if the book helps a little at least to understand the greatness of Vāgbhaṭa.

I am dedicating this volume to Prof. P. V. Sharma, Varanasi, a bright luminary in the firmament of Āyurveda of the present day. He has greatly enriched the Āyurveda literature by a large number of his books and monographs, the most valuable among his books are those dealing with history, biographies, and edition of manuscripts hitherto unpublished. Each work an in-depth study of the subject, replete with exhaustive references, thus forming an authentic document. There is hardly any Ayurvedist who has not derived benefit from one or the other book penned by him. Some years back he was being named as an authority on Dravyaguna Vijñāna (materia medica and pharmacology) but now he has reached the height of being recognised all over the world as an authority on Āyurveda in all its aspects.

I came in personal contact with him only in 1981 and since the first meeting he has been showering on me an affectionate friendship which I am proud of and cherish as a rare previlage. He is constantly encouraging my literary pursuits. He remains to me a source of inspiration by his hard work and as a goal to be achieved.

This dedication is just an expression of my indebetness and reverence to a great scholar.

I convey my thanks to my daughter smt. K. S. Revathi B. A. for attending to the typing of manuscript with the same zeal as before. I am greatly beholden to the proprietor and staff of M/s. Chaukhambha Orientalia, Varanasi, the reputed Indological Publishers, for including this book in their Āyurveda Series.

Ere concluding I will only repeat the famous verse of Hemacandra, the Jain Philosopher.

प्रमाण सिद्धान्त विरूद्धमत्र यत्किञ्चिदुक्तंमतिमान्द्यदोषात्।
मात्सर्यमुत्सार्य तदार्यचित्ताः प्रसादमादाय विशोधयन्तु॥

"May the noble minded scholars, kindly correct whatever mistakes committed here by my dull intellect, casting away jealousy".

This is my earnest request also.

K.R. SRIKANTHA MURTHY.

349. 'Nandana'
16th cross, Jayanagar
Mysore - 570014.
INDIA

SECTION I

VOL. 1

SŪTRA STHĀNA

प्रथमोऽध्यायः

Chapter 1

AYUṢKĀMĪYA ADHYĀYA

(Desire for longevity)

Namana (Obeisance) :-

तृष्णादीर्घमसद्धिकल्पशिरसं प्रद्वेषचञ्चत्फणं कामक्रोधविषं वितर्कदशनं रागप्रचण्डेक्षणम् ।
मोहास्यं स्वशरीरकोटरशयं चित्तोरगं दारुणं प्रज्ञामन्त्रबलेन यः शमितवान्बुद्धाय तस्मै नमः।। ★

Obeisances to the Buddha, who by the power of knowledge and spells has subdued the mighty serpent called the citta (mind), whose head is the prolonged, unrealistic and varied kinds of desires; whose hood the hatredness; whose poison the lust and anger; whose fangs the unreasonable logic; whose frightening eyes the greed; whose face is (the cause of) delusion and who dwells within the crevices of the body.

रागादिरोगाः सहजाः समूला येनाशु सर्वे जगतोऽप्यपास्ताः ।
तमेकवैद्यं शिरसा नमामि वैद्यागमज्ञांश्च पितामहादीन् ।।१।।

I bow my head in reverence to that One (rare, unique) physician, who has dispelled from this world, quickly, all the rogās (diseases) commencing with rāga (desire, lust) etc. and which are inborn (innate, born with) along with their mūla (root, cause); likewise (I bow to) those who know (fully well) the science of medicine such as the Pitāmaha etc.(1)

Notes:- The term 'one unique physician' refers to the Lord Buddha. Kāma (lust), krodha (anger), lobha (greed), moha (delusion), mada (infatuation, arrogance), mātsarya (jealousy), śoka(grief), dveṣa (hatred), bhaya(fear) and such other bad emotions are all included under the term 'Rāga etc'. The mūla (root, cause) for all these diseases is ajñana (ignorance).The term 'Pitāmaha' is usually applied to 'Brahma', generally

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★ This verse is found in some editions of Aṣṭāñga Sañgraha but not in all. As it has not been commented upon by Iñdu the reputed commentator of this text, it is considered as an interpolation. However in view of poetical excellence and historical value, it is included herein.

in all ancient texts. But we may to take it as applied to the author's grandfather also, who was a great scholar of Āyurveda and for whom the author had profound respect.

अथात आयुष्कामीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥२॥

We will now expound the chapter named 'Āyuṣkāmīya-desire of long life'; thus said Ātreya and other great sages.(2)

आयुः कामयमानेन धर्मार्थसुखसाधनम् । आयुर्वेदोपदेशेषु विधेयः परमादरः ॥३॥

Persons who are desirous of a life which is the means (cause, source, instrument) to obtain dharma (religious merit, righteousness), artha (wealth) and sukha (happiness), should bestow utmost faith in the teachings of Āyurveda.(3)

Notes :- Dharma, artha and sukha (kāma and mokṣa) are known as puruṣārthās (aims of human life). To attain these a long and healthy life is essential. Āyurveda teaches how to have such a life. Hence the insistence on keeping full faith in the teaching of this science.

Āyurvedāvataraṇa (origin of Āyurveda) :

आयुर्वेदामृतं सार्वं ब्रह्मा बुध्वा सनातनम् ।
ददौ दक्षाय सोऽश्विभ्यां तौ शतक्रतवे ततः ॥४॥
धर्मार्थकाममोक्षाणां विघ्नकारिभिरामयैः । नरेषु पीड्यमानेषु पुरस्कृत्य पुनर्वसुम् ॥५॥
धन्वन्तरिभरद्वाजनिमिकश्यपकाश्यपाः ।महर्द्धयो महात्मानस्तथाऽऽलम्बायनादयः ॥६॥
शतक्रतुमुपाजग्मुः शरण्यममरेश्वरम् । तानदृष्ट्वैव सहस्राक्षो निजगाद यथागमम् ॥७॥
आयुषः पालनं वेदमुपवेदमथर्वणः । कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्राजरावृषैः ॥८॥
गतमष्टाङ्गतां पुण्यं बुबुधे यं पितामहः । गृहीत्वा ते तमाम्नायं प्रकाश्य च परस्परम् ॥९॥
आययुर्मानुषं लोकं मुदिताः परमर्षयः । स्थित्यर्थमायुर्वेदस्य तेऽथ तन्त्राणि चक्रिरे ॥१०॥
कृत्वाऽग्निवेशहारीतभेडमाण्डव्यसुश्रुतान् ।
करालादश्रिं तच्छिष्यान् ग्राहयामासुरादृताः ॥११॥
स्वं स्वं तन्त्रं ततस्तेऽपि चक्रुस्तानि कृतानि च ।
गुरून् संश्रावयामासुः सर्षिसङ्घान् सुमेधसः॥१२॥
तैः प्रशस्तानि तान्येषां प्रतिष्ठां भुवि लेभिरे ।

Brahma having known the immortal and eternal science of Āyurveda, in full, taught it to Dakṣa, who transmitted it to the Aśvini twins;, they

in turn taught it to Ṣatakratu (Iñdra).

When diseases began to trouble the human beings, causing hinderance to acquisition of dharma (religious merit), artha (wealth), kāma (desires) and mokṣa (salvation) sages like Dhanvantari, Bharadvāja, Nimi, Kaṣyapa, Kāśyapa, Ālambāyana and others went to Iñdra, the lord of the immortals, making Punarvasu (Ātreya) as their leader(to learn āyurveda from him).

Iñdra, being pleased to see the galaxy of sages, taught them 'that science which teaches the correct maintenance of life, which is the upaveda of Atharva veda, which is having eight branches such as Kāya (inner medicine), Bāla (paediatrics), Graha (demonology), Ūrdhvāñga (treatment of diseases of the head and sensory organs), Śalya (surgery Daṁṣṭrā (toxicology). Jarā (geriatrics) and Vṛṣa (virlification therapy); which is sacred and which had been taught by Pitāmaha (Brahma).

The sages having learnt the science and becoming satisfied with their new knowledge, exchanged views among themselves and came back happily to the world of men. To make their science-Āyurveda - long lasting in this world, they wrote books and also taught it to their disciples like Agniveśa, Hārita, Bheḍa, Māṇḍavya, Suśruta, Karāla and others, who received it with great reverence. They in turn, wrote their own treatises and recited them to their teachers seated in the assembly of learned sages. Those treatises which were adjudged as best, attained fame in this world (4-13a).

Notes : - This narration of the origin of Āyurveda varies slightly from the versions of other texts of Āyurveda - the Saṁhitās of Caraka, Suśruta and Kāśyapa and and purāṇa text, the Brahmavaivarta. According to Caraka saṁhitā, Lord Brahma, recollecting the science of life, taught it to Dakṣa Prajāpati (the lord of living beings); Dakṣa in turn taught it to the Aśvini twins, who in their turn taught Iñdra, the chief of the Gods. When diseases began to trouble the human beings in this world, the sages, met in an assembly at the slopes of the Himālaya mountains, desired to learn the science of Āyurveda from Iñdra and bring it to the earth for the benefit of mankind. Bharadvāja, who was one among them, volunteered for this task, the assembly gladly accepted the proposition and deputed him to Iñdra. Bharadvāja approaced Iñdra in heaven, to

teach him the science of Āyurveda. Iñdra being pleased, taught Bharadvāja, who after learning it, came back to the earth and propagated it to the sages in the assembly. Punarvasu Ātreya, 'one among them, propagated this science of Āyurveda to his disciples- Agniveśa, Bheḍa, Jatūkarṇa, Parāsara, Hārīta and Kṣārapāṇi. Each one of them wrote books embodying the teachings of their preceptor. Out of those, the one written by Agniveśa was adjudged as the best and became popular in this world.

Suśruta saṁhita's version differs only after Iñdra. Divodāsa, the king of Kāśi, who says that he is the incarnation of Ādideva Dhanvantari and learnt this science from Iñdra directly. He taught this to Aupadhenava, Vaitaraṇa, Aurabhra, Pauṣkalāvata, Karavīrya, Gopuraraksịta and Suśruta, who wrote books on this science.

Kāśyapa Saṁhitā describes that four sages-Kāśyapa, Vasiṣta, Atri and Bhṛgu learnt this science from Iñdra, and taught it to their sons and disciples.

Brahmavaivarta purāṇa mentions Bhāskara, the Sun god as having learnt Āyurveda from Brahma directly.

Aṣṭāñga sañgraha (nature of the text):

तेषामेकैकमव्यापि समस्तव्याधिसाधाने ॥१३॥
प्रतितन्त्राभियोगे तु पुरूषायुषसंक्षयः । भवत्यध्ययनेनैव यस्मात् प्रोक्तः पुनः पुनः ॥१४॥
तन्त्रकारैः स एवार्थः कचित्कश्चिद्विषेशतः। तेऽर्थप्रत्यायनपरा वचने यच्च नादृताः॥१५॥

Any one treatise by itself is not enough to furnish the full knowledge of all the diseases; an entire life will be spent to study all the texts because the same topics will found described repeatedly, very brief in some and very elaborate in others; each having its own speciality. So the texts, being very didactic are incredible in their purport. (13-15)

सर्वतन्त्राण्यतः प्रायः संहत्याष्टाङ्गसङ्ग्रहः। अस्थानविस्तराक्षेपपुनरुक्तयादिवर्जितः॥१६॥
हेतुलिङ्गौषधस्कन्धत्रयमात्रनिबन्धनः। विनिगूढार्थतत्त्वानां प्रदेशानां प्रकाशकः॥१७॥
स्वान्यतन्त्रविरोधानां भूयिष्ठं विनिवर्तकः। युगानुरूपसन्दर्भो विभागेन करिष्यते ॥१८॥
नित्योपयोगिऽदुर्बोधं सर्वाङ्गव्यापि भावतः। संगृहीतं विशेषेण यत्र कायचिकित्सितम्॥१९॥
न मात्रामात्रमप्यत्र किंचिदागमवर्जितम्।
तेऽर्थाः स ग्रन्थबन्धश्च सङ्क्षेपाय क्रमोऽन्यथा ॥२०॥

Hence, this treatise, Aṣṭañga sañgraha, has been composed with informations collected from all the treatises and (written) devoid of irrele-

vant, elaborate, objectionable (statements) and repetitions; with only three main themes-the Hetuskañdha (on the causes of diseases; aetiology), Liñga skandha (on the signs and symptoms of diseases; symptomatology) and Ausạdha skandha (on the treatment of diseases; therapeutics); shedding light on (explaining clearly) many of the moot points. It dispels many contradictions of itself and also of the other texts and arranged as suitable (to the trend of) to the present age.

Preference has been given to Kāyacikitsā (inner medicine) especially, because of its constant and daily need, difficulty of understanding and also beacuse it pervades all the other branches (of Āyurveda).

There is no word (in this book) which is not found in the scriptures (ancient authoritative treatises); the only change, is in the arrangement of the text, aimed at brevity and for nothing else.(16-20)

Three doṣās:

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ।प्रत्येकं तेत्रिधा वृद्धिक्षयसाम्यविभेदतः ॥२१॥
उत्कृष्टमध्याल्पतया त्रिधा वृद्धिक्षयावपि । विकृताऽविकृतादेहं घ्नन्ति ते वर्त्तयन्ति च ॥२२॥

Vāyu, Pitta and Kapha are, in brief, the three Doṣās of the body; each one is of three kinds - vṛddhi (increase), kṣaya (decrease) and sāmya (normal); both vrddhi (increase) and kṣaya (decrease) are three kinds utkṛṣṭa (severe), madhya (moderate) and alpa (mild).

They (the doṣās) destroy the body or sustain it when they are abnormal and normal respectively. (21-22)

Notes :- Samya (normalcy) of the doṣās is to be understood in respect of their pramāṇa (quantity), guṇās (qualities) and karmās (functions). Both vrddhi (increase) and kṣaya (decrease) in any of these three aspects is Vikṛti or vaiṣamya (abnormality). Doṣas keep the body healthy when they are normal but when they become abnormal they produce diseases. Diseases are severe, moderate or mild depending upon the degree of abnormality of the doṣās. Between vṛddhi (increase) and kṣaya (decrease) it is the former which produces majority of diseases.

ते व्यापिनोऽपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ।

Though present all over the body, they are predominantly found in

the regions - below, in between and above - respectively of the area bound by the heart and the umbilicus. (23a)

वयोऽहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् ॥२३॥

They are predominant respectively during the last, middle and first periods of life, day, night and food (digestion of food).(23b).

Notes :- Doṣās are present in every cell of the body, but in some special places they are found abundantly as described above. The organs of the trunk below the umbilicius are the chief sites of vāta. Those in between the umbilicus and the heart are the chief sites of pitta and those above the heart are the chief sites of kapha. Vāta is the predominant doṣa during old age, evening of the day, last part of the night and last stages of digestion of food; Pitta is predominant during middle age, midday, midnight and middle stage of digestion of food; Kapha is predominat during childhood, morning, early part of the night and commencement of digestion of food.

Three kinds of Agni (digestive activity) :

तैर्भवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः।

Viṣamāgni, Tikṣṇāgni and Mañdāgni are caused by their (doṣās) predominance respectively; while Samāgni is caused by the equilibrium (normalcy) of all doṣās. (24 a)

Notes :- 'Agni' means the digestive activity. Viṣamāgni is unsteady or erratic type of digestion, which is changing from one day to the next or from day to night; very unpredicatable in accordance to qualities of vāta; Tīkṣṇāgni is increased digestive activity, capable of digesting large quantities of food, very quickly and still desiring more, due to the nature and qualities of pitta; Mañdāgni is decreased digestive activity, incapable of digesting even the accutomed quantity of food within the scheduled time due to the nature and quantities of kapha. All these three are considered unhealthy leading to the production of many diseases. Only Samāgni which is due to the normalcy of all the doṣās is ideal for mainteinance of health.

Trividha koṣṭha (nature of alimentary tract) :

कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि ॥२४॥

Koṣṭha (nature of ailmentary tract, bowel movements, nature of elimination of faeces) will be krūra (hard), mṛdu (soft) and madhya (moderate) by the predominance of the doṣās respectively. When all

of them (doṣās) are normal, then also koṣṭha will be madhya (moderate). (24 b)

Notes :- Predominance or increase of vāta produces very hard faeces, with difficulty of elimination or even non-elimination; predominance or increase of pitta causes watery or semisolid faeces, moving out more than once or twice in a day; predominance or increase of kapha causes soft, solid faeces moving out smoothly. The last condition (madhya koṣṭha) is ideal and is also found when all the doṣās are in normal condition.

Tṛividha prakṛiti (three kinds of constitution):

शुक्रार्तवस्थैर्जन्मादौ विषेणेव विषक्रिमेः । तैश्च तिस्रः प्रकृतयो हीनमध्योत्तमाः पृथक् ॥२५॥
समधातुः समस्तासु श्रेष्ठा निन्द्या द्विदोषजाः ।

At the same time of commencement of life, by the union of the Śukra and ārtava, the doṣās which are predominant confer their own character (to the embryo). Just as poisonous worms develop from poisonous material, there arise (are formed) from these (dośas), separately, three kinds of prakṛitis (constitutions) — Hīna (poor), Madhya (moderate) and Uttama (best); Samadhātu (prakṛti) arising from the combination of all three doṣas in equal proportion is ideal; Dvidoṣaja (prakṛtis) arising from the combination of any two of the doṣās are bad. (25-26 a)

Notes :- Śukra is the seed from the male, ārtava the seed from the female; both of them unite to form embryo. Both of them contain the doṣās and whichever doṣā or doṣās become predominant at the time of their union, the embryo, that gets formed, will inherit the specific characteristic feature of those doṣa or doṣās. The example of worm/bacteria also points to this idea — the worm developing from poisonous materials will inherit the same feature of poison as are found in the materials from which they are born. The three prakṛitis (constitutions)— the poor, moderate and best—arise from the predominance of vāta, pitta and kapha doṣās respectively; the constitutions arising form the combination of any two doṣās (dvandva) viz., vāta + pitta; vāta + kapha; pitta + kapha— are not good. Only the samadhātu prakṛti (arising from the combination of all the three) is ideal but it is very rare.

Tridoṣa guṇas (qulities of tridoṣās) :

तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः॥२६॥
पित्तंसस्नेहतीक्ष्णोष्णंलघु विस्रं सरं द्रवम्।

स्निग्धःशीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ॥२७॥
संसर्गः सन्निपातश्च तद्द्वित्रिक्षयकोपतः ।
तौ षोढा दशधा चोक्तवुत्कर्षादिविकल्पनात् ॥२८॥

Rūkṣa (dryness), laghu (lightness, weightlessness), sita (coldness), khara (roughness), sūkṣma (minuteness) and cala (movement, unsteadiness) are the qualities of Anila(vāta).

Sasneha (slight unctousness), tikṣna (penetrating), uṣṇa (hot, heat producing), laghu (lightness), visra (bad smell), sara (causing movement) and drava (liquidity) are the qualities of Pitta.

Snigdha (unctousness), sita (cold, producing coldness), guru (heavy), manda (sluggish, slow), slakṣṇa (smoothness, slippery), mṛtsna (shining) and sthira (firm, static) are the qualities of Kapha.

Combination of any two or three of them (doṣās) either in the state of decrease or increase is known asSaṁsarga andSannipāta respectively; such combinations are, thus six and ten kinds respectively, depending upon permutation of their decrease and increase. (26 b-28)

Dhātus and Malas (tissues and waste products) :

रसासृङ्मांसमेदोस्थिमज्जाशुक्राणि धातवः । सप्त दूष्या मला मूत्रशकृत्स्वेदादयोऽपि च ॥२९॥

Rasa (plasma), asṛk (rakta, blood), māṁsa (muscle), medas (fat), asthi (bone), majja (bone marrow) and śukra (semen, reproductive elements)— these are the Dhātus (supports, basic tissues); these seven are also called as Dūṣyās (those which get vitiated). Likewise the mūtra (urine), śakṛt (faeces), sveda (sweat) and others which are the Malās (waste products) of the body. (29)

Notes :- Dhātus are so named because they support the body all through the life, they get vitiated by the three doṣas quickly, when they will be called as dūṣyāas; thus vitiated they become the seat of diseases. Apart from urine, faeces and sweat there are many other waste products also such as excretions of the nose, eyes, ears and tissues etc. Doṣās vitiate the malās and so even the malās are included under the category of dūṣyās.

रसादिस्थेषु दोषेषु व्याधयः संभावन्ति ये । तज्जानित्युपचारेण तानाहुर्घृतदाहवत् ॥३०॥

Diseases are produced by the doṣās residing in the rasa and other dhātus (tissues); they (the diseases) are said as being born from the dhātus, categorically, just as saying 'burns caused by ghee'. (30)

Notes :- The doṣās are present inside the dhātus (tissues) only. They undergo abnormality- vṛddhi (increase) or (kṣaya) decrease by the effect of different kinds of foods and activities. When the doṣās become abnormal, they produce abnormalities even in the tissues supporting them. Both these abnormalities together, give rise to diseases, which start within the dhātu (tissue) involved. So, diseases are generally named as rasaja (born from rasa), raktaja (born from rakta) and so on. The example of 'burns caused by ghee; means, hot ghee pured over the skin produces a burn (blister). We generally say the burns was due to ghee. But we do not usually mention the heat of the ghee though it is implied therein. We are to understand by this example, that the real cause of diseases are the doṣās present in the dhātus (tissues), though while naming the diseases, the dhātus (tissues) are described as the cause.

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे । गर्भोत्पादश्च कर्माणि धातूनां क्रमशो विदुः ॥३१॥
शरीरं धारयन्त्येते धात्वाहाराश्च सर्वदा ॥३२a॥

Prīṇana (satisfying, nourishing), jīvana (supporting life), lepa (covering, adhering). sneha (oleating, lubricating), dhāraṇa (supporting). pūraṇa (filling the cavities) and garbhotpāda (production of the embryo) are the functions of the dhātus (tissues) respectively. (31)

These (dhātus) support the body and also serve as food for the dhātus (for themselves) always. (32a).

Notes :- The first dhātu the rasa-satisfies the other tissues by supplying them nourishment; the second dhātu–the rakta– supports life by producing heat, making the heart work etc., the third dhatu, māmsa, covers the bony frame and gives contour to the body; the fourth, the medas provides lubrication, by its greasy nature; the fifth, the asthi supports the body by its hard frame, the sixth the majja, fills the cavity of the bones and the seventh dhātu, the śukra, of the male and its counter-part, ārtava (from the female) help the formation of the foetus. These are only the important functions and there are many other functions also for each dhātu.

Just as food is essential for the growth of the body. even so, for the growth of the tissues food is necessary. 'The preceding dhātu (tissue) produces the food for the succeeding dhātu' is the doctrine suggested here. This theory will be described in detail in chapter 19.

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ॥३२॥

All things undergo Vṛddhi (increase) by use of or association with similars and Kṣaya (decrease) by use of or association with dissimilars.(32 b)

Notes:- Similarity and dissimilarity refer to the three aspects of substances viz., dravya (mass, material, substance), guṇās (qualities, properties) and karmās (functions). This is applied in this science to explain the effect of different kinds of foods and activities on the doṣās, dhātus etc. Foods or activities which are similar in (mass/material) in qualities and activities with any of the doṣās make for their increase in the body whereas foods or activities which are dissimilar in mass/material, qulities or activities, make for decrease of the doṣās. For example eating meat increases the muscles of the body by similarity of material substance, cold foods increase kapha by similarity of quality; exercise increases vāta by similarity of actions. Dissimilarity should also be understood likewise. This doctrine known as 'Sāmānya-Viśeṣa Siddhānta' is an important one in Āyurveda, being made use of in different contexts.

Ṣaḍrasās (six kinds of tastes):

रसाः स्वाद्वम्ललवणतिक्तोषणकषायकाः । षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ॥३३॥

तत्राद्या मारुतं घ्नन्ति त्रयस्तिक्तादयः कफम् । कषायतिक्तमधुराः पित्तमन्ये तु कुर्वते ॥३४॥

Svādu (sweet), Amla (sour). Lavaṇa (salt), Tikta (bitter), Ūṣaṇa (pungent), Kaṣāya (astringent) are the six Rasās (tastes) present in the substances. The earlier ones give more strength to the body, than their successive ones.

The first three of them mitigate Vāta, the three commencing with Tikta mitigate Kapha; Kaṣāya; Tikta and Madhura mitigate Pitta; the others, cause their increase (aggravation) accordingly. (33b-34)

Notes :- Svādu (sweet) taste gives more strength than amla (sour); between amla (sour) and lavaṇa (salt) it is amla which gives strength better and so on.

Madhura (sweet), amla (sour) and lavaṇa (salt) the first three tastes mitigate the (increased) vāta; while tikta (bitter), kaṭu (pungent) and kaṣāya (astringent) tastes cause increase of vāta; kaṣāya (astringent), tikta (bitter) and madhura (sweet) tastes mitigate the (increased) pitta while amla (sour), lavaṇa (salt) and kaṭu (pungent) tastes cause increase of pitta; tikta (bitter), kaṭu (pungent) and kaṣāya (astringent) tastes mitigate the (increased) kapha while madhura (sweet), amla (sour) and lavaṇa (salt) tastes cause

increase of kapha.

The properties of each taste can be described as follows :

1. Madhura (sweet) - mitigates vāta and pitta; increases kapha.
2. Amla (sour) - mitigates vāta increases pitta; and kapha.
3. Lavaṇa (salt) - mitigates vāta; increases pitta and kapha.
4. Tikta (bitter) - increases vāta; mitigates pitta and kapha.
5. Kaṭu (pungent) - increases vāta and pitta; mitigates kapha.
6. Kaṣāya (astringent) - increases vāta; mitigates pitta and kapha.

Trividha dravya (three kinds of substances)

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ।

Substances (food, drugs etc.) are of three kinds; Śamana (reducing the doṣās), Kopana (increasing the doṣās) and Svasthahita (suitable for maintenance of health. (35 a)

Notes :- Substances coming under the last group-Svasthahita—do not cause either increase or decrease of any doṣa but maintain their normalcy, so they promote health of person. Generally these are the articles of food which are accustomed since birth or by long usage.

Dvividha vīrya (two kinds of potencies) :

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ॥३५॥

Vīrya (potency), is usually counted as two-Uṣṇa (hot) and Śita (cold), because these two qualities only are very dominant. (35 b)

Notes :- Vīrya is defined as 'that principle present in a substance which is the cause of important action. Under this definition many guṇās (qualitiies) may also be included but out of all such principles heat and cold are more powerful. Hence. their importance.

Trividha vipāka (three kinds of vipāka):

त्रिधा विपाको द्रव्यस्य स्वाद्वम्लकटुकात्मकः ।

Vipāka (taste at the end of digestion) of substances is three - svādu (sweet), amla (sour) and kaṭu (pungent).(36 a)

Notes :- Substances which are used either as food or medicines, after undergoing

digestion in the alimentary tract, become converted into such substances having only one of the three tastes - sweet, sour, or pungent. This process of transformation is known as Vipāka. Substances possessing svādu (sweet) and lavaṇa (salt) tastes become converted to madhura (sweet), substanaces of amla (sour) taste will get converted to amla (sour) itself; but substances possessing kaṭu (pungent), tikta (bitter) and kaṣāya (astringent) tastes become kaṭu (pungent).

Viṁśatiguṇa (twenty qualities):

गुरुमन्दहिमस्निग्धश्लक्ष्ण सान्द्रमृदुस्थिराः ।।३६।।
गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः ।

Guru (heaviness), mañda (slow, slackness, sluggishness), hima (cold), snigdha (moistness, oilyness, unctousness), ślakṣṇa (smoothness, slippery) sāndra (solidity, viscidity), mṛdu (softness), sthira (firmness, static, non-moving), sūkṣma (minuteness) and viśada (clear, unslimy, nonadhering) — these and their respective opposites are the twenty guṇās (qualities). (36 b-37 a)

Notes :- The ten guṇās (qualities) with their respective opposites are as follows—

1. Guru (heavy) = Laghu (light)
2. Mañda (slow) = Tīkṣṇa (quick, penetrating)
3. Hima/Śita (cold) = Uṣṇa (hot)
4. Snigdha (moist) = Rūkṣa(dry)
5. Ślakṣṇa (smooth) = Khara (rough)
6. Sāndra (solid)) = Drava (liquid)
7. Mṛdu (soft) = Kaṭhina (hard)
8. Sthira (firm) = Cala (sara) (moving)
9. Sūkṣma (minute) = Sthūla (big, large)
10. Viśada (non-slimy) = Picchila (slimy)

Anya guṇāh (other qualities) :

इन्द्रियार्था व्यवायी च विकाषी चापरे गुणाः ।।३७।।
व्यवायी देहमखिलं व्याप्य पाकाय कल्पते। विकाषी विकषन् सन्धिबन्धान्विमुश्चति ।।३८।।
सरतीक्ष्णप्रकर्षे तु कैश्चित्तौ परिकीर्त्तितौ। सत्त्वं रजस्तमश्चेति त्रयः प्रोक्ता महागुणाः ।।३९।।

Iñdriyārthās (objects of the sense organs), Vyavāyī and Vikāṣī are also the other guṇās (qualities).

Vyavāyī is that quality which spreads to all the parts of the body first and undergoes digestion later.

Vikāṣī is that quality which harms the tissues of the body and causes loosening of the joints.

Some authorities opine that Vyavāyī and Vikāṣī are the powerful aspects of sara and tikṣṇa guṇās respectively.

Satva, Rajas and Tamas are known as Mahāguṇās (extraordinary or great qualities). (37 b-39)

Roga - Ārogya kāraṇa (causes for ill-health and health):

कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः । सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥४०॥

Hīna (insufficient, decreased, poor), Mithyā (perverse, opposite) and Ati (excessive, increased) Yogās (effects, correlation, association) of Kāla (time, season), Artha (objects of sense organs) and Karma (activities of the body, mind and speech) are the chief causes of diseases; whereas their Samyag yoga (normal correlation) is the cause for health. (40)

Notes :- The above statement can be described with examples as follows :-

1. Kāla (season) :-

a) Hīnayoga (or Ayoga) - heat of summer, cold of winter etc., decreasing than usual in a region.

b) Mithyāyoga - appearance of cold in summer, heat in winter etc.

c) Atiyoga - the heat of summer, cold of winter etc., increasing more than usual.

2. Artha (senses and their objects)

a) Hinayoga - insufficient correlation of senses with their objects. For example, seeing objects in dim light, remaining in darkness; hearing very low sound, not hearing any sound; not smelling any thing, not tasting any thing, not touching anything etc.

b) Mithyāyoga - perverse correlation of senses with their objects. for example, seeing objects which are unnatural, frightful, awesome; hearing of harsh, upleasant, abusive, sounds; smelling unpleasant, obnoxious decomposing, putrifying types of smells; tasting undesirable, unpleasant, foul and dirty substances; contact of hard weapons,

dirty things, harmful insects etc.

c) Atiyoga - excess correlation of senses with their objects as for example, seeing very bright objects for long time; hearing very loud sounds; smelling very powerful substances like pepper, chillies, musk etc., eating of large quantities of substances of all tastes often; too much of heat, cold, massaging etc.

3. Karma (functions of the, body, mind and voice).

a) Hīnayoga - not doing any activity or doing very little of it, physically, mentally or vocally.

b) Mithyāyoga - unusual or unaccustomed activities like falling from great height, jumping, riding, massaging, scratching, twisting of body parts, suppression or initiation of natural urges of urine, faeces etc, and other kinds fo tormenting the body.

c) Atiyoga - indulging in activities more than usual through the body, mind or speech. Excessive exercise, sexual intercourse, riding, too much of talking in high pitch for long periods, too much of mental work like thinking etc.

Roga (disease) :

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता । निजागन्तुविभागेन रोगाश्च द्विविधा मताः ॥४१॥
तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

Roga (disease) is the abnormalcy of the doṣās whereas their normalcy is health. Diseases are of two kinds - Nija (organic, endogenous, internal) and Āgantu (external, exogenous); likewise even their Adhiṣthana (abode, dwelling, seat) is also two - Kāya (body) and Manas (mind).(39)

Notes :- Mere abnormality of doṣās is not disease but disease is the product or effect of abnormality of doṣas. So also is the case with health; normalcy of doṣas help in the maintenance of health.

Manodoṣās (doṣās of the mind) :

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ॥४२॥

Rajas and Tamas are considered as the two doṣās of the manas (mind) (40).

Notes :- According to the Upaniṣads everything in this universe is said to consist

of the three Mahāguṇās - the Satva, Rajas and Tamas. Satva represents intelligence, joy, enthusiasm, purity and so is good and benevolent; Rajas represents activity, emotions, force, energy, quickness, and instability; Tamas stands for inactivity, ignorance, mass, lazyness and stability. These properties are present in all the things of the world in varying proportions.

As applied to the functions of the mind, Satva guṇa, when predominant gives rise to great intelligence, joy, enthusiasm, purity of thought and actions. Persons endowed with such qualities will be good in all respects. They are moral, polite, active, intelligent, joyous and always think good and do good to all. Hence, satva guṇa and persons having satva guṇa more, are the ideal and considered as healthy.

Rajas, when predominant gives rise to over-activity, instability, haste, emotions like anger, bravery, passion and attachment; persons of Rajo guṇa will be very emotional highly irritable get into fits of anger and violence most of the time; they are dreaded and hated by others.

Tamas, when predominant gives rise to ignorance, lack of enthusiasm, grief, timidity, lazyness and inactivity. Persons of Tamoguṇa, will be slow in all activities, foolish, dull, timid, grief stricken, worried and sleepy.

Satvaguṇa being good, is conducive to health. Both Rajas and Tamas are bad, not conducive to health and so considered as doṣās or blemishes.

Rogi-Roga parīkṣa (methods of examination of the diseased and the disease):

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम् । रोगं निदानप्राग्रूपलक्षणोपशयाप्तिभिः ॥४३॥

The patient is to be examined by Darśana (inspection, seeing), Sparśana (palpation, touching) and Praśna (interrogation, questioning) etc; the disease is to be examined by its Nidāna (aetiology, causes), Prāgrūpa (prodromal symptoms), Lakṣaṇa (specific signs and symptoms), Upaśaya (therapeutic tests) and Āpti or Saṃprāpti (pathogenesis) (43)

Notes :- Inspection, palpation and interrogation are three important methods of examination; there are some other methods also such as olfaction (smelling) and gustation (tasting) which are employed rarely. Likewise examination of the patient is to be done by restoring to pratyakṣa (perception), Anumāna (inference) and Āpta

vacana (expert testimony) etc.

Trividha deṣa (three kinds of regions) :

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा । जाङ्गलं वातभूयिष्ठमानूपं तु कफोल्बणम् ।।४४।।
साधारणं सममलं त्रिधा भूदेशमादिशेत् ।

Here (in this science) Deśa (place, seat, territory, region) is of two kinds - Bhūmi (land, geographical region) and Deha (the human body).

Jāṅgala is that region in which breeze (and vātadoṣa) are prominent; Ānūpa is the region in which water (and kapha) are dominant; and Sādhāraṇa is the region in which all the malās (doṣās) are in their normal proportion. (45 b).

Notes:- The names Jāṅgala. Ānūpa and Sādhāraṇa are applicable both to the regions of land and also of the body.

Kāla- (time)

क्षणादिर्व्याध्यवस्था च कालो भैषज्ययोगकृत् ।।४५।।

Kāla time is used to denote Kṣaṇa and others (moment), second, minute, hour and other units of time measurement), and also the stages of diseases; and both these are related to the action of drugs. (45 b).

Auṣadha (therapies) :

शोधनं शमनं चेति समासादौषधं द्विधा । शरीरजानां दोषाणां क्रमेण परमैषधम् ।।४६।।
वस्तिर्विरेको वमनं तथा तैलं घृतं मधु । धीधैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ।।४७।।

In brief, Auṣadha (treatment, therapy) is of two kinds, Śodhana (purificatory) and Śamana (palliative).

Notes :- In fact, there are many other kinds of treatment such as bṛmhaṇa (stoutening), laṅghana (thinning), snehana (lubricating) rūkṣaṇa (dessicating), svedana (sudation). But all of them can be included under either śodhana or Śamana. So they have not been mentioned here separately.

For the doṣas of the body. Basti (enema), Vireka (purgation) and Vamana (emesis) are the best therapies respectively; so also taila (oil), ghṛta (butterfat, ghee) and madhu (honey) the best medicines (respectively).

Dhi (discrimination), Dhairya (courage) and Ātmādi vijñana (spiritual teachings) are the best medicines for the disorders of mind, (46-47).

Notes :- Administration of enemas and use of oil are indicated for treatment of increased Vāta; Purgations and use of ghee for the treatment of incresased pitta; emesis and use of honey for the treatment of increased kapha. In the treatment of mental disorders, infusing courage, counselling, assurance of success in treatment etc., are more impo-rtant than medicines.

Adhyāya Saṇgraha (enumeration of chapters of this treatise) :

तन्त्रस्यास्य परं चातो वक्ष्यतेऽध्यायसङ्ग्रहः ।
आयुष्कामीयशिष्यार्थदिनर्तुव्याध्यसम्भवाः ॥४८॥
द्रवान्नज्ञानसंरक्षाविरुद्धान्नान्नपानिकाः । मात्राशितौषधज्ञानश्रेष्ठशुध्यादिसङ्ग्रहाः ॥४९॥
महाकषायविविधद्रव्यादिरसभेदकाः । दोषादिज्ञानतद्भेदतत्क्रिया रोगभेषजम् ॥५०॥
व्यौषधस्नेहनस्वेदशुध्यास्थापननावनम् । धूमगण्डूषदृक्सेकतृप्तियन्त्रजलौकसः ॥५१॥
सिराविधिः शल्यविधिः शस्त्रक्षाराग्निकर्मकाः । चत्वारिंशदिमेऽध्यायाः सूत्रम्—

Further on, will be enumerated the chapters of this treatise such as : 1. Āyuṣkāmīya (desire for longevity) (2) Śiṣyopanayanīya (initiation of the pupil) (3) Dinacarya (daily regimen) (4) Ṛtucarya (seasonal reglimen) (5) Rogānutpadanīya (prevention of deseases (6) Dravadravya Vijñānīya (knowledge of liquid materials) (7) Annasvarūpa Vijñānīya (knowledge of nature of foods) (8) Annasaṁrakṣaṇīya (protection of food) (9) Viruddhānna vijñānīya (knowledge of unsuitable foods) (10) Annapānavidhi (regimen of food and drinks) (11) Mātrāśītīya (determi-nation of quantity of food). (12) Vividha auṣadha vijñānīya (knowledge of different drugs (13) Agryasaṅgrahaṇīya (collection of best things) (14) Śodhanādigaṇa saṅgraha (groups of purificatory drugs) etc. (15) Mahākaṣāya saṅgraha (collection of efficient decoctions) (16) Vividha gaṇa saṅgraha (collection of drugs of different groups) (17) Dravyādi vijñānīya (knowledge of substance, qualities etc) (18) Rasabhedīya (classification of tastes) (19) Doṣādivijñānīya (knowledge of doṣās etc) (20) Doṣabhedīya (classifications of doṣās etc) (21) Doṣopakramaṇīya (treatment of doṣās etc) (22) Rogabhedīya (classification of diseases) (23) Bheṣhajāvacaraṇīya (planning of treatment) (24) Dvividhopakra-

maṇīya (two kinds of treatment) (25) Snehavidhi (oleation therapy) (26) Svedavidhi (sudation therapy) (27) Vamana Virecana vidhi (emesis and purgation therapy) (28) Bastividhi (eneama therapy) (29) Nasya vidhi (nasal therapy) (30) Dhūmapana vidhi (inhalation therapy) (31) Gaṇḍu-ṣādi vidhi (mouth gargle therapy) (32) Āścotana Añjana vidhi (therapies for the eyes) (33) Tarpaṇa-Putapāka vidhi (therapies for the eyes) (34) Yantraśastra vidhi (Use of appliances, intruments etc) (35) Jalaukāvaca-raṇīya (application of leeches) (36) Sirāvedha vidhi (venesection) (37) Śalyāpaharaṇa vidhi (removal of foreign bodies) (38) Sastrakarma vidhi (surgical techniques) (39) Kṣārakarma vidhi (treatment with alkalies) (40) Agnikarma vidhi (treatment by branding). These forty chapters make up the Sūtrasthana (section on general principles)(48-50).

— शारीरमुच्यते ॥५२॥
पुत्रार्थगर्भावक्रान्तिचर्याव्यापच्छरीरजाः ।
सिरामर्मप्रकृत्याख्या विकृताङ्गेहितामयाः ॥५३॥
सदूता द्वादशाध्यायाः

The twelve chapters comprising Śarīra sthāna (section on Anatomy) are - 1. Putrakāmīya (desire for male progeny) 2. Garbhāvakrānti (formation of the embryo) 3. Garbhopacāraṇīya (care of the pregnant woman and the new born child) 4. Garbhavyāpat (disorders of the pregnant woman and the new born) 5. Aṅgavibhāgīya (divisions of the body) 6. Śiravibhāgīya(classifications of veins etc) 7. Marmavibhāga (classification of vital spots) 8. Prakṛti bhedīya (different constitutions) 9. Vikṛti vijñānīya (knowledge of bad prognosis) 10. Vikṛtehā vijñānīya (knowledge of bad prognostic diseases) 12. Dūtādi Vigñānīya (knowle-dge about the messenger etc) (53-54).

—निदानं सार्वरौगिकम्
—ज्वरासृक्श्वासयक्ष्मादिमदाद्यर्शोतिसारिणाम् ॥५४॥
मूत्राघातप्रमेहाणां विद्रध्याद्युदरस्य च । पाण्डुकुष्ठानिलार्त्तानां वातास्रस्य च षोडश ॥५५॥

The sixteen chapters which comprise the Nidāna sthāna (section on diagnosis of diseases) are the following :

1) Sarvaroga nidāna (common methods of diagnosis of all diseases) (2) Jvara nidāna (diagnosis of fevers) (3) Raktapitta nidāna (hemorrhagic disease) (4) Svāsa - Hidhma nidāna (dyspnoea, hiccup) (5) Rājayakṣmādi nidāna (pulmonary tuberculosis etc) (6)) Madātyayādi nidāna (alcoholic intoxication etc.) (7) Arśas nidāna (haemorrhoids) (8) Atisāra-grahaṇī nidāna (diarrhoeas-duodenal disease, etc) (9) Mūtrāghāta nidāna (suppression of urine) (10) Prameha nidānam (polyurea, diabetes) (11) Vidradhi-Vṛddhi-Gulma nidānam (abscess, hernia, abdominal tumors) (12) Udara-nidānam (enlargement of the abdomen) (13) Pāṇḍroga-Kāmala-śopha-Visarpa nidāma, (anaemia—jaundice—oedema—herpes) (14) Kuṣṭha nidānam (leprosy and other skin diseases) (15) Vātavyādhi nidānam (nervous diseases) and (16) Vātarakta nidānam (gout) (54-55).

चिकित्साज्वरयोरस्रकासयोः श्वासयक्ष्मणोः ।
वमौ मदात्ययेऽर्शस्सु विशि द्वौ द्वौ च मूत्रिते ॥५६॥
विद्रधौ गुल्मजठरपाण्डुशोफविसर्पिषु । कुष्टश्वित्रानिलव्याधिवातास्रेषु चिकित्सितम् ॥५७॥
–कल्पसिद्धिरतःपरम् । कल्पो वमेर्विरेकस्य तत्सिद्धिर्बस्तिकल्पना ॥५८॥

The following twentyfour chapters form the Cikitsāsthāna (section on treatment of diseases)

1. Jvara cikitśa (treatment of fevers) 2. Jīrṇajvara (chronic fevers) 3. Raktapitta cikitśa (hemorrhagic disease) 4. Kāsa cikitśa (coughs) 5. Kṣata - Kṣaya Kāsa cikitsā (consumptive coughs) 6. Svāsa - hidhmā cikitśa (dyspnoea - hiccup) 7. Yakṣma cikitsā— pulmonary tuberculosis) 8. Chardi - hṛdroga - tṛṣṇā cikitśa (vomitting, heart disease and thirst) 9. Madātyayādi cikitśa (alcoholism etc). 10. Arśas cikitśa (diarrhoeas) 11. Atisāra cikitsā (diarrhoeas) 12. Grahaṇīdoṣa cikitsā (deodenal diseases) 13. Mūtrāghāta cikitsā (suppression of urine) 14. Prameha cikitsā (diabetes) 15. Vidradhi - vṛddhi cikitsā (abscess and hernias) 16. Gulma cikitsā (abdominal tumors) 17. Udara cikitsā (enlargement of the abdomen) 18. Pāṇḍuroga cikitsā (anaemia) 19. Śopha cikitsá (dropsy oedema) 20) Visarpa cikitsa (herpes) 21. Kuṣṭha cikitsā (leprosy and other skin diseases) 22. Śvitra - krimi cikitsā (leucoderma and diseases due to

parasites) 23. Vāta vyādhi cikitsa (nervous diseases) 24.Vātarakta cikitsā (gout).(56-58)

कल्पश्च सिद्धवस्तीनां सिद्धिर्वस्त्यनुवासयोः । द्रव्यकल्पोऽष्टमः--

Further on, follows the Kalpasiddhasthāna (section on procedures and management of purificatory therapies) with eight chapters such as — 1) Vamana kalpa (procedure of emesis therapy) 2) Virecana kalpa (purgation therapy) 3) Vamanavirecana vyāapatsiddhi (management of complicationof emesis purgation) 4) Bastikalpa (procedure of enema therapy) 5) Siddhabasti kalpa (procedure of efficient enemas) 6) Bastivyāpat siddhi (management of complication of enemas) 7) Snehādi vyāpat siddhi (management of complication of oleation and other therapies) 8) Bhẹsaja kalpa (collection of herps, preparation of recipes, posology etc).

—स्थानमत उत्तमुत्तरम् ॥५९॥
बालोपचरणे व्याधिग्रहज्ञाननिषेधने ।
ने पृथग्ग्रहे भूते द्वावुनमादे स्मृतिक्षये ॥६०॥
वर्त्मसन्धिगतौद्वौद्वौदृक्तमोलिङ्गनाशिषु ।
सवदृक्स्यन्ददृक्पाकेकर्णनासामुखेषुच ॥६१॥
मूर्ध्नि व्रणे तथा द्वौ द्वौ सद्योभङ्गे भगन्दरे ।
गन्थ्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथग्द्वयम् ॥६२॥
विषे द्वौ भुजगे कीटे द्वौ च लूतासु मुषिके ।
विषे विषोपयोगे च तथाऽध्यायो रसायने ॥६३॥
वाजीकरणमुद्दिश्य पञ्चशोऽष्टाङ्गपूराणः ।

Next follows the Uttara stana (last section) with the following fifty chapters.

1. Bālopacaraṇīya (care of children) 2. Bālāmaya pratiṣedha (prevention of diseases of children) 3. Bālagraha vijñānīya (knowledge of seizures by evilspirits in children) 4. Bālagraha pratiṣdeha (prevention of such seizures) 5. Snāna vidhi (procedure of bathing the children) 6.Pratyeka graha Pratiṣedha (prevention of nidividual evil spirits) 7. Bhūtavijñānīya (demonology) 8. Bhūtapratiṣedha (warding off demons) 9. Unmāda pratiṣedha (prevention of insanity) 10. Apasmāra pratiṣedha (prevention

of epilepsy) 11. Vartmaroga vijñānīya (knowledge of diseases of the eyelids) 12. Vartmaroga pratişedha (treatment of diseases of the eyelids) 13. Sañdhisitāsita roga vijñānīya (knowledge of diseases of farniees, salera and cornea) 14. Sañdhisitāsita roga pratişedha (treatment of diseases of fornix, sclera and cornea) 15. Timira roga vijñānīya (knowledge of blindness) 16. Timira roga Pratişedha (treatment of blindness) 17. Liṅganasa pratişedha (treatment of blindness) 18. Sarvākşiroga vijñāṇīya (knowledege of diseases of whole eye) 19. Netrābhişyaṇda pratişedha (treatment of opthalmia) 20. Akşipāka-pilla pratişedha (treatment of ulcers and tumors of the eye) 21. Karṇaroga vijñāna (knowledge of diseases of the ears) 22. Karṇaroga pratişedha (treatment of diseases of the ears) 23. Nāsāroga vijñānīya (knowledge of diseases of the nose) 24. Nāsāroga pratişedha (treatment of diseases of the nose) 25. Mukharoga vijñānīya (knowledge of diseases of the mouth) 26. Mukharoga Pratişedha (treatment of diseases of the mouth) 27. Śiroroga vijñānīya (knowledge of diseases of the head) 28. Śiroroga Pratişedha (treatment of diseases of the head) 29. Vraṇavibhakti vijana (knowledge of wounds) 30. Vraṇa pratişedha (treatment of wounds) 31. Sadyovraṇa pratişedha (treatment of traumatic wounds) 32. Bhaṅga pratişedha (treatment of fractures) 33. Bhagaṅdara pratişedha (treatment of fistula-in-anus) 34. Graṅthyādi vijñāna (knowdedge of tumors etc) 35. Graṅthyādi pratişedha (treatment of tumors etc) 36. Kşudra roga vijñāna (knowledge of minor diseases) 37. Kşudra roga pratişedha (treatment of minor diseases) 38. Guhyaroga vigñāna (knowledge of veneral diseases) 39. Guhyaroga pratişedha (treatment of veneral diseases) 40. Vişapratişedha (treatment of poisonous diseases) 41. Sarpavişa vijñāna (knowledge of snakes) 42. Sarpavişa pratişedha (treatment of snake bites) 42. Kīṭa vişa pratişedha (treatment of poisonous animal bites) 44. Lūtavişa pratişedha (treatment of spider bite) 45. Pratyekalūta pratişedha (treatment of individual spider bites) 46. Mūşika Alarka vişa pratişedha (treatment of rat bite and rabies) 47. Vişopadrava pratişedha (treatment of complications of poisons) 48. Vişopayogīya (use of poisons in treatment of diseases) 49. Rasāyana Adhyāya (rejuvenation, geriatrics)

50. Vājīkaraṇa Adhyāya (virilification, aphrodisiacs).

पञ्चाशदध्यायशतं षड्भिः स्थानैः समीरितम् ॥६४॥

Thus, there are, one hundred and fifty chapters in total, divided into six sections.

इति प्रथमोऽध्यायः

Thus ends the first chapter.

द्वितीयोऽध्यायः

Chapter 2

ŚIṢYOPANAYANĪYA ADHYĀYA

(Initiation of the student)

अथाऽतः शिष्योपनयनीयमध्यायं व्याख्यास्यामः । इतिह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Śiṣyopanayanīya- 'initiation of the student'. Thus said Ātreya and other great sages. (1)

Śiṣyaguṇāh (qualities of the student) :

गुरुभक्तोऽभियुक्तोऽतियुक्तो धीस्मृतिपाटवैः।
ऋज्वास्यनासानयनस्तनुस्निग्धनखच्छविः ॥२॥
ब्रह्मचारी जितद्वन्द्वो धीरः सुचरितः स्थिरः।
षण्मासानुषितः शक्तो लज्जाशौचकुलान्वितः॥३॥
शिष्योऽध्याप्यो गतो यावदन्तं तन्त्रार्थकर्मणाम्

A student who is devoted to (serve) the teacher, who has a keen desire to study, endowed with great intelligence, memory and talent; whose face, mouth, nose and eyes are normal and pleasant to look at, who is a Brahmacarī (celibate), who can withstand the duels, who is courageous, virtuous and steadfast, who has exhibited these qualities to the teacher for over six months, who is pure (in talk), humble (or shy) in behaviour, clean and endowed with many other good qualities should be initiated (for study) and taught till he attains mastery in the science and professional activities (2-3 1/2)

Notes :- In ancient times in India, the students were being accepted by the teacher only after strict scrutiny of their physical and mental qualities and behaviour. A simple ceremony was being held in which both the teacher and the taught took oaths, the teacher to teach the science ungrudgingly and the student to be obedient, faithful and attached to the teacher and learn the science.

Brahmachārī is an young boy who adheres to the rules of normal disciplines like celebecy, religious ferver etc., which are congenial for acquisition of knowledge. The term 'Jitadvandva' means he who has conqured some duels such as heat and cold, likes and dislikes, happiness and misery etc., in other words, capable of enduring

difficulties.

Adhyayana Niṣiddha Kāla (unsuitable time for study) :

नाऽकालविद्युत्स्तनिते भूकम्पे राहुदर्शने ॥४॥
पश्चदश्यामचन्द्रायां परोक्षे वा गुरोः पठेत् । नातिच्छिन्नपदं नातिमन्दं नात्युच्चनीचकैः ॥५॥

The study should not be undertaken at inauspicious times, at times of thunderbolt (rain and storm), earthquakes and eclipses, on days of full moon and new moon, during the absence of the (planet) Guru (jupitor). The study should be done without splitting the words too much, not very slow, neither in a very high pitch nor in very low pitch.(4-5)

Notes : Selection of proper time for study was to prevent its discontinuance in the middle by natural calamities and to ensure keen attention. The method of instructions being oral by repetition of verses, care was taken to preserve the words, syllables and sentences intact, to have clear pronunciation and also to avoid exertion to the body.

Sisyavṛtti (conduct of the pupil) :

हीनान्यवेष आचार्यं पर्युपासीत राजवत् । शयीत सुप्त एवास्मिन्नुत्तिष्ठेतास्य पूर्वतः ॥६॥
न ब्रूयात् केवलं नाम नाऽसाध्वपि विनाटयेत् ।

The student should wear clothes / dress inferior (less) to that of his teacher; dress himself differntly (than the teacher); he should serve the teacher like (serving) a king, should go to sleep only after the teacher has slept and get up early before he gets up; should not utter only the name of the teacher (without adding respectful words); should not imitate, making fun of any inadvertent word or act of the teacher. (6-7a)

Notes :- These are the rules of conduct for the students and they are clear indications of the importance attached to development of moral character and cultured behaviour. Serving the teacher like serving a king means serving him with both fear and respect.

Bhiṣak lakṣaṇa (qualities of the physician) :

अभेद्योऽनुद्धतः स्तब्धः सूनृतः प्रियदर्शनः ॥७॥
बहुश्रुतः कालवेदी ज्ञातग्रन्थोऽर्थशास्त्रवित् । अनाथान् रोगिणो यश्च पुत्रवत् समुपाचरेत् ॥८॥
गुरूणा समनुज्ञातः स भिषक्छब्दमश्नुते ।

He, who is invincible (in debate), unopposed, steadfast, friendly and polite with all; pleasing in appearance, who has read many sciences, knows the appropriate time (for every activity); who has mastered the science (of Āyurveda), is conversant with Arthśāstra (etymology); who looks after the destitutes and the sick as his own children and who has obtained permission from his teacher (to practise medicine) deserves to be called a "Physician".(7-9a)

यस्तु केवलशास्त्रज्ञः कर्मस्वपरिनिष्ठितः ॥९॥
स मुह्यत्यातुरं प्राप्य प्राप्य भीरुरिवाहवम ।
यः पुनः कुरुते कर्म धाष्ट्यच्छिास्त्रविवर्जितः ॥१०॥
स सत्सु गर्हामाप्नोति वधं चर्च्छति राजतः।

He (the physician) who is conversant with the science but not skilled in his work, gets delusioned when he approaches the patient, just as a coward in a battlefield. He, who does his work with audacity without the knowledge of science, does not get respect from the wise, deserves the penalty of death by the king. (9-10)

हेतौ लिङ्गे प्रशमने रोगणामपुनर्भवे ॥११॥
ज्ञानं चतुर्विधं यस्य स राजार्हो भिषक्तमः ।

That efficient physician who possesses all the four kinds of knowledge of the disease - their causes, symptoms, treatment and non-recurrence (prevention) - deserves to become the royal physician. (11-12a)

शस्त्रं शास्त्राणि सलिलं गुणदोषप्रवृत्तये ॥१२॥
पात्रापेक्षीण्यतः प्रज्ञां बाहुश्रुत्येन बृंहयेत् ।

The good or bad of the weapon, science and water depend upon the holder (user, receiver, vessel respectively). Hence one should enhance his knowledge by the study of many sciences.(12)

Notes :- A sharp instrument in the hands of a cruel person will be used by him to injure others while the same in the hands of a wise man will be used for useful purposes; so also the science, a wicked scientist uses his knowledge to harm others, whereas a wise one uses it for providing happiness to others. Hence every person should gain more knowledge by studying many sciences and thus gain wisdom to use his science

for good purposes.

प्रदीपभूतं शास्त्रं हि दर्शनं विपुला मतिः ॥१३॥
ताभ्यां भिषक् सुयुक्ताभ्यां चिकित्सन्नापराध्यति ।

Science is a torch and one's wide intellect is the instrument to see things; the physician who has both of them adequately does not commit mistakes in the treatment of diseases.(13)

आहूत एव यो याति सुवेषः सुनिमित्ततः ॥१४॥
गत्वाऽतुरार्थादन्यत्र न निधत्ते मनः क्वचित् ।
व्याधीन् परीक्षते सम्यङ्निदानादिविशेषतः ॥१५॥
ह्रेषणीयां च तद्वार्त्तां न प्रकाशयते बहिः ।
सहसा न च तस्यापि क्रियाकालमहापयन् ॥१६॥
जानाति चोपचरितुं स वैद्यः सिद्धिमश्नुते ।

He (the physician) attains success who, visits the patient only after being called, who is pleasing to look at; sets out at auspicious omens, pays attention only to the patient at his house and to nothing else; examines the disease by its causes etc., does not reveal to others such facts of which the patient feels shy (or is ashamed of), who knows to start appropriate treatment quickly without allowing the disease to progress. (14-16)

नाददीताऽमिषं स्त्रीभ्यस्तदध्यक्षे पराङ्मुखे ॥१७॥
ताभिश्च रहसि स्थानं परिहासं च वर्जयेत् ।

The physician should neither receive any gift from any woman in the absence of her master (husband, etc) nor talk to her in secrecy; and also avoid cutting jokes with her.(17b-18a)

आर्त्तं च नृपसद्वैद्यैर्द्विष्टं तद्वेषिणं द्विषम् ॥१८॥
चण्डं शोकातुरं भीरुं कृतघ्नं वैद्यमानिनम् । हीनोपकरणं व्यग्रमविधेयं गतायुषम् ॥१९॥

The physician should refuse treatment foı a person (patient) who is hated by the king and the wise; or who hates them; who is cruel, grief stricken; who is coward, ungratful, who poses himself as physician, who is not having the equipments etc. (required for treatment); who is

agitated (bewildered, very busy, exposed to dangers), disobedient and whose life is going to end soon.(18-19 1/2)

जिजीविषुर्व्याधितोऽपि पूर्वोक्तगुणवर्जितान् ।
क्रियाविक्रयिणो वैद्यान् मृत्योरग्रेसरा हि ते ॥२०॥

The person who, inspite of being a patient, has a desire to live should avoid the physician who is devoid of the qulatities mentioned earlier and, who sells his treatments (for earning money), for such physicians are the leaders (who march in front) of death.(20)

Notes :- In the above verses are described what is called 'the professional ethics', the do's and dont's for the physician. By following these rules the physician not only earns a good name for himself but also for his science. Medicine being a noble profession, requires its followers also to be noble and respected. He should select suitable patients and his treatment should be efficacious. Treating such patients who do not deserve, brings only bad name. The physician should not be very much after earning money alone but be compassionate towards his brothers, especially the sick.

Pāda catuṣṭaya (four limbs of treatment):

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् । चिकित्सितस्य निर्दिष्टं प्रत्येकं तच्चतुर्गुणम् ॥२१॥

The physician, the Drug, the Attendant (nurse) and the Patient - these are the four limbs of medical treatment; and each one has four qualities.

दक्षस्तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिर्भिषक् । बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम् ॥२२॥
अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।
आढ्यो रोगी भिषग्वश्यो ज्ञापकः सत्ववानपि ॥२३॥

The physician should be efficient, posses perfect knowledge, be dextrous in action and clean.

The drug should be, fit to be used in many forms, posses many good proprelies, potent and suitable.

The attendant should be affectionate (with the patient), clean efficient and intelligent.

The patient should be wealthy, obedient to the physician, possess good memory and strong will.(21-22)

यद्वैद्ये विगुणे पादा गुणवन्तोऽप्यनर्थकाः ।
स पादहीनानप्यार्तान् गुणवान् यच्च यापयेत् ॥२४॥
चिकित्सायास्तमेवातः प्रधानं कारणं विदुः ।

Out of these four, if the physician is inefficient the remaining three will be useless even though they are good; but if the physician is efficient he can manage the treatment even though the others limbs are inefficient. Hence it is the physician who is the most important for medical treatment. (23-24)

Dvidhā Vyādhi (two kinds of diseases)

साध्योऽसाध्य इति व्याधिर्द्विधा तौ तु पुनर्द्विधा ॥२५॥
सुसाध्यः कृच्छ्रसाध्यश्च याप्यो यश्चानुपक्रमः ।

Diseases are of two kinds - Sādhya (curable) and Asādhya (incurable); each one is again of two kinds; Susādhaya (easily curable); Kṛcchrasa-dhya (curable with difficulty); Yāpya (controllable) and Anupakrama (Unmanageable).(25)

Sādhyāsādhyalakṣaṇa (qualities of curable and incurable diseases) :

सर्वौषधक्षमे देहे यूनः पुंसो जितात्मनः ॥२६॥
अमर्मगोऽल्पहेत्वग्ररूपरूपोऽनुपद्रवः । अतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदि ॥२७॥
ग्रहेष्वनुगुणेष्वेकदोषमार्गो नवः सुखः । सुखसाध्यः सुखोपायः कालेनाल्पेन साध्यते ॥२८॥

Disease is easily curable and in short time if the body of the patient is capable of withstanding all types of therapies (treatment), if the patient is a youth, a male, has control over his sense organs; that disease which has few causes, mild prodromal symptoms and mild characteristic features; has no complications, in which the Doṣās, Dūṣyas, (tissues) Deśa (regions) Kāla (season) and Prakṛti (constitution of the body) are all dissimilar; when all the limbs of treatment are good, during auspicious (beneficial) planetary constellations; the disease arising from only one Doṣa, manifesting in one pathway only and which is of recent onset. (25-26)

Notes :- The condition in which the doṣās and dhātus are of the same nature, is said to be tulya (similar) and when their nature are (different), they are said to

be atulya (dissimilar). combination of two of similar qualities will produce a powerful diesease whereas combination of two, of different qualities produces a mild disease. Hence, similarity in respect of doṣās and dūṣyās make the disease incurable while their dissimilarity makes the disease curable. For example, a disease caused by the increase of kapha involving medas dhātu (fat) which is also of similar nature of kapha, will be incurable but if it involves asthi dhātu (bone) which is of different nature it will be easily curable. Lilewise a kapha disease arising during varṣā ṛtu (rainy season) in a person of vāta prakṛti (constitution) and in jaṅgala deśa (desert-like, or arid region) all being of different nature are easily curable etc. Disease may be caused by one or more doṣās, that which is caused by any one doṣā will be mild and so curable but the disease caused by two or all the three doṣās together, will be severe and so incurable. Diseases manifest in three different pathways - the internal, middle and external -in the body, if they involve any one of them it is easily curable but involvement of more than one will be either difficult or incurable.

Susādhya (easily curable) means that which can be cured with simple methods and within a short time.(28 1/2)

कृच्छ्रैरुपायैः कृच्छ्रस्तु महद्भिश्च चिरेण च। असाध्यलिङ्गसङ्कीर्णस्तथा शस्त्रादिसाधनः ॥२९॥

Kṛcharasādhya (curable with difficulty) means that which requires more than one difficult method of treatment, takes long time, has many incurable (distressing) symptoms, which might need surgical and other methods of treament. (29)

शेषत्वादायुषः पथ्यैर्याप्यः प्रायो विपर्यये। दत्वाऽल्पं सुखमल्पेन हेतुना स प्रतन्यते ॥३०॥
याति नाशेषतां रोगः कर्मणो नियतायुषः। प्रपतन्निव विष्कम्भैर्धार्यतेऽत्रातुरो हितैः ॥३१॥

Yāpya is that disease which though generally opposite (in qualities) of the curable, still persist for the remaining period of life, giving slight relief by suitable pathya (diet and medicines), getting aggravated again by even trivial causes, does not get cured without leaving remnants, arising from the bad actions (of the patient), cotinuing long because the person has a certain definite span (duration) of life (hence unable to kill him), the person (patient) subsisting by the strength of suitable foods and drugs, just as a crumbling edifice by the (support of) pillars.(30-31)

परोऽसाध्यः क्रियाः सर्वाः प्रत्याख्येयोऽतिवर्तते।
तस्मादुपेक्ष्य एवासौ स्थितोऽत्यन्तविपर्यये ॥३२॥

भ्रममोहारतिकरो दृष्टरिष्टोऽक्षनाशनः ।

Asādhya - is that, other than the above, in which all treatments fail and so has to be rejected; because it possesses qualities entirely opposite of the curable and also because it produces giddiness, delusion, restlessness, appearance of fatal signs and loss of function of sense organs.(32)

व्याधीन् पुरा परीक्ष्यैवमारभेत ततः क्रियाम् ॥३३॥
स्वार्थविद्यायशोहानिमन्यथा ध्रुवमाप्नुयात् ।

The physician should examine the disease first and then start the treatment; otherwise he is sure to lose his wealth, knowledge and reputation. (33)

साध्ययोरपि संयोगो बलिनोर्यात्यसाध्यताम् ॥३४॥
विद्यादसाध्यमेवातः साध्यासाध्यमागमम् ।
नासाध्यः साध्यतां याति साध्यो यातित्वसाध्यताम् ॥३५॥
पादापचाराद्दैवाच्च यान्त्यवस्थान्तरं गदाः ।

Even curable diseases, if they are in strong combinations become incurable; likewise, the combination of curable and incurable diseases will be incurable only.

Incurable diseases will never become curable, but curable diseases can become incurable. By inefficiency of the limbs of treatment or by divine intent diseases may change from one kind to the other.

वरमाशीविषविषं दीप्तमग्निमयोऽपि वा ॥३६॥
उपयुञ्जीत न त्वार्त्तादामिषं कृपणाज्जनात् ।

Powerful snake poison, a burning torch (flame) or a red-hot iron rod - are better than the gifts received from the sick man or a miser. (36)

वरो भूतदया धर्म इत्यार्त्तेषु भिषग्वरः ॥३७॥
वर्त्तते यस्तु सिद्धार्थः स सर्वमतिवर्त्तते ॥

The physician who while treating patients has "compassion for all living beings" as his ideal surely achieves success and surpasses all. (37)

इति द्वितीयोऽध्यायः

Thus ends the second chapter.

तृतीयोऽध्यायः

Chapter 3

DINACARYĀ ADHYĀYA
(Daily regimen)

अथातो दिनचर्या नामाध्यायं व्याख्यास्यामः । इति ह स्माऽहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Dinacaryā (daily regimen); thus said Ātreya and other great sages. (1)

Prātarutthana (time of getting up in the morning):

ब्राह्मे मुहूर्ते उत्तिष्ठेज्जीर्णाजीर्णं निरूपयन्। रक्षार्थमायुषः स्वस्थो जातवेगः समुत्सृजेत्॥२॥

The healthy person, in order to protect his life, should get up from his sleep in the Brāhma muhūrta, after considering the condition of digestion of food (of the previous night) whether properly done or not.(2)

Notes :- Indu, the commentator says that the last yāma (the last three hours) of the night is known as Brāhma muhurta because it ts the best time for obtaining Brahma or knowledge. Any time from 3.00 A.M. to 6.00 A.M. is the ideal time to get up from bed and begin the day. If one finds that the food taken in the previous night has not been fully digested he may sleep for some time more but not beyond sunrise on any day.

Malotsarga (voiding the excrements)

उदङ्मुखो मूत्रशकृद्दक्षिणाभिमुखो निशि । वाचं नियम्य प्रयतः संवीताङ्गोऽवगुण्ठितः ॥३॥
प्रवर्त्तयेत् प्रचलितं न तु यत्नादुदीरयेत् । नामेध्यमार्गमृत्भस्मगोस्थानाकीर्णगोमये ॥४॥
पुरान्तिकाग्निवल्मीकरम्योत्कृष्टचितिद्रुमे । न नारीपूज्यगोर्केन्दुवाय्वन्नाग्निजलं प्रति ॥५॥

After getting the urge of urine and faeces naturally (of their own accord), the person should eliminate them, facing north and if still dark, facing south; silently, sitting,, covering the head with cloth, attending to the urge commenced on its own and without initiating the urge by force; avoiding places which are very dirty, centre of the road, heaps of mud or ash, a cowshed, place of assembly, cowdung heap (or pit),

ramparts of the city, place set for fire altar, ant-hill, garden, ploughed land, burial ground or funeral place; in front of or on the trees; facing or in front of women, sacred thing, cow, sun, moon, wind, food, fire and water; and the naked ground (not covered with grass etc.).

न चातिरस्कृत्य महीं भयाशक्तयोस्तु कामतः ।
नवेगितोऽन्यकार्यः स्यान्नाजित्वासाध्यमामयम् ॥६॥

At times of fear (of being seen by others and of thieves, wild animals etc.) and persons who are debilitated, may void the excrements as they wish.

With urge of elimination being patent, one should not attend to any other work, just as no other therapy is undertaken without getting rid of the curable diseases.(3-6)

Notes :- The point to note here is neither to initiate the urges voluntarily nor to suppress it when manifest. Both these are the causes for many diseases.

निःशल्यादुष्टमृत्पिण्डीपरिमृष्टमलायनः । अभ्युद्धृताभिः शुचिभिरद्भिर्मृद्भिश्च योजयेत्॥७॥
लेपगन्धापहं शौचमनुत्पतितबिन्दुभिः ।
स्पृष्ट्वा धातून्मलानश्रु वसाकेशनखांश्च्युत्तान् ॥८॥
स्नात्वा भोक्तुमना भुक्त्वा सुप्त्वा क्षुत्वा सुरार्चने।
रथ्यामाक्रम्य चाचामेदुपविष्ट उदङ्मुखः ॥९॥
प्राङ्मुखो वा विविक्तस्थो न बहिर्जानु नान्यदृक्।
अजल्पन्नुत्तरासङ्गी स्वच्छैरङ्गुष्ठमूलगैः ॥१०॥
नोद्धृतैर्नानतो नोर्ध्वं नाग्निपक्वैर्न पूतिभिः ।
न फेनबुल्बुदक्षारैर्नैकहस्तार्पितैर्जलैः॥११॥
नार्द्रैकपाणिर्नामेध्यहस्तपादो न शब्दवत् । वटासनार्कखदिरकरञ्जकरवीरजम्॥१२॥
सर्जारिमेदापामार्गमालतीककुभोद्भवम् । कषायतिक्तकटुकं मूलमन्यदपीदृशम् ॥१३॥
विज्ञातवृक्षं क्षुण्णाग्रमृज्वग्रन्थि सुभूमिजम् । कनीन्यग्रसमस्थौल्यं सुकूर्चं द्वादशाङ्गुलम् ॥१४॥
प्रातर्भुक्त्वा च यतवाग्भक्षयेद्दन्तधावनम् । वाप्यत्रिवर्गत्रितयक्षौद्राक्तेन च घर्षयेत् ॥१५॥
शनैस्तेन ततो दन्तान् दन्तमांसान्यबाधयन् ।

लिखेदनुसुखं जिह्वां जिह्वानिर्लेखनेन च ॥१६॥

तथास्यमलवैरस्यगन्धा जिह्वास्यदन्तजाः। रूचिवैशद्यलघुता न भवन्ति भवन्ति च ॥१७॥

After elimination, the excretory orifices should be touched with a lump of good mud devoid of thorns, next these should be washed well with water taken out in a vessel or by hand (from a reservoir) to remove the adherents and smell, taking care that droplets of water do not fly up during washing.(7-8a).

Notes :- Touching with mud and washing with water were purificatory measures. Indu, the commentator makes out pertinent warning not to dip the buttocks in water for ablution.

Ācamana (purificatory rite) :

Ācamana (sipping small quantity of water) should be done after contact with (inauspicious) things like tissues (blood, muscle, fat, etc,) excreta, tears, muscle-fat, hairs, nails etc. of animals, which have been cast off; after taking bath, at the beginning and end of meals, getting up from sleep, after sneezing, at the commencement of worship of gods,after a chariot ride and the usual daily ablutions.

Ācamana should be done, sitting facing north or east, in solitude, keeping both the hands not outside the knees, not looking elsewhere, without talking, wearing an upper garment (also),with pure water (held in the palm) near the root of the thumb; poured (from a spoon) neither form a height nor (the spoon) touching the thumb; the hand being held neither very high nor very low; the water should not be boiled one, not having bad smell, froth or bubbles and not alkaline (in taste); it should not be done with only one hand holding the water (in other words taking out water by one hand); by moistening only one hand, without washing hands and feet (earlier) and it should be done without making sound (while sipping water).(8b-12a)

Notes :- Ācamana is a purificatory ritual done daily by the orthodox Hindus especially the Brāhmaṇas. Water is taken in Pañcapātra (tumbler of copper or alloy of five metals) a copper spoon is held in the left hand, little quantity of water is transferred with

it to the palm of the right hand and water sipped without making any sound. Afterwards the moist right hand is placed on different parts of the body, accompanied with chanting of sacred names of gods.

Danta dhāvana (cleaning the teeth) :

Twigs of roots (branches) of vaṭa, asana, arka, khadira, karañja, karavīra, sarja, irimeda, apāmārga, mālatī, kakubha or such other known trees which possess astringent, bitter and pungent tastes; the twigs should be the thickness of the little finger, straight, devoid of knots and obtained from the (tree grown in) good place, it should be of twelve aṅgula in length. Its one end is made like a brush by chewing and the teeth cleaned with it in the morning and after meals, twice daily.

After cleaning the teeth, the gums are also cleaned without hurting them, by rubbing with (nice powder) of vāpya (kuṣṭha) and three groups of three drugs (trikaṭu, triphalā and trijātaka) mixed with honey.

Next the tongue is to be cleaned by scraping it, comfortably with a tongue scrapper (made from metal etc.). This will remove the dirt, bad taste and smell of the tongue, mouth and teeth. It produces better taste, cleanliness and softness of the mouth, and dispels the diseases of the tongue, mouth and teeth.(12b-17)

Notes :- Tongue can be cleaned with scrapers of metal or any other suitable substances; scraping should be from the root of the tongue to tip but not in reverse direction.

नाद्यादजीर्णवमथुश्वासकासज्वरार्दिती । तृष्णास्यपाकहृन्नेत्रशिरः कर्णामयी च तत् ॥१८॥

Those suffering from indigestion, vomitting, dyspnoea, cough, fever, facial paralysis, thirst, ulcers of mouth, diseases of heart, eyes, head and ears should not make use of the tooth brush.(18)

Notes :- Forbidding the tooth brush does not mean that these persons should not clean their teeth at all. They are to use the soft powders of drugs previously mentioned for cleaning the teeth.

नैव श्लेष्मातकारिष्टबिभीतधवधन्वजान् । बिल्ववञ्जुलनिर्गुण्डीशिग्रुतिल्वकतिन्दुकान् ॥१९॥

कोविदारशमीपीलुपिप्पिलेङ्गुदगुल्गुलून् । पारिभद्रकमम्लीकामोचक्यौ शाल्मलीं शणम् ॥२०॥
स्वाद्वम्ललवणं शुष्कं सुषिरं पूति पिच्छिलम् ।

Twigs of śleṣmātaka, ariṣṭa, bibhītaka, dhava, dhanvan, bilva, vañcula, nirguṇḍī, śigru, tilvaka, tiñduka, kovidāra, śamī, pīlu, pippala, iṅgudi, gulgulū, pāribhadraka, amlīka, mocaka, śālmalī and śaṇa should not be used as tooth brush. So also the twigs of those trees which have sweet, sour and salt tastes, which are very dry, hallow, emitting bad smell and gummy.(19-20 1/2)

पालाशमासनं दन्तधावनं पादुके त्यजेत् ॥२१॥

Chair (stool or cot), tooth brush and footwear prepared from palāśa tree should not be used.

दन्तान् पूर्वमधो घर्षेत् प्रातः सिञ्चेच्च लोचनं ।
तोयपूर्णमुखो ग्रीष्मशरदोः शीतवारिणा ॥२२॥

The lower row of teeth should be brushed first.

Keeping the mouth filled with water (for gargling) the eyes are to be splashed with water every morning with cold water in grīṣma (summer) and śarat (autumn) seasons.(22)

Notes :- Splashing of cold water into the eyes every day morning, reduces the tension and tiredness of the eyes and improves vision. During cold seasons luke warm water can be used for splashing the eyes but hot water should never be used.

Pranāma (obeisances) :

प्रणम्य देवान् वृद्धांश्च मङ्गलाष्टशतं शुभम् ।
शृण्वन् काञ्चनविन्यस्तं सर्पिः पश्येदनन्तरम् ॥२३॥

Gods and elders should be worshipped, the one hundred and eight sacred names of gods should be repeated; next the person should see his image in ghee kept in vessels of gold.(23)

Notes :- Seeing one's own face in ghee was a custom in ancient India and was believed to bring good luck and dispel evils.

Añjana (collyrium) :

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् । लोचने तेन भवतो मनोज्ञे सूक्ष्मदर्शने ।।२४।।
व्यक्तत्रिवर्णे विमले सुस्निग्धघनपक्ष्मणी ।

Sauvīrāñjana (collyrium / eye-salve prepared with antimony sulphide) is good for the eyes and so should be applied to the eyes daily. By this the eyes become beautiful, capable of seeing even minute objects; all the three coloured parts, (of the eyes) will become well defined and clean. The eye lashes become smooth and firm.(24)

Notes :- Sauvīrāñjana (antimony sulphide) is available in natural form as shining black pebbles in the river beds of Baluchistan, Sind etc., eye-salves were being prepared from it by mixing some other medicinal herbs and so was known after the chief ingredient. This collyrium being black in colour is also known as Kājal.

चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम्।।२५।।
योजयेत्सप्तरात्रेऽस्मात् स्रावणार्थे रसाञ्जनम् ।

Eyes, are the repository of Tejas (light) and are endangered by ślesma (kapha); hence rasāñjana should be applied to the eyes once a week regularly to drain it (the ślesma) out.(25)

Notes :- Rasāñjana is prepared by boiling dāruharidra in water to a thick consistence. Used as an application to the eyes, it helps profuse flow of tears and so remove dirt, excess moisture etc.

Nasya (nasal medication)

अणुतैलं ततो नस्यं ततो गण्डूषधारणम् ।।२६।।

Aṇu taila should be put into the nose and then gaṇḍūṣa done (filling the mouth with liquids to its full capacity and holding it for a few minutes).(26)

Notes :- Aṇu taila is the name of a medicated oil which will be described later.

घनोन्नतप्रसन्नत्वक्स्कन्धग्रीवास्यवक्षसः । सुगन्धिवदनाः स्निग्धनिस्वना विमलेन्द्रियाः ।।२७।।
निर्वलीपलितव्यङ्गा भवेयुर्नस्यशीलिनः।

Persons who begin to use Nasya (nasal drops) daily, will have their sikn, shoulders, neck, face and chest strong/firm, raised (prominant) and good looking; their mouth having pleasant smell, voice also pleasant, sense organs clean and efficient and they become devoid of wrinkles, grey hairs and black patches.

Gaṇḍūṣa (mouth wash) :-

ओष्ठस्फुटनपारुष्यमुखशोषद्विजामयाः॥२८॥
न स्युः स्वरोपघाताश्च स्नेहगण्डूषधारणात् । खदिरक्षीरिवृक्षारिमेदाम्बुकवलग्रहः॥२९॥
अरोचकास्यवैरस्यमलपूतिप्रसेकजित् । सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम् ॥३०॥

Keeping the mouth filled with oil daily (for a few minutes in the mornings) will prevent cracking and roughness of the lips, dryness of the mouth, diseases of the teeth and disorders of voice.

Decoction of khadira, of kṣīri vṛkṣās (trees which have milky sap), irimeda, etc., used daily for Kavalagraha (mouth gargles) will cure loss of appetite, bad taste, dirt and excess salivation.

Gaṇḍūṣa with warm water will make the mouth clean and good.(26 1/2-30)

Notes :- Gaṇḍūṣa is filling the mouth to its full capacity with liquid without allowing its movement inside and holding the liquid for a few moments. Kavalagraha, on the other hand, is holding little quantity of liquid in the mouth, make it move briskly inside and spitting out quickly. Both can be done with pure or medicated oils, ghee, decoction of drugs, luke-warm water or ordinary cold water. They are useful to promote health and also to cure diseases of the mouth, teeth, throat and face.

प्रायोगिकं ततो धूमं गन्धमाल्यादि चाचरेत् ।
धूमादस्योर्ध्वजत्रूत्था न स्युर्वातकफामयाः ॥३१॥

Next comes, the prāyogika dhūma (inhalation of smoke), scents, garlands etc. By the use of inhalation, diseases of organs located above the shoulders and arising from the (increase of) vāta and kapha will not develop.(31)

Notes :- Prāyogika dhūmapāna is also called as śamana (palliative) and madhyama (moderate) inhalation of smoke. The procedure of such inhalation will be described later in chapter 30.

अञ्जनोत्क्लेशितं नस्यैः कवलैर्नावनेरितम् । धूमेन कवलोत्क्लिष्टं क्रमाद्वातकफं जयेत् ॥३२॥

Increase of vāta and kapha which are caused by the use of añjana (eye-salves), can be overcome by nasya (nasal medication); that caused by the use of nāvana (nasya) by kavala (mouth gargle) and that caused by use of kavala by dhūma (inhalation of smoke).(32)

Gañdha-mālya (perfumes, garlands):-

गन्धमाल्यादिकं वृष्यमलक्ष्मीघ्नं प्रसाधनम् । वासो न धारयेज्जीर्णं मलिनं रक्तमुल्बणम् ॥३३॥
माल्यं न लम्बं न बहिर्न रक्तं जलजादृते । नैव चान्येन विधृतं वस्त्रं पुष्पमुपानहौ ॥३४॥

Use of perfumes, garlands etc., acts as aphrodisiacs, dispels inauspiciousness and improves one's appearance.

Cloth (dress) which are old (worn out, torn), dirty and of gaudy-red colour should not be worn.

Garlands should not be very long, and not contain red flowers other than lotus; they should not be worn when going out of house.

Clothes, flowers and footwear used by others should not be used.(33-34)

Tāmbūla (pān-chewing):-

रुचिवैशद्यसौगन्ध्यमिच्छन्वक्त्रेण धारयेत् । जातीलवङ्गकर्पूरकङ्कोलकटुकैः सह ॥३५॥
ताम्बूलीनां किसलयं हृद्यं पूगफलान्वितम् । रक्तपित्तक्षतक्षीणरूक्षोत्कुपितचक्षुषाम् ॥३६॥
विषमूर्च्छामदार्तानामपथ्यं शोषिणां च तत् ।
पथ्यं सुप्तोत्थिते भुक्ते स्नाते वान्ते च मानवे ॥३७॥
द्विपत्रमेकं पूगं च सचूर्णखदिरं च तत् ।

Those desirous of good taste, cleanliness and good smell of the mouth may keep in the mouth tender leaves of tāmbūla along with jātīphala, lavaṅga, karpūra, kaṅkola and katuka along with pūgaphala. This (tāmbu-

-la) is good to the heart.

It is harmful to those suffering from bleeding disorders, injury to the chest, emaciation, eye diseases caused by increase of dryness; poisons, fainting, intoxication and tuberculosis. It is beneficial, after getting up from sleep, after meals, bath and vomitting.

Two betel leaves, one arecanut, with little quantities of lime (slaked lime) and (extract of) khadira will be ideal (combination).(35-38a)

Notes :- Tāmbūla sevana or pān chewing is ancient custom in our country. It has its importance even as gesture of showing respect to elders and gods. Āyurvedic texts describe many of its useful properties. Though use of tobacco along with betel leaves is not mentioned any where in ancient books, it has become a practice now-a-days, with many people to add tobacco also. But tobacco being a poisonous substance should be avoided totally. It has now been established that tobacco produces cancer of the mouth, throat and lungs.

Vṛtti (profession):-

उत्तिष्ठेत ततोत्यर्थमर्थेष्वर्थानुबन्धिषु ॥३८॥
निन्दितं दीर्घमप्यायुरसन्निहितसाधनम् । कृषिं वाणिज्यां गोरक्षामुपायैर्गुणिनं नृपम् ॥३९॥
लोकद्वयाविरुद्धां च धनार्थी संश्रयेत् क्रियाम्।

Every person should adopt a profession to earn money for livelihood. It should be such, which will not bring bad name even though continued for the whole life; such as agriculture, trade, rearing cattle, service of a good king (or government) and which is not against the two worlds.(38-40a)

Notes :- The profession chosen must be a noble one, respected, beneficial to himself and to others alike; professions which are of temporary gain, harmful, undignified should not be followed. 'Two worlds' means the present world (life) and the next world (life). Practice of a profession of righteousness (Dhārmika vṛtti) bestows happiness in this life (world) and makes for happiness in the next also (grants Mokṣa-liberation from the pangs of the births and deaths).

Sadvṛtta (regimen of good conduct):-

मुक्तवेगश्च गमनस्वप्राहारसभास्त्रियः ॥४०॥

One should first relieve himself of the urges (of urine, faeces etc.) and then indulge in walking, sleeping, taking food, going to assembly or making love with women etc.(40)

पाणिनाऽलभ्य निष्क्रामेद्रत्नपूज्याज्यमङ्गलम् । सातपत्रपदत्राणो विचरेद्युगमात्रदृक् ॥४१॥
निशि चात्ययिके कार्ये दण्डी मौली सहायवान् ।
प्रावृत्य पर्यटेद्रात्रौ न प्रावृत्य शिरोऽहनि ॥४२॥

While going out of the house, one should wear precious gems, touch sacred objects, ghee and other auspicious materials; take an umbrella, put on footwear and walk carefully, observing in front, for a distance of two arms lengths; in case of urgent work at nights, one should go out, holding a staff (baton), wearing a head dress and accompanied by assistants; it is good to wrap the head with cloth while going out at nights and it need not be so, during day.(41-42)

चैत्यपूज्यध्वजाशस्तच्छायाभस्मतुषाशुचीन् । नाक्रामेच्छर्करालोष्टबलिस्नानभुवो न च ॥४३॥

One should not tred on the shade of sacred tree, worshipful object, banner (flag) and inauspicious things; or on heaps of ash, husk, dirty materials, sharp pebbles, huge rocks; places of bali (slaughter of animals for offering to gods) and place of bathing.(43)

मध्याह्ने सन्ध्ययो रात्रावर्धरात्रे चतुष्पथम् । न सेवेत न शर्वर्यां वृक्षचैत्यं न चत्वरम् ॥४४॥
सूनाटवीशून्यगृहश्मशानानि दिवाऽपि न ।

One should not stay at the place of meeting of four roads during midday, evenings, night or midnights; not take shelter at the places of killings, under trees and in buildings outside the towns; Slaughter house or forest where slaughtering is done, abandoned house and burial grounds should not be visited even during day.(44-44 1/2)

न हुंकुर्याच्छवं पूज्यं प्रशस्तान्मङ्गलानि च ॥४५॥
नापसव्यं परिक्रामेन्नेतराण्यनुदक्षिणम् । चतुष्पथं नमस्कुर्यात् प्रज्ञातांश्च वनस्पतीन् ॥४६॥

One should not insult a dead body; not go round in reverse direction

to objects of worship and auspicious things; and for others (inauspicious things) without avoiding the right side of the way; should offer salutations at the place of meeting of four roads, to scholars and sacred trees.

न व्यालव्याधिताशस्तैर्नादान्दक्षुत्पिपासितैः । न च्छिन्नपुच्छैर्नैकाक्षैर्गापृष्ठेन च न व्रजेत् ।।४७।।
नाऽतिप्रगेऽतिसायं वा न नभोमध्यगे रवौ ।
नासन्निहितपानीयो नातितूर्णं न सन्ततम् ।।४८।।
न शत्रुणा नाविदितैर्नैको नाधार्मिकैः सह ।

Should not ride on wild animals and which are sick, unsuitable, untamed, hungry and thirsty, whose tail has been cut and which have only one eye. Journey should not be undertaken on cow (or ox); at very early in the morning, very late in the evening, when the sun is in the middle of the sky (midday); without carrying water for drinking; very fast, continuous, in the company of foes, strangers, irreligious (unrighteous) persons and even alone.(45-49a)

दद्याद्वर्त्माऽर्तवृद्धस्त्रीभारीचक्रीद्विजन्मने ।।४९।।
स्नानभोजनपानानि वाहेभ्यो नाऽचरेत् पुरः ।
नदीं तरेन्न बाहुभ्यां नाग्निस्कन्धमभिव्रजेत् ।।५०।।
नाऽरोहेद्विषमं शैलं नावं संशयितां तरुम् ।
निपातयेन्न लोष्टेन न फलेन फलं द्रुमात् ।।५१।।
न वार्यमाणः प्रविशेन्नाद्वारेण ना चाऽसने ।
स्वयं तिष्ठेत् परगृहे सुप्तनिद्रं न बोधयेत् ।।५२।।
नाऽचरेत् पाणिवाक्पाददृङ्मेढ्रोदरचापलम् ।
त्रिः पक्षस्य कचश्मश्रुनखरोमाणि वर्धयेत् ।।५३।।
न स्वहस्तेन दन्तैर्वा स्नानं चानु समाचरेत् ।

Right of the way (preference to go first) should be given to the sick, the aged, women, for those carrying heavy loads, riding on wheels, and to the twice-born (brāhmaṇās) etc.

The carrying animals should be bathed, fed and given water to drink

first before one resorts to these himself.

One should not cross rivers by swimming, go near huge fire, climb dangerous hills or boats, climb trees which are of doubtful strength; make the fruits fall from the trees by pelting stones, or by using wooden poles.

Should not enter the house of others if prevented; not through places other than the door; not sit unless asked to do so, not wake those who are sleeping; not make movements (gestures) with the hands, voice, feet; eyes, genitals or abdomen (needlessly).

Hairs, mustaches, beards and nails should be got pared (cut) thrice in a fortnight, not with one's own hand or teeth (of himself) ; after such cutting the person should take a bath.(49-54a)

Abhyaṅga (oil bath) :-

अथ जातान्नपानेच्छो मारुतघ्नैः सुगन्धिभिः ॥५४॥
यथर्तुसंस्पर्शसुखैस्तैलैरभ्यङ्गमाचरेत् । अभ्यङ्गो वातहा पुष्टिस्वप्नदार्ढ्यबृहत्वकृत् ॥५५॥
दग्धभग्नक्षतरुजाक्लमश्रमजरापहः । रथाक्षचर्मघटवत् भवन्त्यभ्यङ्गतो गुणाः ॥५६॥
स्पर्शनेऽभ्यधिको वायुःस्पर्शनं च त्वगाश्रयम् ।
त्वच्यश्च परमभ्यङ्गो यस्मात्तं शीलयेदतः ॥५७॥
शिरः श्रवणपादेषु तं विशेषेण शीलयेत् ।
स केश्यः शीलितो मूर्ध्नि कपालेन्द्रियतर्पणः ॥५८॥
हनुमन्याशिरः कर्णशूलघ्नं कर्णपूरणम् । पादाभ्यङ्गस्तु तत्स्थैर्यनिद्रादृष्टि प्रसादकृत् ॥५९॥
पादसुप्तिश्रमस्तम्भसङ्कोचस्फुटनप्रणुत् । वर्ज्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्ध्यजीर्णिभिः ॥६०॥

Next, after having developed desire for food and drinks, the person should take Abhyaṅga (oil-bath), using oils which possess the property of mitigāting vāta, good smell, suitable to the season and pleasant to touch.

Abhyaṅga mitigates vāta, promotes strength, sleep, growth and firmness of the hairs; is useful in burns, fractures, wounds, pains, tiredness, debility and old age just as the axle of the chariot and the

leather bottle become durable by oiling them (so also the body).

Vāta is mainly responsible for tactile sensation and the tactile sensation is through the skin. Oil-bath is best for the skin and so it should be done daily.

Oil should be applied especially to the head, ears and feet; on the head it is good for the hairs, skull and the sensory organs; inside the ears it relieves the pain (diseases) of the lower jaw, neck, head and ears; applied to the feet (soles) it makes them strong, promotes sleep and vision; cures loss of sensation, tiredness, stiffness, contractures and cracking of the feet.

Oil-bath should be avoided by those suffering from diseases of kapha origin, who are undergoing purificatory therapies (like emesis, purgation etc.) and those having indigestion.(54-60)

Vyāyāma (exercises):-

शरीरायासजननं कर्म व्यायाम उच्यते । लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः॥६१॥
विभक्तघनगात्रत्वं व्यायामादुपजायते ।
वातपित्तामयी बालो वृद्धोऽजीर्णी च तं त्यजेत् ॥६२॥
अर्द्धशक्त्यानिषेव्यस्तु बलिभिः स्निग्धभोजिभिः ।
शीतकाले वसन्ते च मन्दमेव ततोऽन्यदा ॥६३॥
तं कृत्वाऽनुसुखं देहं मर्दयेज्च समन्ततः ।

Activities which produces tiredness to the body are known as Vyāyāma (exercise). Lightness of the body, increased capacity to work, keen appetite, reduction of body fat and parts of the body becoming distinct and firm are the good effects of exercise.

It should be avoided by persons suffering from diseases of vāta and pitta origin; by young children, old persons and by those suffering from indigestion.

Strong persons and those who are accustomed to fatty foods, should do exercise to half their capacity during cold seasons (hemanta, śśira)

and vasanta ṛtu (spring) for others and in other seasons it should be still less.

After the exercise, the whole body is to be massaged well.(61-64a)

Notes :- Half the capacity of the person is determined by appearance of sweat on the forehead, nose, axillae and joints of the limbs and dryness of the mouth.

तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः ॥६४॥
अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ।
व्यायामजागराध्वस्त्रीहास्यभाष्यादि साहसं ॥६५॥
गजं सिंह इवाऽकर्षन् भजन्नति विनश्यति ।

Too much of exercise leads to thirst, emaciation, pratamaka (severe difficulty in breathing, paroxysmal respiration), bleeding (from the nose, throat, lungs etc.) exhaustion, tiredness, (even without work), cough, fever and vomitting.

Exercise, keeping awake at nights, walking long distances, sexual intercourse, laughter, speaking and such acts of exertion (in excess) will destroy the body, just as a lion which fights with an elephant dies after winning (due to severe exhaustion).(64-65 1/2)

Udvartana(massage):

उद्वर्त्तनं कफहरं मेदसः प्रविलायनम् ॥६६॥
स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ।

Udvartana (massaging the body) mitigates kapha, liquifies the fat, makes the body parts firm and is best for the health of the skin.(66b-67a)

Notes :- Massaging is done by using a fine powder of astringent substances.

Snāna (bath):

दीपनं वृष्यमायुष्यं स्नानमूर्जाबलप्रदम् ॥६७॥
कण्डूमलश्रमस्वेदतन्द्रातृड्दाहपाप्मजित् । उष्णाम्बुनाऽधःकायस्य परिषेको बलावहः ॥६८॥
तेनैव तूत्तमाङ्गस्य बलहृत् केशचक्षुषाम् ।
नाऽनाप्लुत्य शिरः स्नायान्न जलेऽल्पे न शीतले ॥६९॥

नोदकावतरणस्वप्रान् नग्नो न चाऽचरेत् । पञ्चपिण्डाननुद्धृत्य न स्नायात् परवारिणि ॥७०॥

Snāna (bath) improves appetite, sexual vigour, span of life, valour and strength; removes itching, dirt, exertion, sweat, stupor, thirst, burning sensation and sin.

Pouring hot water below the head is strengthening while the same over the head diminishes the strength of the hairs and eyes; bathing should not be done without wetting the head, with very little water or with very cold water.

Bathing, entering into reservoirs of water and sleeping should not be done naked (without any cloth).

When taking bath in a well or pond built by others, it (bathing) should not be done without taking out handfuls of mud from its floor, five times.(67-70)

Notes :—Taking out mud signifies digging the well onself and making the well his own. This was another ancient Indian custom.

नात्मानमीक्षेत जले न तटस्थो जलाशयम् ।
न प्रतिस्फालयेदम्बु पाणिना चरणेन वा ॥७१॥
स्नात्वा न मृज्यात् गात्राणि धुनुयान्न शिरोरुहान् ।
निवसीताऽर्द्र एवाऽशु सोष्णीषे धौतवाससी ॥७२॥
न त्वम्बरं पूर्वधृतं न च तैलवसे स्पृशेत् । वासोऽन्यदन्यच्छयने निर्गमे देवतार्च्चने ॥७३॥
स्नानमर्दितनेत्रास्यकर्णरोगातिसारिषु । आध्मानपीनसाजीर्णभुक्तवत्सु च गर्हितम् ॥७४॥

One should not see his own image in water, look down into the water standing on the bank, splash water either by hands or legs, massage the body with wet hands, beat out water from the hairs, cover the body with wet cloth or with the head dress; use the same dress, oil etc., worn earlier to bathing.

Dress should be changed after bath, sleep; while going out of the house and before worshipping gods.

Bath is not good for persons suffering from facial paralysis, diseases

of the eyes, mouth and ears; diarrhoea, distention of the abdomen, running in the nose, indigestion and soon after taking food.

Bhojana (taking food)

अन्नपानविधानेन भुञ्जीतान्नं विनाऽत्ययात् ।
अभिनन्द्य प्रसन्नात्मा हुत्वा दत्वा च शक्तितः ॥७५॥
पाकं सजलमेकान्ते यथासुखमितिश्रुवन् । प्रयच्छेत्सर्वमुद्दिश्य पाचयेन्नाऽन्नमात्मने ॥७६॥
नाऽन्नमद्यान्मुमूर्षूणां मृतानां दुःखजीविनां । स्त्रीजितक्लीबपतितक्रूरदुष्कृतकारिणां ॥७७॥
गणारिगणिकासत्रधूर्त्तान्नापणिकश्च न ।
नोत्सङ्गे भक्षयेत् भक्ष्यान् जलं नाञ्जलिना पिबेत् ॥७८॥
सर्वश्च तिलसम्बद्धं नाऽद्यादस्तमिते रवौ । न भुक्तमात्र आस्येन्न निषिद्धं भजेत्सुखं ॥७९॥

Man should take food observing the prescribed regimen, without any hurry; after offering prayers to the food, offering it (food) with pleasant mind to the god of fire and to the poor and and destitute as charity along with drinking water, asking them to eat happily sitting in a secluded place.

One should NOT eat the food cooked solely for himself, food which is offered by or on behalf of a person who is going to die shortly, or on behalf of a deadman; offered by persons living in (poverty or) misery; offered by women, slaves, the impotent, the sinner, the cruel and the wicked; food served in big assemblies, by enemies, and prostitutes; food served in sacrifices, by badmen, and that sold in shops;

Food should not be eaten keeping it above (keeping it on a table, etc), water should not be drunk from the palms of the hands; all types of food prepared from tila (sesamum) should not be eaten after sun-set.

After taking food, person should neither exert him-self nor indulge in forbidden comforts (by scriptures). (75-79)

Notes :— Chritable offering of food to the poor, asking them to eat happily was an essential daily ritual. During such an offering a Vedic hymn was being chanted, invoking them to be happy with the gift. Scriptures prescribe that food should be not be prepared for one's own sake but it should be for the sake of others also. He who

eats alone without sharing it with others is a sinner. Similarly partaking of food offered just before or after the death of a person by his relatives was also considered inauspicious and sinful. The term 'utsañga' means any height above the level of the waist; keeping food on a table or holding in the hand above the level of the waist for purpose of eating is described here as bad.

Sadvṛtta/sadacāra (regimen of right conduct)

धर्मोत्तराभिरर्थ्याभिः कथाभिस्त्रिगुणात्मभिः। मध्यं दिनस्य गमयेदिष्टशिष्टसहायवान्॥८०॥

Afternoons should be spent in the company of persons, who are liked, who are good and helpful; engaging oneself in reading stories dealing with the three qualities with Dharma (rightousness) predominating.(80)

Notes :- The three qualities are the dharma (righteousness) artha (wealth) and kāma (desires, passion, lust). "The stories should be such as having more of dharma, moderate artha and least of kāma" says Indu, the Commentator.

न लोकभूपविद्विष्टैर्न सङ्गच्छेत नास्तिकैः।

One should not associate with persons who are hated by the society and the king (government) and those who are atheists.(81a)

Notes :- Society hates people who are mischievious, cruel, voilent, wicked and immoral; theives, robbers, murderers, traitors, spies and enemies are those hated by the king (government); atheists are those who have no faith in god, sacred scriptures or religion.

कलिवैररुचिर्न स्यात् धीरः सम्पद्विपत्तिषु ॥८१॥
श्रुतादन्यत्र सन्तुष्टस्तत्रैव च कुतूहली

Person should not harbor quarrelsomeness and cruelty in mind, but be courageous both during happiness and misery.(81b)

One should be contented with all things other than the scriptures, but not be contented with the scriptures (in other words, be ever interested).

Notes :- Man is interested in many things such as food, drink, sports, sleep, sex, dress, perfumes, ornaments, company of friends, good knowledge and ever so many. All that he likes, wants or aspires for will not be available to him at all times to his heart's content. At such times he is sure to get disappointed, depressed and worried. These, existing for some time will spoil the health of the person. Hence, it is very

necessary for everyone to be "contented with what he has now" rather on desire for "more of what he has or for others which he has not got". Scriptures describe the good and bad, the effects of proper and improper use, remedies and methods to overcome the bad effects and many such instructions. Hence the advise here, that one should be ever interested and inquisitive to learn more from the scriptures.

क्षान्तिमान् दक्षिणो दक्षः सुसमीक्षितकार्यकृत् ॥८२॥
ह्रीमान् धीमान् महोत्साहः संविभागी प्रियातिथिः ।
अक्षुद्रवृत्तिर्गम्भीरः साधुराश्रितवत्सलः ॥८३॥
दाता पितृभ्यः पिण्डस्य यष्टा होता कृपात्मकः ।
अनुज्ञाता सुवार्तानां दीनानामनुकम्पकः ॥८४॥
आश्वासकारी भीतानां क्रुद्धानामनुनायकः। पूर्वाभिभाषी सुमुखः सुशीलः पूज्यपूजकः ॥८५॥
वित्तबन्धुवयोविद्यावृत्तैः पूज्या यथोत्तरम् ।

Person should remain calm and composed, be charitable, efficient, do all activities after careful consideration; be humble, intellegent, enthusiastic; treating all equally (sharing things equally with others); loved by the guests (affectionate with guests), not doing mean acts, be dignified, and cultured; be a protector of those who seek his help, offer oblations to the dead (ancestores), perform religious rites and sacrifices; be merciful, command politely, sympathetic towards the timid (or poor), instill courage to the frightened, restrain the angry; himself start conversation first and similingly; possess good character and worship those who are to be worshipped; offer respects to persons such as the wealthy, the relatives, the aged, the learned and those possessing high moral character; more so in the succeding order.(82-86a)

आत्मद्रुहममर्यादं मूढमुज्झितसत्पथम् ॥८६॥
सुतरामनुकम्पेत नरकार्चिष्मदिन्धनम् । धर्म्यमर्थ्यं प्रियं तथ्यं मितं पथ्यं वदेद्वचः ॥८७॥

Persons who cheat others, show disrespect, who are fools and those who are following the wrong path (in all activities of life) should be shown utmost sympathy and reformed by explaining to them the horrors

of the fire of the hell.(86-87)

Notes :- Persons of the above categories will be always committing bad deed. They should be told that by doing so they will be earning sin and so go to hell after death, to suffer the torture of fire etc. They should be convinced to abstain from doing such sinful activities and reformed into good men.

नाऽत्मानमवजानीयान्न स्तूयान्न च पीडयेत् । न हीनानवमन्येत् वृत्तार्थाङ्गबलश्रुतैः ॥८८॥
नाऽरुन्तुदः स्यान्न क्रूरो न तीक्ष्णो नोऽपतापवान् ।
हेतावीर्ष्येन्न तु फले पापं पापेऽपि नाचरेत् ॥८९॥

One should neither degrade, flatter nor injure himself (his own feeling), should not insult the have-nots by the strength of one's profession, wealth, physique or scholarship, not speak with words which are injuring the vitals (heart-rending, causing mental agony), cruel, harsh and fault finding; not be jealous of the effect, but can be envious of the cause, not do a sinful act even towards a sinner.(88-89)

Notes :- Jealousy and envy of the effect and cause respectively can be explained as follows - Mr. X has earned a lot of the money through trade. Here money is the effect and trade is the cause. Mr. Y. should not feel jealous of the money of Mr. X and try to rob him of it but may envy his talent in his trade, adopt better talent and earn more money than Mr. X.

परस्य दण्डं नोद्यच्छेत् क्रुद्धो नैनं निपातयेत् ।
अन्यत्रपुत्राच्छिष्याद्वा शासनार्हाद्धिताशयः ॥९०॥

One should not inflict penalty on others nor beat them in anger-except of course his son and disciple; even though they (others) deserve penalty but wish them good.(90)

नृत्यवादित्रगीतादि नोल्बणामाचरेत् क्रियाम् । प्रसिद्धकेशवाग्वेषशमसान्त्वपरायणः ॥९१॥

One should not indulge too much in dance, musical instruments or singing, should not wear hairstyles, dress (ornaments etc) which are unpopular (not the fashion of the day).(91)

ऊर्ध्वं नाभेः शरीरस्य स्पृशेन्नाऽधरवाससा ।
न कुर्यान्मिथुनीभूय शौचं प्रति विलम्बनम् ॥९२॥

One should not touch the parts of the body above the umbilicus by the cloth (dress) worn beneath; should not delay the cleaning (of the body) after sexual intercourse.(92)

नाऽसंवृतमुखो हास्यक्षवोद्गारविजृम्भणम्। पाणिद्वयेन युगपत् कण्डूयेन्नात्मनः शिरः ॥९३॥
वहेन्न भारं शिरसा युगपच्चाग्निवारिणी। नासिकां न विकुष्णीयाद्दशनान्न विघट्टयेत् ॥९४॥
कुर्याद्विलेखनच्छेदभेदास्फोटनमर्दनम्। पादं पादेन नाऽऽक्रामेन्न कण्डूयेन्न शौचयेत् ॥९५॥
न कांस्यभाजने तौ च नोपविष्टः प्रसाधयेत्।
अभीक्ष्णं निर्मलान् दध्यान्नखपादमलाशयान् ॥९६॥

One should not laugh, sneeze, belch or yawn without covering his mouth; not scratch the head by both hands together; should not carry heavy weights on the heads; nor fire and water together, should not blow the nose and grind the teeth (needlessly); nor scratch the ground; nor break, cut, explode or rub things unnecessarily.

One should not cross one leg over the other, scratch one by the other; neither wash them keeping in bronze plate nor tidy them without sitting.

One should frequently clean the dirt from the nails, feet and excretory organs of the body.(93-96)

नाऽसमिद्धमुपासीत हुताशं नैव चाशुचिः।
नाऽनुवातं न विवृतो न क्लान्तो नाऽन्यमानसः॥९७॥
धमेन्नाऽऽस्येन न स्कन्देन्नाऽधः कुर्यान्न पादतः।
सततं न निरीक्षेत चलसूक्ष्माप्रियाणि च ॥९८॥
नाप्रशस्तं न विण्मूत्रं न दर्पणममार्जितम्। उद्यन्तमस्तमायान्तं तपन्तं प्रतिमागतम् ॥९९॥
उपरक्तं च भास्वन्तं वाससा वा तिरोहितम्।
नाऽन्यदप्यतितेजस्वि न क्रुद्धभ्य गुरोर्मुखम् ॥१००॥
स्त्रियं स्रवन्तीं नोदक्यां न नग्नां नाऽन्यसङ्गताम्।
न पत्नीं भोजनस्वप्नक्षुतजृम्भादुरासने ॥१०१॥
शयीत नैकशयने न चाश्नीयात्तया सह।
तामनीर्ष्यश्च गोपायेत् स्वैरिणीं नाधिवासयेत् ॥१०२॥
नोच्छिष्टस्तारकाराहुतुहिनांशुदिवाकरान्। पश्येन्न यायान्न पठेन्न स्वप्यान्न स्पृशेच्छिरः ॥१०३॥

पाययन्तीं चरन्तीं वा नान्यस्मै गां निवेदयेत्। अर्केन्दुपरिवेषोल्काशतक्रतुधनूंषि च ॥१०४॥
नान्यद्देवार्चने कर्म कुर्याद्धावेन्न वर्षति ।
तिथिं पक्षस्य न ब्रूयात् नक्षत्राणि न निर्दिशेत् ॥१०५॥
नाऽत्मनो जन्मलग्नर्क्षधनसारं गृहे मलम्। प्रकाशयेन्नावमानं न च निःस्नेहतां प्रभोः ॥१०६॥

One should not light the fire without using sacred faggots, without being clean; not against the breeze, not protecting it from breeze; not when tired or inattentive; nor blow it from his mouth; nor keep the fire (stove) either above or below the cot or chairs.

Should not look continously at objects which are moving, minute, unpleasant and inauspicious; not at the excretas like urine and faeces; nor look into a mirror which is not wiped clean; not gaze the disc of the sun at the time of its rising, setting, when burning very hot, or surrounded by a ring, during eclipses and through cloth concealing the sun; likewise, any other bright object also should not be seen

One should not see the face of the teacher when he is angry; nor see women who are urinating, menstruating, nude and engaged in coitus; not even his own wife in ugly posture, during meals, sleeping, sneezing, yawning etc,; should not sleep in a single bed with her nor eat (in a common plate) with her; not keep her jealous of anything.

One should not allow a harlot (woman who has been rejected by her husband and who is after others) to dwell in his house.

One should not see the star, eclipse, moon, and sun without intent (without any preparation), nor get into a boat, study, sleep or touch the head (without preparation).

One should not show others a cow which is feeding her calf, which is moving eating grass; so also the rings around the sun and the moon, the meteors and the rainbow.

Should not do any other work while engaged in worship of gods, should not run drenching in rain, not reveal the specific day of the fortnight nor the star of the day (of his birth).

One should not reveal to others the day, star, constellation etc., of his birth, the troubles and bads of his house, the insults he had, the misunderstanding between him and his master.(96-106)

पुरोवातातपरजस्तुषारपरुषानिलान् । अनृजुः क्षवथूद्गारकासस्वप्नान्नमैथुनम् ॥१०७॥
सशब्दमलिनं हस्तभ्रूनेत्रोत्क्षेपवादिताम् । कूलच्छायां सुरापानं व्यालदंष्ट्रिविषाणिनः ॥१०८॥
हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः । सन्ध्यास्वभ्यवहारस्त्रीस्वप्राध्ययनचिन्तनम् ॥१०९॥
आरोग्यजीवितैश्वर्यविद्यासु स्थिरमानिताम् ।
तोयाग्नि पूज्यमध्येन यानं धूमं शवाश्रयम् ॥११०॥
मद्यातिसक्तिं विस्रंभस्वातन्त्र्ये स्त्रीषु च त्यजेत् ।

One should avoid the eastern breeze, (or direct breeze) sunlight, dust, snowfall, rough wind, improper way of sneezing, belching, coughing, sleeping, dining and coitus; expelling flatus with a sound; raising of hands, eyebrows and eyes; the shade of embankments, (supports, scaffolds, etc.,) drinking alchoholic beverages, company of wild animals, animals which have tusks or horns;

Serving the mean (person of low standard), uncivilised and very intelligent persons; quarrelling with good men; engaging in meals, sexual intercourse, sleeping, study and thinking (discussion, debate etc.,) in the evenings; (should be avoided).

Too much of pride in one's own health, lifespan, wealth and learning; riding on animals in the midst of water, fire, places of worship; smoke of funeral pyre; too much indulgence in drinking; belief and freedom in women (be avoided).(107-110)

नैकाहमप्यधिवसेद्वास्तु तच्छास्त्रगर्हितम् ॥१११॥
न देशं व्याधिबहुलं नावैद्यं नाप्यनायकम् । नाधर्मिजनभूयिष्ठं नोपसृष्टं न पर्वतम् ॥११२॥

One should not reside even for a day in a house which not been properly consecreted according to Vāstu rites (worshipping the god of the house, stars, planets etc.,) likewise in a country which is affected with many diseases, which has neither a physician nor a leader (administrator)

where majority of the people are irreligious, which is haunted by epidemics and which is very mountainous.(111-112)

वसेत् प्राज्याम्बुभैषज्यसमित् पुष्पतृणेन्धने । सुभिक्षक्षेमरम्यान्ते पण्डितैर्मण्डिते पुरे ॥११३॥
नरामराणां सिद्धानां शास्त्राणाश्चाजुगुप्सकः ।
आधारकस्त्रिवर्गस्य यथायोग्यं जनस्य च ॥११४॥
दश कर्मपथान्रक्षन् जयन्नभ्यन्तरानरीन् । हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृतम् ॥११५॥
संभिन्नलापं व्यापादमभिध्यां दृग्विपर्ययम् । पापं कर्मेतिदशधा कायवाङ्मनसैस्त्यजेत् ॥११६॥

One should dwell in places where water, herbs, sacrificial faggots, flowers, grass, and firewood are plentiful; where there is enough of food and other essentials; which is safe and beautiful, where learned men, gods (godlymen) ascetics and experts in many sciences, men who are self controlled, who support (follow) the three vargas (dharma, artha and kama) scrupilously and such other good people reside.

Person should avoid the following ten sinful activities and conquer the internal enemies. Himśa (cruelty), astheya (stealing) anyathākāma (unlawful sex), paiśunya (backbiting, carrying tales, maligning, slandering) paruṣa (vachan) (abusive words, scolding, harsh speech), anṛta (vachana)- falsehood, untruth), saṁbhinnālāpa (speech causing separation, dissention), vyapada (quarrel, hatredness) abhidya (jeolosy, confiscation, greed) and dṛgviparyaya (misunderstanding, finding fault, faithlessnes of the scripture); these ten sins pertaining to the body, speech and mind should be avoided.(113-116)

Notes :- Of the ten sins the first three pertain to the body, next four, to speech and last three to the mind.

परोपघातक्रियया वर्जयेदार्जनं श्रियः। अर्थानां धर्मलब्धानामदाताऽपिह्यसम्भवात् ॥११७॥
स्वर्गापवर्गविभवानयत्नेनाधितिष्ठति ।

One should avoid earning money by harming others; because it may be difficult to find a person who donates money which he has earnt by righful means. Such a person conquers heaven and hell without any efforts.(117-118a)

सायं भुक्त्वा लघु हितं समाहितमनाः शुचिः ॥११८॥
शास्तारमनुसंस्मृत्य स्वचर्यां चाथ संविशेत् । देशे शुचावनाकीर्णे द्वित्राप्तपरिचारकः ॥११९॥
युक्तोपधानं स्वास्तीर्णं विस्तीर्णाविषमं सुखम् ।
जानुतुल्यं मृदु शुभं सेवेत शयनासनम् ॥१२०॥
प्राग्दक्षिणशिराः पादावकुर्वाणो गुरून् प्रति । पूर्वापरदिशो भागे धर्ममेवानुचिन्तयन् ॥१२१॥

Having taken light and suitable food in the evening, person should go to sleep with pleasant mind, offering obeisances to gods; in his own bed, kept in a place which is clean, devoid of too many people but with two or three faithful attendants; furnished with suitable pillows which are broad, even and comfortable; the cot and the chairs etc., should be of the height of one's knee, soft and beautiful. Head should be placed towards the east or south and legs not stretched towards teachers/elders etc. The bedroom should be either in the east or west of the house. Person should think of only dharma (rightousness) at the time of going to bed.(118-121)

आददीत सदा देहादित्थं सारमसारतः । बिभ्यत् प्रतिक्षणं मृत्योरयथातथचेष्टितात् ॥१२२॥
आरोग्यविभवप्रज्ञावयोधर्मक्रियावतः । सुखमायुर्हितं चोक्तं विपरीतं विपर्यये ॥१२३॥

One should adopt what is the best (essence) for the life from this worthless (unprofitable) life, keeping in mind the fear of death every minute, which has its own ways in accordance with the good or the bad deeds of persons.

The life of a person which is endowed with health, wealth, learning and practice of dharma-kriyās (acts of benovalence) for long years is known as Sukha Āyu (happy life) which is also Hita (suitable) one; while a life with opposite qualities is its opposite.(122-123)

Notes :- Sukha means happiness and Hita means suitable, profitable or useful. A life in which health, wealth learning and practice of benevolent activities is possible is known as Sukhāyu and Hitāyu and it is to be desired and achieved by every one. That life which is full of ill-health, poverty, ignorance and malevalent activities is known as Dukhāyu (life of misery) and Ahitāyu (unsuitable or useless life), which is to be desisted.

सर्वतेजोनिधानं हि नृप इत्युच्यते भुवि। अदूषयन्मनस्तस्मात् भक्तिमांस्तमुपाचरेत् ॥१२४॥
पर्यस्तिकोपाश्रयकोपहास-विवादनिष्ठीवनजृम्भणानि।
सर्वाः प्रकृत्यभ्यधिकाश्च चेष्टास्तत्सन्निधाने परिवर्जयेत्तु ॥१२५॥

In the society, the King is the repository of all power; hence every one should act in such a way as not to insult him but serve him with devotion; so in his presence one should avoid showing one's back and knees (legs) without covering them with cloth; sitting in indecent postures, indulge in anger, laughter, dispute (quarrel), spit, yawn and do such other acts even though they are natural.(124-125)

सत्वाद्यवस्था विविधाश्च तास्ताः सम्यक् समीक्ष्याऽत्महितं विदध्यात्।
अन्योऽपि यः कश्चिदिहाऽस्ति मार्गो हितोपदेशेषु भजेत तं च ॥१२६॥

The manifestations of the qualities of Satva etc. (satva, rajas and tamas) are many and varied (in life); each one should be considered on its merits or demerits and only those found suitable for one's own life should be adopted. Any other good rule or regimen found elsewhere (apart from these described here so far) should also be adopted.(126)

Notes :- The three Mahaguṇās, the Satva, Rajas and Tamas make up of all the activities of all living beings. Satwa is considered as pure and beneficial to all. A life dominated by Satvaguna is the best, possessing all good features such as profound knowledge, intelligence descrimination, joy enthusiasm etc. It is to be desired and all attempts should be made to achieve it. But these-satwa, rajas and tamas are always found mixed together, with one or two of them predominant throughout life. Rajas is the quality whch is the cause for emotions like pleasure, attachment, desire, anger, hate and even cruelty. Tamas is the quality responsible for ignorance, foolishness, timidity and inactivity. Rajas and Tamas are considered as bad and even harmful. Upaniṣads (philosophical literature) and Dharmaśāstras (codes ofethics) have, in great detail, described the means and methods to increase Satva guṇās by adopting different kinds of foods and activities during the period of life. The rules and regimen described so far are a few from those found in scriptures. Adopting these and many other such activities, Rajas and Tamoguṇās will be reduced and the Satvaguṇa dominates making one's life happy, wholesome benovalent.

इति चरितमुपेतः सर्वजीवोपजीव्यं प्रथितपृथुगुणौघो रक्षितो देवताभिः।
समधिकशतजीवी निर्वृतः पुण्यकर्मा व्रजति सुगतिनिम्नो देहभेदेऽपि तुष्टिम् ॥१२७॥

A person adopting the best way of life embodying all the good characters will be praised by every body, as a ocean of best qualities, protected by gods and lives for a hundred years and more, doing acts of benovalence all through and following the path of Sugati, attains Tuṣṭi (permanant happiness, or mokṣa) after death.(127)

Notes :- The code of right conduct (Sad vṛtta and Sadācāra) described in this chapter to be followed by every person is formulated not only for maintainance of health of individuals but also of the community. In ancient times, a river or lake which was the source of water for one or more villages could be polluted by wrong use and could cause many epidemic diseases. Likewise, the social behaviour of individuals would lead to disharmony and cruelty between communities and states. Taking all these factors into consideration, the learned sages regulated the behaviour of individuals thereby ensuring community health also.

All the do's and dont's prescribed herein were very relevant in ancient times. But as time passed on a lot of changes has taken place inevitably, in the mode of life, social and religious customs and manners. Hence, some of them have continued to be observed strictly, some others have disappeared; while some are irrelevant to the present day, some cannot be put to practice at all. Hence, it is quite likely that present day students may show scant respect for these ancient code of ethics. But with a little discriminatory thought, every one can understand the principles of health behind these regimen and adopt it with slight modifications, suitable to the living conditions of the present day.

1 The term "sugati nimna" is significant as it can be interpreted in two ways - firstly to mean "path for the ideal goal" in the ordinary sense and as secondly to mean the 'Path of the Sugata' in a special sense to mean the Buddhism.

इति तृतीयोऽध्यायः

Thus ends the third chapter.

चतुर्थोऽध्यायः

Chapter 4

RTUCARYĀ ADHYĀYA

(Seasonal Regimen)

अथात ऋतुचर्यां व्याख्यास्यामः। इतिहस्माहुरात्रेयादयो महर्षयः॥१॥

We will now expound the chapter called Rtucarya (seasonal regimen); thus said Ātreya and other great sages.(1)

Kāla (time) :

कालो हि नाम भगवाननादिनिधनो यथोपचितकर्मानुसारी। यदनुरोधादादित्यादयः खादयश्च महाभूतविशेषास्तथा तथा विपरिणमन्तो जन्मवतां जन्ममरणस्यर्तुरसवीर्यदोषदेहबलव्यापत्संपदां च कारणत्वं प्रत्ययतां प्रतिपद्यन्ते ॥२॥

Kāla (time) is divinity, it has neither a begining nor an end, it follows the accumulated effect of actions (of the past), Ordained by it, the Ādityās, Kha (ākāsa) and other mahābhūtā undergo transformation, it is the cause for the birth and death of all living beings, for the disorders and excellence of the seasons; of the tastes and potency (of all the substances); of disorder or excelence of the strength of the doṣās and the body.(2)

Notes :- Ādityās are the shining objects in the sky and includes the sun and other planets, the stars etc. The five mahābhūtās are, the Pṛthvi, Ap, Tejas, Vāyu and Ākāśa, from the combination of which all the things in the universe are created, Everything in this universe is constantly undergoing change. The change from an earlier condition to its succeding condition is what is called "Kāla" (time) or in other words "Pariṇāma" (change). Because of the change, only we recognise myriads of substances in the world. Everything in the cosmos starting from the planets down to the minutest substance, undergoing change or transformations, follows some orderliness which can be recognised. The changes in the atmosphere into what is called the 'seasons' follow a defenete order. So also the physical body of all living beings. These changes are inexorable (unavoidable, uncontrollable) goes on silently without break. Beacuse of these changes only the body goes in for different conditions (age); the properties of substances such as taste, potency etc., are determined and the good or bad of all things are formed.

Kāla Vibhaga (divisions of time):

स मात्राकाष्ठाकलानाडिकामुहूर्तयामाहोरात्रपक्षमासर्त्वयनवर्षभेदेन द्वादशधा विभज्यते ।।३।।

तत्राक्षिनिमेषो मात्रा । ताः पञ्चदश काष्ठा। तास्त्रिंशत् कला । ताः सदशभागा विंशतिर्नाडिका। नाडिकाद्वयं मुहूर्तश्च । ते तुल्यरात्रिन्दिवे राशिभागे चत्वारः पादोना यामः। तैश्चतुर्भिरहो रात्रिश्च । पञ्चदशाहोरात्राः पक्षः। पक्षद्वयं मासः स शुक्लान्तः। तैर्मार्गशीर्षादिभिर्द्विसंख्यैः क्रमाद्धेमन्तशिशिरवसन्तग्रीष्मवर्षाशरदाख्याः षड्तवो भवन्ति । तेषु शिशिरादयस्त्रयो रवेरुदगयनमादानश्च शेषा दक्षिणायनं विसर्गश्च । तावादानविसर्गौ वर्षम् ।।४।।

It is divided into the following twelve parts :- Mātrā, Kāṣtha, Kalā, Nāḍikā, Muhūrta, Yāma, Ahorātra, Pakṣa, Māsa, Ṛtu,·Ayana and Varṣa.(3)

The period of time required for winking the eyelid once is a Mātrā; fifteen of them make one Kāṣtha; thirty of them is Kalā, they with addition of ten and twenty (30+10+20) make one Nāḍikā, two nādikās make one Mahūrta, they are four in each equal parts, in day and night; Four muhūrtas, minus one-fourth of it is a Yāma. Four yāma make one Ahas (day) and four make one Rātrā (night); fifteen such day and nights together make one Pakṣa (fortnight), two pakṣās make one Māsa (month); culminating with the end of the white half; Māsās (months) starting with Mārgaśirṣa, in combination of two succeeding ones constitute the six Ṛtus such as Hemañta, Śiśira, Vasañta, Grīṣma. Varṣā and Śarad respectively; the three of them commencing with Śiśira are charectorised by the udagayana (northerly movement) of the sun and is also called Ādāna; the remaining three is Dakṣiṇāyana (southern movement of the sun) and is Visarga; both Ādāna and Visarga together is one Varṣa (year)(4).

Notes :- The eternal and continuous time has been subdivided into many arbitrary divisions for convieniance to understand the changes in our day-to-day activities. Wisemen of ancient India considered the movement of the eyelids as ideal to be minimum unit of time and called as Mātra (measure, unit). Successive number of such units were given different names as kāṣta, kalā etc.

Uttarāyaṇa (northern solastice) :

तयोरादानमाग्नेयम् । तस्मिन् खलु कालस्वभावमार्गपरिगृहीतोऽत्यर्थोष्णगभस्तिजालमण्डलोऽर्कस्तत्संपर्काद्वायवश्च तीव्ररूक्षाः सोमजं गुणमुपशोषयन्तो जगतः स्नेहमाददाना ऋतुक्रमेणोपजनितरौक्ष्या रूक्षान् रसांस्तिक्तकषायकटुकानभिप्रबलयन्तो नृणां दौर्बल्यमावहन्ति ॥५॥

Of these two (ayanās), the Adāna (Uttarāyaṇa - northern solastice) is Āgneya (hot, having predominance of heat). The sun will be having very hot rays, its burning disc surrounded by circular ring and emits great heat. By contact with hot rays of the sun, the air also becomes hot and dry; both together, dry up all the moisture of the earth, take away all the cooling qualities (portions); the dryness caused thereby, makes the bitter, astringent and pungent tastes more active and brings about debility in human beings.(5)

Dakṣiṇāyaṇa (southern solastice) :

विसर्गस्तु सौम्यः । तस्मिन्नपि कालमार्गमेघवातवर्षाभिहतप्रभावे दक्षिणायनगेऽर्के शशिनि चाव्याहतबले शिशिराभिर्भाभिः शश्वदाप्यायमाने माहेन्द्रसलिल प्रशान्त सन्तापे जगत्यरूक्षा रसाः प्रवर्धन्तेऽम्ललवणमधुरा यथाक्रमं बलं चोपचीयते नृणामिति ॥६॥

Visarga (dakṣināyaṇa) is saumya (mild, cool). In this period, the sky will be having abundance of clouds, breeze and rain; the sun moves in the southward direction, the moon is powerful, producing cold, the atmosphere is pleasant, helped by the cool rain which makes the sour, salt and sweet tastes more active in successive order and brings about increase of strength in humans.(6)

भवति चात्र

हेमन्ते शिशिरे चाग्र्यं विसर्गादानयोर्बलम् । शरद्वसन्तयोर्मध्यं हीनं वर्षानिदाघयोः॥७॥

The strength of the people will be at its best in hemañta and śiśira (ṛtus); it will moderate in śarad and vasañta (ṛtus) and poor in varṣa and nidāgha (ṛtus) of Visarga and Ādāna respectively.(7)

Notes :- The movement of the sun will be little more towards the north on its eliptical path and so the earth comes a little nearer to it. This is known as Uttarāyaṇa (northern solatice). The sun's heat becomes more, takes away the moisture of the earth and makes all men weak. Hence called as Ādānakāla. During the next six months the movement of the sun will be slightly towards south on its eliptical path, the earth moves

a little away from the sun. This is known as Dakṣiṇāayaṇa (southern solastice), the sun's heat reduces, the moisture on the earth increases and this makes men stronger. Hence called as Visargakāla. This cycle is repeated alternately in a defenite time and pattern.

The nature of the two semesters described above are quite opposite of one another. The Uttarāyaṇa or northern solatice being hot, reservoirs of water dry up, the air is hot, the moisture of the plants and of all living beings becomes greatly reduced by evoporation, because of this, the body becomes weak, requires plenty of water to replenish the lost quantity; the plants loosing their moisture become sapless and the bitter, astringent and pungent tastes which originate with dominance of Tejas (fire like property) become more powerful. Hence such of the plants which have these properties by their nature will be found very powerful during this period. So people are advised to avoid the use of such substances possessing these tastes for their food and drink. This is the best season to collect medicinal plants containing bitter, astringent and pungent tastes.

The Dakṣiṇāyaṇa or southern solastice is colder. There will be rain aplenty, all the reservoirs of water are full and overflowing, the water content in plants and animals increase considerably and makes them strong. The plants yeild good amount of juice. the sour, salt and sweet tastes which originate from predominance of AP bhuta (water elements) and such plants which have these tastes naturally are found in plenty. So people are advised to avoid the use of such substances for their food and drink. This is the best season to collect medicinal plants containing sour, salt and sweet tastes.

As stated earlier, two consequetive months starting with Mārgaśiras constitute the six Ṛtus as follows :-

1. Mārgaśira + Puṣya =	*Hemañta (Winter) =*	*Mid Nov.-to Mid Jan.*
2. Māgha + Phālguṇa =	*Śiśira (cold, dewy) =*	*Mid Jan to Mid March*
3. Caitra + Vaiśakha =	*Vasañta (Spring) =*	*Mid March to Mid July*
4. Jyeṣṭa + Āṣāḍha =	*Grișma (summer) =*	*Mid May to Mid July*
5.Śrāvaṇa+Bhādrapada=	*Varśa (rainy) =*	*Mid July to Mid Sept.*
6. Āśvayuja + Kārtika =	*Śarat (autumn) =*	*Mid sept to Mid Nov.*

Hemañtaṛtucarya (regimen of winter):

धूमधूम्ररजोमन्दास्तुषाराविलमण्डलाः । दिगादित्या मरुच्छैत्यादुत्तरो रोमहर्षणः ॥८॥
लोध्रप्रियङ्गुपुन्नागलवल्यः कुसुमोज्वलाः। दृप्ता गजाजमहिषवाजिवायससूकराः॥९॥
हिमानीपटलच्छन्ना लीनमीनविहङ्गमाः। नद्यः सबाष्पाः सोष्माणः कूपापश्च हिमागमे ॥१०॥
देहोष्माणो विशन्तोऽन्तः शीते शीतानिलाहताः ।
जठरे पिण्डितोष्माणं प्रबलं कुर्वतेऽनलम् ॥११॥

विसर्गे बलिनां प्रायः स्वभावादिगुरुक्षमम् । बृंहणान्यन्नपानानि योजयेत्तस्य युक्तये ॥१२॥
अनिन्धनोऽन्यथा सीदेदत्युदीर्णतयाऽथवा । धातूनपि पचेदस्य ततस्तेषां क्षयान्मरुत् ॥१३॥
तेजःसहचरः कुप्येच्छीतः शीते विशेषतः।

During Hemanta ṛtu (winter season), all the quarters (area all around) appears smoky with covering of thick mist, sun also is covered likewise, cold breeze from the north causes horripilations; trees like lodhra, priyañgu, punñaga, lavali are full with blossom; animals such as the elephant, goat, buffalo, horse, crow and pigs are more ferocious; the reservoirs of water are covered with a layor of mist, with very little of fishes and birds; rivers covered with mist, the water of wells and ponds are warm. The temperature of the body (of men and animals) beaten by the cold wind goes deep inside, gathers like a lump in the stomach, increasing the digestive fire (causes great hunger, appetite and keen power of digestion); in this Visarga Kāla, people will have the ability to digest foods which are hard by nature, so such foods and drinks which are strenthening to the body should be taken properly planned; otherwise, the digestive fire might get increased. If such foods are not available, it might even devour the dhatus (tissues) itself; with their (or dhatus) decrease or loss, Vata gets increased (aggravated) in association with the internal heat during this cold season.(8-13 1/2)

अतो हिमे भजेत्स्निग्धान् स्वाद्वम्ललवणान्रसान् ॥१४॥
बिलेशयौदकानूपप्रसहानां भृतानि च । मांसानि गुडपिष्टोत्थमद्यान्यभिनवानि च ॥१५॥
माषेक्षुक्षीरविकृतिवसातैलनवौदनान् । व्यायामोद्वर्तनाभ्यङ्गस्वेदधूमाञ्जनातपान् ॥१६॥
सुखोदकं शौचविधौ भूमिगर्भगृहाणि च । साङ्गारयानां शय्यां च कुथकम्बलसंस्कृताम् ॥१७॥
कुङ्कुमेनानुलिप्ताङ्गो गुरुणाऽगरुणाऽपि वा ।
लघूष्णैः प्रावृतः स्वप्यात् काले धूपाधिवासितः॥१८॥
पीनाङ्गनाङ्गसंसङ्गनिवारितहिमानिलः ।

So during Hemañta, foods which are fatty, having sweet, sour and salt taste predominantly should be taken; flesh of animals which live in burrows, water and marshy places; those which prey upon others for food, and animals which are specially fed (for the sake of food); fresh liquors prepared with treacle and flour, products of māṣa, sugarcane and milk, muscle-fat, oil and freshly harvested grains should be used

as food; exercises, massage, oilbath, sudation, inhalation of smoke, basking in the sun, warm water for washing; residing in houses which are under the ground, or equipped with ovens, bedding made of thick cotton and wollen blankets; in the company of beautiful woman who has adorned herself which perfumes like thick paste of kuṃkuma and agaru and put on thin but warm cloth (of skin or silk); getting relieved of the cold with warm embrace of the woman having well developed parts of the body and thus get over the cold and breeze.(14-18 1/2)

Notes:- The term 'guru' in the context of food refers both to large quantity and difficulty for digestion. Sveda or sudation are the methods to produce perspiration such as hot water bath etc.; keeping with a woman in the bed implies sexual intercourse also.

Śiśirartucaryā (regimen of cold/dewy season) :

शिशिरे शीतमधिकं मेघमारुतवर्षजम् ॥१९॥
रौक्ष्यं चाऽदानजं तस्मात् कार्यः पूर्वोऽधिकं विधिः ।
वसन्ते दक्षिणो वायुराताम्रकिरणो रविः ॥२०॥
नवप्रवालत्वक्पत्राः पादपाः ककुभोऽमलाः। किंशुकाशोकचूतादिवनराजिविराजिताः॥२१॥
कोकिलालिकुलालापकलकोलाहलाकुलाः ।
शिशिरे सञ्चितः श्लेष्मा दिनकृद्भाभिरीरितः॥२२॥
तदा प्रबाधमानोऽग्निं रोगान् प्रकुरुते बहून्। अतोऽस्मिंस्तीक्ष्णवमनधूमगण्डूषनावनम् ॥२३॥
व्यायामोद्वर्त्तनक्षौद्रयवगोधूमजाङ्गलान् । सेवेत सुहृदुद्यानयुवतीश्च मनोरमाः॥२४॥
स्नातः स्वलङ्कृतः स्रग्वी चन्दनागरुरूषितः ।
विचित्रामत्रविन्यस्तान् सहकारोत्पलाङ्कितान् ॥२५॥
निगदांश्चाऽसवारिष्टशीधुमार्द्वीकमाधवान् ।
क्वथितं मुस्तशुण्ठ्यम्बु साराम्भः क्षौद्रवारि वा ॥२६॥
गुरुशीतदिवास्वप्नस्निग्धाम्लमधुरांस्त्यजेत् ।

During Śiśira ṛtu, the cold gets increased still more by the clouds, breeze and rain; dryness also will be found, it being the commencement of Ādāna kāla; all the regimen described above for Hemanta ṛtu should be adopted more rigoursly and in greater measure during this Ṛtu.(19)

Vasantartu carya (regimen for spring) :

During Vasantha ṛtu, the wind blows from the south, the sun's rays

are coppery red in colour; the trees are full of fresh spouts, bark and leaves; all the quarters (area all round) are clean and clear; trees like kiṃśuka, aśoka, cūta and others adorn the forest kingdom; which reverberates with the pleasant sound of the cuckoo, bees etc. The sleṣma (kapha) which has accumulated during the Śiśira (ṛtu) gets increased still more by the effect of the hot sun, produces many diseases, by hampering the digestive activity.

So, administration or use of digestive emetics, inhalations, mouthga-rgles, nasal medication, exercise, massage; honey, barley, wheat and soup of meat of animals of the desert-like regions should be resorted to. Day-time should be spent in gardens in the company of friends and beautiful women who have taken bath, anonited their bodies with perfumes such as paste of candana and aguru and put on good dress and ornaments; fresh sahakāra (mango juice mixed with sugar), fresh and pure āsava, āriṣṭa, sīdhu, mārdvika and mādhava (different kinds of alcoholic beverage) kept in beautiful pots and served in different kinds of good looking vessels; water boiled with mustā and śuṇṭhi, ārāmbu (water processed with decoction of pith of trees such as asana, khadira, candana), madhvambu (water mixed with honey) should be used for drinking. Foods which are guru (hard to digest and more in quantity) and śīta (cold); sleeping during day, materials which are fatty, sour and sweet should be avoided.(23-26 1/2)

Notes :- In Śiśira ṛtu, kapha gets slightly incresed inside the body due to cold and will accumulate in thick consistence in many places. When the next season Vasanta dawns, the heat of the sun gradually increases and liquifies the thick kapha which fills up the tissues and cavities of the body by its increased volume. Left as such it leads on to the production of many diseases, so it should be removed out by force by emesis, inhalation of strong smoke, mouth gargles and nasal drops or reduced by indulgence in exercise etc. āsava, ariṣta, sīdhu, mārdvīka and mādhava are all mild alchoholic drinks; āsava and ariṣṭās are prepared by fermenting infusions and decoctions respectively with addition of molasses; mārdvīka is prepared from grapes and mādhava from honey; sārāmbha is water made fragrant by adding extracts of trees of astringent and bitter taste. All the above drinks and waters are intended to reduce the kapha in the body.

Griṣmaṛtucaryā (regimen for summer):

ग्रीष्मेऽतसीपुष्पनिभस्तीक्ष्णांशुर्दावदीपिताः।।२७।।

दिशो ज्वलन्ति भूमिश्च मारुतो नैऋतः सुखः। पवनातपसंस्वेदैर्जन्तवो ज्वरिता इव ।।२८।।

तापार्ततुङ्गमातङ्गमहिषैः कलुषीकृताः। दिवाकरकराङ्गारनिकरक्षपिताम्भसः॥२९॥
प्रवृद्धरोधसो नद्यः च्छायाहीना महीरुहाः। विशीर्णजीर्णपर्णाश्च शुष्कवल्कलताङ्किताः॥३०॥
आदत्ते जगतस्तेजस्तदाऽदित्यो भृशं यतः। व्यायामातपकट्वम्ललवणोष्णं त्यजेदतः॥३१॥
मद्यं न सेव्यं स्वल्पं वा सेव्यं सुबहुवारि वा।
अन्यथा शोफशैथिल्यदाहमोहान् करोति तत् ॥३२॥
नवमृद्भाजनस्थानि हृद्यानि सुरभीणि च।
पानकानि समन्थानि सिताढ्यानि हिमानि च ॥३३॥
स्वादु शीतं द्रवं चान्नं जाङ्गलान्मृगपक्षिणः। शालिक्षीरघृतद्राक्षानालिकेराम्बुशर्कराः॥३४॥
तालवृन्तानिलान् हारान् स्रजः सकमलोत्पलाः।
तन्वीर्मृणालवलयाः कान्ताश्चन्दनरूषिताः॥३५॥
सरांसि वापीः सरितः काननानि हिमानि च।
सुरभीणि निषेवेत वासांसि सुलघूनि च ॥३६॥
निष्पतद्यन्त्रसलिले स्वप्याद्धारागृहे दिवा। रात्रौ चाऽकाशतलके सुगन्धिकुसुमास्तृते ॥३७॥
कर्पूरचन्दनार्द्राङ्गो विरलानङ्गसङ्गमः।

In Grişma ṛtu, the sun's rays appear like that of flowers of atasī (light blue in colour) and are very hot; fire breaks out in the forests; the quarters and the earth seem to be burning with heat but the breeze from the southwest is comfotable; all the animals feel like suffering from fever by the effect of the hot wind, sun and consequent sweating; the water of rivers, ponds, lakes etc., are made dirty by elephants, buffaloes and other animals dipping themselves in water to reduce their heat; the quantity of water gets reduced by the strong heat of the sun; rivers appear prominent in their embankments (but with very little water), trees have no shade under them because of falling of ripened leaves; the leaves, bark and entwinning creepers are all dried up.

The sun being very hot takes away (withdraws) the strength of the earth (of all things on this earth) during this season; so people should avoid exercise, basking in the sun, substances which possess pungent, sour and salt tastes and hot (or producing heat inside); alcoholic drinks should not be taken, or taken in very little quantity or with addition

of large quantity of water, otherwise it will produce oedema, looseness of the joints, burning sensations and delusion; syrups, thin gruels prepared with corn flour and sugar which are very sweet in taste and smell, kept in fresh mud pots are the ideal drinks. The food should be sweet, cold and liquid; meat of animals and birds living in desert-like regions, rice, milk, ghee, grapes, coconut water, sugar are to be made use of; cool breeze from fan prepard from the leaves of palm trees, head dress of garlands prepared from petals of lotus and lily should be worn; the company of women who are of thin build, adorned with garland of lotus, and anointed with the paste of sandal wood will be advisable; so also beautiful lakes, wells, (ponds), rivers and forests which are cool and spreading pleasant fragrance are good for recreation; dress should be of very thin cloth and sprinkled with perfumes. It is best to sleep in apartment equipped with water fountains during day and during nights in an open area with sweet smelling flowers all around and in the company of a lady who has anointed herself with comphor and sandal paste. But sexual intercourse with her not being frequent. (not daily) (27-37 1/2)

Varṣa ṛtu carya (regimen for rainy seasons):

वर्षासु वारुणो वायुः सर्वसस्यसमुद्गमः॥३८॥
भिन्नेन्द्रनीलनीलाभ्रवृन्दमन्दाविलं नभः। दीर्घिकानववार्यौघमग्नसोपानपङ्क्तयः॥३९॥
वारिधाराभृशाघातविकासितसरोरुहाः। सरितः सागराकारा भूरव्यक्तजलस्थला ॥४०॥
मन्द्रस्तनितजीमूतशिखिदर्दुरनादिता । इन्द्रगोपधनुःखण्डविद्युदुद्योतदीपिता ॥४१॥
परितः श्यामलतृणा सिलिन्ध्रकुटजोज्वला । तदाऽदानाबले देहे मन्देऽग्नौ बाधिते पुनः॥४२॥
वृष्टिभूबाष्पतोयाम्लपाकदुष्टैश्चलादिभिः। बस्तिकर्म निषेवेत कृतसंशोधनक्रमः॥४३॥
पुराणाशालिगोधूमयवान् यूपरसैः कृतैः। निगदं मदिरारिष्टमार्द्वीकं स्वल्पमम्बु वा ॥४४॥
दिव्यं कथितकूपोत्थं चौण्डं सारसमेव वा । वृष्टिवाताकुलेत्वन्हि भोजनं क्लेदवातजित् ॥४५॥
परिशुष्कं लघुस्निग्धमुष्णाम्ललवणं भजेत् । प्रायोऽन्नपानं सक्षौद्रं संस्कृतं च घनोदये ॥४६॥
असरीसृपभूबाष्पशीतमारुतशीकरम् । साग्नियानं च भवनं निर्दंशमशकोन्दुरम् ॥४७॥
प्रघर्षोद्धर्तनस्नानधूमगन्धागरुप्रियः। यायात् करेणुमुख्याभिश्चित्रस्रग्वस्त्रभूषितः॥४८॥
नदीजलोदमन्थाहः स्वप्नातिद्रवमैथुनम् । तुषारपादचरणव्यायामार्ककरांस्त्यजेत् ॥४९॥

In Varṣa ṛtu, the wind blows from the west, all vegetations springs

up, the sky will be bright blue in colour resembling a sapphire freshly cut; the clouds move slowly making the sky appear dirty; the flight of steps of ponds and lakes become covered with fresh water, the lotus buds open out by the frequent rain fall; the rivers appear like occan, the demarcation of land area and area of water are not clear, pleasnat sounds from the clouds, peacocks and frogs are heard constantly; the earth shines with iṅdragopa (cochineal) insects (insects with bright red coloured fur crawling on the ground) rainbow and lightenings; green grass, mushrooms and kuṭaja trees with flowers are found all around; the strength of men being reduced by the effect of the season, the digestive capacity also becomes less and troubles the person (with indigestion), by the effect of rain, vapour of the earth, water and air, the food materials undergo sour digestion. So, resort to the use of basti (enemas) should be done after proper purificatory prodedures; old rice, wheat and barley, soup of pulses processed with ginger, oil etc., pure and good madira, ariṣṭa and mārdvika diluted with little quantity of water should be used; rain water, or water of wells, or water collected from depressions in rocks and water of lakes should be boiled well and used; as the days are full of rains and wind the food should be such which reduces moisture and vāta in the body; when it is cloudy, substances which are dry, easy to digest, fatty, hot, sour and salt should be used as food and drink along with honey and well processed (with oil, ginger, pepper etc.). The place of dwelling should be free from snakes, (scorpins etc.,) fumes from the earth, cold breeze and drizzle; equpped with fire places, devoid of musquitoes and rats which bite. Squeeezing and massaging of the body, bath, inhalation of smoke, scents such as of aguru should be resorted to; while going out, riding on a female elephant and such other vehicles is ideal, wearing of beautiful garlands and dress are good; river water, mixture of water and flour, sleeping during day, liquid foods, sexual intercourse, dew, walking by foot, exercise and exposure to sun rays should be avoided. (38-49)

Sarad rtu carya (regimen of autumn):

शरदि व्योम शुभ्राभ्रं किञ्चित् पङ्काङ्किता मही ।
प्रकाशकाशसप्ताह्वकुमुदा शालिशालिनी ॥५०॥

विक्षिप्ततीक्ष्णकिरणो मेघौघविगमाद्रविः। बभ्रुवर्णोऽतिविमलाः क्रौञ्चमालाकुला दिशः॥५१॥
कमलान्तरसंलीनमीनहंसांसघट्टनैः। तरङ्गभङ्गतुङ्गानि सरांसि विमलानि च ॥५२॥
वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः। तप्तानां सञ्चितं पूर्वं तदा पित्तं प्रकुप्यति ॥५३॥
शस्तं तिक्तहविःपानं विरेकोऽस्रस्रुतिः सदा ।
शीतं लघ्वन्नपानं च कषायस्वादुतिक्तकम् ॥५४॥
शालिषष्टिकगोधूमयवमुद्गसितामधु । पटोलामलकं द्राक्षा जाङ्गलं क्षुद्वतां भृशम् ॥५५॥
दिवा दिवाकरकरैर्निशाकरकरैर्निशि । सन्तप्तं ह्लादितं तोयमगस्त्येनाविषीकृतम् ॥५६॥
निर्मलं शुचि कालेन पक्वं पानेऽमृतोपमम्। हंसौघपक्षविक्षेपभ्रमद्भ्रमरपङ्क्तिषु॥५७॥
सुसरोरुहसेव्यासु सरसीषु प्लवेत च । लघुशुद्धाम्बरः स्रग्वी शीतोशीरविलेपनः॥५८॥
सेवेत चन्द्रकिरणान् प्रदोषे सौधमाश्रितः। तृप्तिदध्यातपक्षारवसातैलपुरोनिलान् ॥५९॥
तीक्ष्णमद्यदिवास्वप्नतुषारांश्च विवर्जयेत् ।

In Sárat ṛtu, the sky is clear of clouds, the earth is full of slush, kāśa grass, saptāhva, water lily and paddy saplings; with the absence of clouds, the sunrays are spreading wide and are hot, the quarters (space all around) appear reddish brown, very clear and with krauñca birds (curlews) -- flying in formation resembling garlands; lakes ponds having waves raised by the fish moving underneath the lotus leaves and movement of swans; the water of the ponds etc., is clear.

Pitta which has accumulated in the body by the effect of cold of the Varśa ṛtu, gets further increased by the sudden heat of the sunsrays in this season; hence it is very ideal to have a drink of medicated ghee which is bitter in taste, resort to purgatives and blood letting frequently; the foods and drinks should be cold, easy to digest, less in quantity with astringent, sweet and bitter tastes; rice, śaṣṭika rice (which matures in sixty days) wheat, barley, green-gram, sugar, honey, paṭola, āmalaka drākṣa and meat of animals of the desert-like regions are good foods for those who have very good hunger; water made warm by sun's rays in the afternoons and cooled by moonlight at nights and which is pleasant (clean), removed of poisonous effect by the rising of Agastya constellation; such pure, clear water boiled (and cooled) is as ideal as nectar itself for drinking in this season.

Day-time should be spent in sailing in lakes which are full of swans,

rows of humming bees, and blossomed lotus flowers; wearing light and clean dress, garlands, anointing the body with the paste of uśīra which is coolant; nights should be spent on a terrace having good moonlight.

Over-satiation, curds, sunlight, alkaline substances, muscle-fat, oils, eastern breeze, strong alcholic drinks, sleeping during day and snowfall should be avoided.(50-59 1/2)

Notes :- Agastya is the name of a star, (canopus) which appears in the sky on the seventh day of the second half of the month of Bhādrapada (mid August to Mid-September) and continues to shine for about two months. Hindu astronomy states that its rays have the effect of detoxicating poisons and so water kept exposed at nights during this period is equal to nectar. The term 'Haṁsodaka' means pure water and can be applied to any water which is filtered and made potable.

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृतौ ॥६०॥

A healthy person should cultivate the habit of eating foods of all the six tastes daily (all through the year) specially so of the particular tastes indicated in each season.(60)

Notes :- Foods of all the six tastes need not be of equal quantities, the staple food like rice, wheat, jawar etc., which are sweet will have to be more in quantity; curry, soup, vegetables, pickles etc., which are adjuvants usually prepared by adding chillies, spices, salt, oil ghee; etc., are predominantly sour, pungent and salty. Sugar, jaggery honey, jams are the sweets; vegetables like bitter gourd, leaves of methika which are bitter should also be included in the diet. Though substances of astringent tastes are not favoured as foods, yet many articles of daily use also contain some amount of astringency. Hence, the common daily diet of India, is a judicious blend of all the six tastes. It has been so designed and put to practice since many centuries, with special attention, paid to promotion and maitainance of health of the people all the year. The only care expected of the people, is that they should not become too much fond of any one or two tastes and reject others.

Ṛtusaṅdhi carya (regimen at union of seasons) :

ऋत्वोरन्तादिसप्ताहावृतुसन्धिरिति स्मृतः ।
तत्र पूर्वो विधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥६१॥
असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ।

The last and first seven days of the ṛtus (preceding and following) are together known as Ṛitusaṅdhi (meeting of two seasons). During this

period the regimen of the previous season should be discontinued gradually and those of the succeding season adopted slowly. If, on the other hand, they are discontinued or adopted suddenly, diseases due to unaccoustomed foods and activities develop.(61-61 1/2)

Notes :- The last seven days of the disappearing season and the first seven days of the next appearing season making a fortnight is sufficient enough to discontinue the old regimen and adopt the new one gradually.

ऋतुष्वेवंविधेष्वेष विधिः स्वास्थ्ये च देहिनां ॥६२॥
निर्दिश्यतेऽन्यरूपेषु विरुद्धज्ञानिको विधिः ।

The rules and regimen so far described for each season is meant only for persons who are healthy; for others (sick persons) separate regimen will be described later, while eloborating abnormalities (diseases).(62)

मासराशिस्वरूपाख्यमृतोर्यल्लक्षणत्रयम् ॥६३॥
यथोत्तरंभजेच्चर्यां तत्र तस्य बलादिति ।

The qualities of the seasons are to be *understood* in respect of three aspects viz. Māsa (months) Rāśi (stellar constellations) and Svarūpa (characteristic features); the regimen prescribed for each season should be followed in mild, moderate or full degree in the succeeding order of strength.(63)

Notes :- The details of the three aspects of the seasons are as follows :-

Māsas (months)	*Rāsis (constellations)*	*Ṛtus (seasons)*
1. Māgha + Phālguna	*Makara + Kuṁbha*	*Śiśira*
2. Caitra + Vaiśākha	*Mīna + Meṣa*	*Vasanta*
3. Jyeṣṭa + Āṣāḍha	*Vṛṣabha + Mithuna*	*Grīṣma*
4. Śrāvaṇa + Bhādrapada	*Kārkaṭa + Siṁha*	*Varṣa*
5. Aswina (ja) + Kārtika	*Kanya + Tula*	*Śarat*
6. Mārgaśira + Pauṣa	*Vṛścika + Dhanus*	*Hemanta*

Svarūpa means the characteristic features special to each season. The appearance of all the three (māsa, rāśi and svarūpa) do not correctly coincide often. Some times māsa will have commenced but rāśi will not have, sometimes the features of the season will not have started and so on. So importance is given first to the appearance of Svarūpa (special features) in reckoning the season, then to the rāśi (constellation) and last to the māsa (month). The regimen prescribed for the season should be mild or part, if only māsa has commenced without commencement of rāśi as svarūpa; it should be

moderate if rāśi has commenced but svarūpa has not yet; and regimen should in full measure if svarūpa (features) has commenced even without rāśi. There are two methods of calculating the calender in our country, the souramāna (according to the movement of the sun) and the cāndramāna (according to the movement of the moon), the fromer is followed in north India while the latter in south India. There is a slight difference between the two, in respect of appearance of months, seasons etc.

In a vast country like India, the characteristic features of the seasons are also not uniform. In some places every feature manifests in full vigour throughout, while in some others, only a few features manifest moderately and in yet others, some featuress may manifest mildly or not at all. The Himalayan and Sub-Himalayan regions in the northern-most part of India will be having rain and cold in more times of the year; but it is heat and more heat as we travel to southern parts of the country. In ancient times, a convenient method of dividing India into three regions for reckoning the seasons was (a) area and to the northern side of the river Ganga (Himalayan and sub-Himalayan regions) (b) areas to its southern side (Ganga-Yamuna basin, central Indian plaetau) and (c) area south of the Vindhya mountains, (the Deccan Plaetau). The season of heavy rain in the north was even given a new name as Prāvṛt ṛtu comprising of Āśaḍha and Śrāvaṇa months (mid-June to mid-August) and placed in between Grīṣma and Varśa ṛtus. So it is for the people of the geographical area to be conversant with the features of the seasons of that area and to follow the regimen appropriately.

Before closing this chapter, it is also necessary to know the relationship between the Ṛtus and and three doṣās of the human body. As stated earlier the doṣās undergo Caya (mild increase) Prakopa (profoud increase) and Praśama (decrease to normalcy) in different seasons. It is essential for the physician to have good knowledge of this order to adopt suitable remedial measures to prevent diseases that might arise from such increased doṣās. The following table shows the change of the doṣās in different seasons.

	Śiśira	*Vasanta*	*Grīṣma*	*Varṣā*	*Srat*	*Hemanta*
Vata			*caya*	*prakopa*	*praśama*	
pitta				*caya*	*prakopa*	*praśama*
Kapha	*caya*	*prakopa*	*praśama*			

इति चतुर्थोऽध्यायः

Thus ends the fourth chapter.

पञ्चमोऽध्यायः

Chapter 5

ROGĀNUTPĀDANIYA ADHYĀYA

(Prevention of Diseases)

अथातो रोगानुत्पादनीयं नामाध्यायं व्याख्यास्यामः। इतिहस्माऽहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter known as Rogānutpādanīya (non-production or prevention of diseases). Thus said Ātreya and other great sages.(1)

Adharaṇīya vegās (urges of the body not to be suppressed) :

वेगान् नधारयेद्वातविण्मूत्रक्षवतृट्क्षुधाम् । निद्राकासश्रमश्वासजृम्भाश्रुच्छर्दिरेतसाम् ॥२॥

The urges of the flatus, faeces, urine, sneeze, thirst, hunger, sleep, cough, heavy breathing on exertion, yawn, tears, vomitting and seminal discharge, should not be suppressed. (2)

Notes - These are the normal activities of the body and intended to eliminate unwanted materials. The process of such elimination is a chain reaction initiated and carried out by the nervous system; suppressing it in the middle not only stops the elimination of waste products but also brings about strain and disorders of the nervous system leading to the production of many diseases. These develop in those who are in the habit of suppressing the urges over long periods of time and not immediately. It is very necessary to respond to the natural urges of the body when they appear and not control them, to prevent diseases.

Adhovāta rodhaja roga (bad effects of suppression of flatus) :

अधोवातस्य रोधेन गुल्मोदावर्तरुक्क्लमाः । वातमूत्रशकृत्सङ्गदृष्टयग्निवधहृद्गदाः ॥३॥

Suppression of the urge of the flatus gives rise to disorders such as abdominal tumor, upward movement inside the abdomen and pain; debility, obstruction to the movement of flatus, urine and faeces, loss (or decrease) of vision and digestive activity and diseases of the heart.(3)

Śakṛtrodha (suppression of urge of faeces):

शकृतः पिण्डिकोद्वेष्टप्रतिश्यायशिरोरुजः । ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम् ॥४॥
मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्चामयाः स्मृताः ।

Suppression of the urge of faeces, gives rise to twisting pain (cramps) in the calf muscles, running in the nose, headache, upward movement of air, cutting pain in the rectum, oppression in the region of the heart, faecal vomitting and all other diseases mentioned earlier (in respect of suppression of flatus).(4)

Mūtrarodha (suppression of urine):

अङ्गभङ्गाश्मरीबस्तिमेढ्रवंक्षणवेदनाः ॥५१॥
मूत्रस्य रोधात् पूर्वे च प्रायो रोगाः तदौषधम् ।
वर्त्यभ्यङ्गवगाहाश्च स्वेदनं बस्तिकर्म च ॥६॥
अन्नपानं च विड्भेदि विड्रोधोत्थेषु यक्ष्मसु ।
मूत्रजेषु तु पाने च प्राग्भक्तं शस्येत घृतम् ॥७॥
जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम् ।
अवपीडकमेतच्च संज्ञितं

Splitting pain all over the body, formation of urinary stones, pain in the urinary bladder, penis and groins and even the other diseases mentioned earlier develop by the suppression of the urge of urine. (5)

The treatment for these conditions are :-

use of guda varti (rectal suppositories), oil-massage, hip-bath, fomentation, administration of enemas, and use of foods which help elimination of faeces, are to be adopted in disorders due to suppression of faeces; in disorders due to suppression of urge of urine, drinking of pure ghee in large doses both before taking of the food and after the digestion of food are indicated. This method is known as Avapīḍaka.

Notes :- Guda varti (rectal suppositories) are prepared from purgative drugs and are small and rod shaped bits. They are lubricated with oil, ghee or any other greasy material, inserted into the rectum at night, to produce a soft evacution the next morning. Foods which are sour in taste, leafy vegetables, with liberal quantity of milk and fats are the ideal ones to produce soft motions. The quantity of ghee which can be used for drinking can be about 60-90 ml.

Udgāra rodha (suppression of belchings):

धारणात् पुनः ॥८॥
उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसोः ।

आध्मानकासहिध्माश्च हिध्मावत्तत्र भेषजम् ॥९॥

By suppression of belching, arises anorexia, tremors, feeling of obstruction in the (region of the) heart and chest, flatulance, cough and hiccup. The treatment for these conditions is similar to that of hiccup. (8-9)

Kṣavathu rodha (suppression of sneeze):

शिरोर्तीन्द्रियदौर्बल्यमन्यास्तम्भार्दितं क्षुतेः । तीक्ष्णधूमाञ्जनाघ्राणनावनार्कविलोकनैः ॥१०॥
प्रवर्तयेत् क्षुतिं सक्तां स्वेदाभ्यङ्गौ च शीलयेत् ।
योज्यं वातघ्नमन्नं च घृतं चौत्तरभक्तिकम् ॥११॥

Suppression of sneezing produces headache, debility of the sense organs, stiffness of the neck, and facial paralysis. Administration of pungent inhalations, eye-salves, snuff, nasal medication (putting oil into the nose), looking at the sun, should be used to produce sneezing. After it starts, the person should be given oil-massage, warm fo mentation, foods which mitigate vāta and ghee to drink soon after food.(10-11)

Tṛṣna rodha (suppression of thirst) :

शोषाङ्गसादबाधिर्यसम्मोहभ्रमहृद्गदाः । तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिर्हितः ॥१२॥

Emaciation, debility, deafness, delusion, giddiness and diseases of the heart are caused by suppression of thirst; in such conditions all the foods, drinks and comforts which are cold should be resorted to.(12)

Kṣudha rodha (suppression of hunger) :

अङ्गभङ्गारुचिग्लानिकार्श्यशूलभ्रमाः क्षुधः ।
तत्र योज्यं लघु स्निग्धमुष्णमल्पं च भोजनम् ॥१३॥

By suppression of hunger, pain all over the body, loss of appetite, exhaustion, emaciation, pain in the abdomen and giddiness are produced. Use of little quantities of foods which are light (easy to digest) unctous and warm should be advised in such conditions.(13)

Nidra rodha (suppression of sleep)

निद्राया मोहमूर्धाक्षिगौरवालस्यजृम्भिकाः । अङ्गमर्दश्च तत्रेष्टः स्वप्नः संवाहनानि च ॥१४॥

Suppression of sleep causes delusion, heavyness of the head and eyes,

lassitude, repeated yawning and pains all over the body. In such conditions good sleep and light massaging of the body should be advised.(14)

Kāsarodha (suppression of cough):

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृदामयाः ।
शोषो हिध्मा च कार्योऽत्र कासहा सुतरां विधिः ॥१५॥

Suppression of cough makes for its increase, appearance of dyspnoea, anorexia, diseases of the heart, emaciation and hiccup; in such conditions all the treatments indicated for cough should be done.(15)

Śramaśvāsa (suppression of breathing after exertion):

गुल्महृद्रोगसम्मोहाः श्रमश्वासाद्विधारितात् । हितं विश्रमणं तत्र वातघ्नश्च क्रियाक्रमः ॥१६॥

Suppression of the heavy breathing after exertion, leads to abdominal tumors, diseases of the heart and delusions. Such persons should be given complete rest and treatment which mitigate vāta. (16)

Jṛmbha rodha (suppression of yawning):

जृम्भायाः क्षववद्रोगाः सर्वश्चानिलजिद्विधिः ।

Suppression of yawning will produce all the diseases caused by suppression of sneezing; even here the treatments should be all that mitigate vāta.

Aśrurodha (suppression of tears):

पीनसाक्षिशिरोहृद्रुङ्मन्यास्तम्भारुचिभ्रमाः ॥१७॥
सगुल्मा बाष्पतस्तत्र स्वप्नो मद्यं प्रियाः कथाः ।

Suppression of tears (by controlling weeping) will produce running in the nose, pain in the eyes, head and heart, stiffness of the neck, lose of appetite, giddiness and tumors in the abdomen. In such conditions, good sleep, mild alcoholic drinks, company of friends and pleasant stories should be resorted to.(17)

Chardi rodha (suppression of vomittings)

विसर्पकोठकुष्ठाक्षिकण्डूपाण्ड्वामयज्वराः ॥१८॥
सकासश्वासहृल्लासव्यङ्गश्वयथवो वमेः । गण्डूषधूमानाहारं रुक्षं भुक्त्वा तदुद्वमः ॥१९॥
व्यायामः स्रुतिरस्रस्य शस्तं चात्र विरेचनम् । सक्षारलवणं तैलमभ्यङ्गार्थे च शस्यते ॥२०॥

Visarpa (herpes), rashes, skin diseases like leprosy, irritation of the eyes, anaemia, fevers, associated with cough, difficulty in breathing, nausea; discoloured patches on the face, and oedema are caused by the suppression of vomittings. In such diseases, mouth gargles, inhalation of smoke, withholding of food, eating dry foods and vomitting it over immediately. Exercise, blood letting, mild purgations and massaging the body with oil medicated with alkalies and salts are to be done.(18-20)

Śukrarodha (suppression of semen) :

शुक्रात्तत्स्रवणं गुह्यवेदनाश्वयथुज्वराः। हृद्व्यथा मूत्रसङ्गाङ्गभङ्गवृद्ध्यश्मषण्ढताः ॥२१॥
ताम्रचूडसुराशालिबस्त्यभ्यङ्गावगाहनम् ।
बस्तिशुद्धिकरैः सिद्धं भजेत् क्षीरं प्रियाः स्त्रियः ॥२२।
तत्र सेवेत—

Suppression of the urge of semen makes for its increased flow often; pain and swelling of the genitals, fever, pain in the region of the heart, obstruction to micturition, pain all over the body, enlargement of the scrotum, and impotence. In such conditions foods prepared out of flesh of cock, alcoholic beverages made of flour and rice, administration of enema, oil-massage, tub-bath with water medicated by drugs which clear the urinary bladder; use of large quantities of milk and indulgence in sexual intercourse with the woman best liked- should be resorted to.(21-22)

सर्वं च वर्जयेद्वेगधारिणम् ।
विड्वामिनं परिक्लिष्टं क्षीणं तृट्छूलपीडितम् ॥२३॥

All such persons who are in the habit of suppressing the urges of the body should be refused treatment, especially those who are having faecal vomittings, who have become emaciated and those having severe thirst and pain in the abdomen. (23)

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।
निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥२४॥
ततश्चानेकधा प्रायः पवनो यत् प्रकुप्यति । अन्नपानौषधं तस्य युञ्जीतातोऽनुलोमनम् ॥२५॥

All diseases arise from voluntary suppression or forcible initiation

of the urges of the body; the methods of treatment of such diseases have also been indicated; in most of these diseases it is vāta that gets increased, hence the foods, drinks and medicines which have the property of causing downward movement (inside the abdomen) are to be used in such diseases.

Notes:- Willful suppression of the urges when they manifest or forcefully initiating the urges even before they manifest in their usual time, both are bad for health and so should be avoided.

Śodhanaṁ āvaśyakam (purificatory therapies necessary even for the healthy):

क्रमादपामपि मणौ पङ्कोऽवश्यंभवत्यत : । उत्तिष्ठेत यथाकालं मलानां शोधनं प्रति ।।२६।।

Just as silt develops surely, in course of time, even in pure water kept undisturbed in a earthenpot, so also (dirt accumulates) inside the body; hence it should be removed from the body at appropriate times.(26)

Notes:- Inspite of adhering to the regimen of the different seasons, little quantities of waste materials and mild abnormalities of the three doṣās will be found in the body always. These will not give rise to diseases quickly because of thier poor strength but if allowed to accumulate for long time, they gain strength and cause many diseases. So periodical removal of these abnormal materials should be done by purificatory measures such as emesis, purgation etc.

चयकाष्ठामुपारुह्य कुर्वते ते ह्युपेक्षिताः । प्रायशः सुचिरेणापि भेषजद्वेषिणोगदान् ।।२७।।
अतिस्थौल्याग्निसदनमेहकुष्ठहृतौजसः । स्रोतोरोधाक्षविभ्रंशश्वासश्वयथुपाण्डुताः ।।२८।।
आमोरुस्तम्भजठरकृच्छ्रालसकदण्डकान् । च्छर्दिगण्डकृमिग्रन्थितन्द्रादुःस्वप्नदर्शनम् ।।२९।।
कण्ठामयान् मूर्द्धरुजं प्रणाशं बुद्धिनिद्रयोः। तेजोवर्णबलानां च तृप्यतो बृंहणैरपि ।।३०।।
उचितैरपि चाऽहारैर्यस्मादस्य वहन्ति न । दोषोपलिप्तवदना रसं रसवहाः सिराः ।।३१।।
वमनादीनतो युञ्ज्यात् स्वस्थस्यैव यथाविधि ।
दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः ।।३२।।
ये तु संशोधनैः शुद्धा न तेषां पुनरुद्भवः। यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।।३३।।
रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ।

The doṣās, undergoing increase slowly, in the body of such persons, who are negligent of taking purificatory measures, produce many diseases quickly which might even defy treatment.

Obesity, poor digestive capacity, diabetes, leprosy, toxic fevers, obstruction of the tissue pores (or passages, channels of the body), debility of the sense organs, difficulty in breathing, oedema, anaemia, accumulation of undigested materials, stiffness of the legs, enlargement of the abdomen, severe digestive disorders like Alasaka and Daṇḍaka, vomitting, enlargement of (lymph) glands, intestinal parasites, tumors, lassitude; appearance of bad dreams, diseases of the throat, headache; loss of intellegence, sleep, complexion, colour and strength even thouh taking nourishing foods- all these diseases develop in the body because the channels of the rasadhātu (nutrient tissue) will have become coated with the increased doṣās (or by accumulation of wastes). Hence in order to promote health it is necessary to prescribe vomitting and other purificatory measures suitably.

Doṣās which have been mitigated by fasting and use of digestive drugs, are likely to increase once again; but those (doṣās) conquered by purificatory measures will never increase again.

So, after adopting purificatory measures, rejuvinating tonics and efficient aphrodisiacs should be administered as suited to the times, (season and age). (27-34a)

Notes:- The three doṣās- vāta, pitta and Kapha— are constantly undergoing change by the effect of seasons, foods and activities, etc. They usually undergo slight increase in quantity in healthy persons and decrease back to normal by the daily foods and activities which are opposite of their qualities. Such mild increase, though incapable of producing diseases in the body quickly, may do so, after some time, if allowed to accumulate. The channels of nutrition of the tissues become blocked either partially or completely by the accumulated doṣās causing obstruction to the movement of the nutrition into the tissues. This is the stage of commencement of disease. Hence in order to prevent this and restore normalcy (health) it is essential to control the doṣās and bring them back to normal.

There are two methods of treatment for bringing the increased doṣās back to normal viz., (a) Śamana (palliative) mitigating the increase by avoidance of food, administration of drugs of opposite quality etc., (b) Śodhana- (purificatory) removing the increased and accumulated doṣās, out of the body forcibly by emesis, purgation etc.; of these two, the former is slow and gives temporary effect and hence not ideal, while the latter is quick, gives permanent effect, hence condidered best. But śodhana measures cannot be done in all persons, at all times and in all conditions. So śamana measures

are also important and useful where śodhana can not be done.

भेषजक्षपिते पथ्यमाहारैर्बृंहणं क्रमात् ॥३४॥
शालिषष्टिकगोधूममांसक्षीरघृतादिभिः। हृद्यदीपनभैषज्यसंयोगाद्रुचिपक्तिदैः ॥३५॥
साभ्यङ्गोद्वर्तनस्नाननिरूहस्नेहबस्तिभिः। तथा स लभते शर्म सर्वपावकपाटवम् ॥३६॥
धीवर्णेन्द्रियवैमल्यं वृषतां दैर्घ्यमायुषः ।

Those who have become weak by administration of therapies should be given nourishing foods gradually. Foods prepared with rice, saṣtika (rice which ripens in sixty days), wheat, meat, milk, ghee etc., made tasty, pleasing and easily digestible by addition of drugs are ideal. Oil-bath, massages, bath, use of oil enema and decoction enemas and such other measures help in improving their digestive capacity, intellige-nce, colour and complexion, clarity of the sense organs, sexual vigour and long life.(34-37a)

Āgāntu rogas (diseases caused by external agencies):

ये भूतविषवाय्वग्निक्षतभङ्गादिसम्भवाः ॥३७॥
कामक्रोधभयाद्याश्च ते स्युरागन्तवो गदाः ।

Diseases produced by the Bhūtās (evil spirtis, animals, bacteria etc.,) poison, air (breeze), fire, wounds, and mutilations caused by weapons, and those caused by lust, anger, fear etc., are all known as Āgantu (external, extrogenous) diseases. (37b-38a)

Notes :- Diseases are classified under two major heads (a) Nija - inborn, endogenous, internal, organic, produced inside the body. (b) Āgantu - coming from outside, exogenous, caused by other animals (big or minute), weapons, fire, electricity and such other harmful elements etc. The inclusion of mental diseases caused by emotions such as anger, fear etc., under Āgantu group is based on the belief that Bhūtās (evil spirits, bacteria etc) are the causitive agents for such diseases.

Āganturoga cikitsa (treatment of external diseases):

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ॥३८॥
देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् । अथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम् ॥३९॥
भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् । अनुत्पत्त्यै समासेन विधिरेप प्रदर्शितः ॥४०॥
निजागन्तुविकाराणामुत्पन्नानां च शान्तये ॥४१॥

Avoiding prajñāparādha (wilful transgression of normal activities of

the body, mind and speech), controlling the activities of the sense organs, proper knowledge of the habitat, season and ones own self (constitution, temperament); adopting the regimen of right living, performing propitiatory rites prescribed by Atharva veda, worshipping planets and stars which are malevalent to oneself, and avoiding the contact of evil spirtits, etc.- these are specific methods described not only to prevent the origin of diseases but also to cure those which have already manifest.(38-41)

Notes :- Prajñaparādha is a technical term in Āyurveda, used to mean intentional trangression or violation of normal or usual activities of the body (kāyaka), mind (mānasika) and speech (vācika); in three ways, such as atiyoga (over-activity), ayoga (inactivity) and mithyā-yoga (perverse activity). This has been described in detail in chapter 22.

Propitiatory rites prescribed by Atharva veda are performance of Yajna (sacrifices), offering of oblations, giving donations, observing vows. wearing of gems, amulets; going on pilgrimage etc. Contact of evil-spirits can be avoided by scrupilous adherance to cleanliness (both external- (bodily) and internal-(mental); study of scriptures, following the path of rightousness (dharma) in all activities, keeping away from the company of bad persons and objects etc.

All the above are mentioned here to instruct the healthy person to avoid all activities which are harmful to the body and adopt such of them which are helpful to promote and maintain his health.

शीतोद्भवं दोषचयं वसन्ते विशोधयन् ग्रीष्मजमभ्रकाले ।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजान् न जातु ॥४२॥

Elimination of the doṣās accumulated due to cold seasons is to be done during Vasanta ṛtu, that of the Grīiṣma (hot season) during rainy season; that of Varśa ṛtu during cloudy season- these make the person, get rid of the diseases caused by the effect of the seasons.(42)

Notes:- The above verse recapitulates the methods suggested to avoid the bad effects of the doṣās which undergo abnormality due to the effect of the seasons described in the previous chapter. The doṣās which have increased in a particular ṛtu (season) will have to be mitigated in the succeeding ṛitu or ṛtus (seasons).

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः ॥४३॥
अर्थेष्वलभ्येष्वकृतप्रयत्नं कृतादरं नित्यमपायवत्सु ।

जितेन्द्रियं नानुपतान्ति रोगास्तत्कालयुक्तं यदि नास्ति दैवम् ।।४४।।

Indulgence in suitable foods activities daily, doing all activities carefully considering their good and bad, not getting engrossed too much in sensory pleasures, giving donations (to the needy), treating all living beings equally (with compassion), following the path of truth, forgiving the mistakes of others and keeping the company of good, learned men-all these make a person live a disease-free life.(43)

Not attempting to obtain such objects which are unattainable, not disregarding those which are readily available, keeping control over one's sense organs, makes a person free from diseases, except of course by the will of gods (providence).(44)

Notes :- Attempting to obtain things or pleasures which are beyonds one's power or capacity, at all costs, and getting disappointed by failure in such atempts will be utter foolishness; similarly not being satisfied with what he already has with him, belittling its good qualifies and getting discontented with it, is also foolishness. Both are to be avoided to keep up good health. Inspite of following all the rules of health, man becomes a victim of diseases caused by proidence (effects of past lives, wrath of gods etc.) which is beyond human comprehension.

कालोऽनुकूलो विषया मनोज्ञा धर्म्याः क्रियाः कर्म सुखानुबन्धि ।
सत्वं विधेयं विशदा च बुद्धिर्भवन्ति धीरस्य सदा सुखाय ।।४५।।

Favourable time, sense objects which are pleasing to the mind, righteous activities which bestow happiness, mind under control and clear intellect—these, in a courageous person, always provide happiness.(45)

Notes:- 'Favourable time' means the seasons of the year having their normal features without variations. 'sense objects' means the subjects of the five sense organs such as sound, touch, sight, taste and smell; 'rightous activities' are those which are prescribed by the scriptures as good to one and all; mind 'under control', is one that is not swayed away by emotions but which is steadfast, and 'clear intellect' is that which arrives at a decision after careful discrimination. All these are ideal for promotion of health and attainment of happiness.

इति पञ्चमोऽध्यायः

Thus ends the fifth chapter.

षष्ठोऽध्यायः

Chapter 6

DRAVADRAVYA VIJÑĀNĪYA ADHYĀYA

(Knowledge of liquid substances)

अथातोद्रवद्रव्यविज्ञानीयं नामाध्यायं व्याख्यास्यामः ।
इति ह्स्माऽहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Drava dravya vijnānīya (knowledge of liquid materials), thus said Ātreya and other great sages.(1)

Gaṅgāmbu (rain water)

जीवनं तर्पणं हृद्यं ह्लादि बुद्धिप्रबोधनम् । तन्वव्यक्तरसं मृष्टं शीतं शुच्यमृतोपमम् ॥२॥
सूर्योध्दृतप्रमुक्तत्वाल्लघु वातकफापहम् । शैत्यजीवनसौम्यत्वैः पित्तरक्तविषार्तिजित् ॥३॥
गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्केन्दुमारुतैः। हिताहितत्वे तत् भूयो देशकालावपेक्षते ॥४॥

Enlivining, satiating, pleasing to the mind, refreshing, stimulating the mind, thin, not having any perceptable taste, sweet by nature, cool, clear, nectar-like in property, easily digestible because it is first absorbed and later released by the sun, mitigating vāta and kapha, curing diseases of pitta, rakta and visa (poison) by its cold, enlivining and coolant properties,- are the qualities of Gaṅgāmbu (rain water) which has fallen from the sky coming in contact with sunlight, moonlight and wind. Its good or bad (suitability or unsuitability) depends chiefly upon the region and season.(2-4)

Notes:- The properties described above can only be attributed to the rain water collected in a clean vessel, a little time after the commencement of rain. It will be still good if there is good sunlight or moonlight during such a collection. It can be stored only for a day and used. It increases the moisture of the body, and thus strengthens it, relieves exhaustion and provides a sense of comfort. Compared to other kinds of pure water, it is very cool. It is easily digestable after coming in contact with sunlight. Rainwater is not good and suitable to health in all the seasons of the year and at all places. It is good during sarad rtu (autumn-mid-sept. to mid- nov.) and at places of moderate climate (Sādharaṇa deśa). Once rain water has fallen on the grond, it acquires

the properties of the land and becomes healthy or unhealthy depending on the nature of the land.

In olden days, rain water used to be pure. But now a days with the increasing industrialisation, the atmosphere has become contaminated with poisonous gases etc., that rain water coming down from the clouds gets polluted to a great extent. Because of this we hear of salty rain, acid rain, crimson rain and so on occasionally. It is harmful to make use of such rain water for drinking without boiling it.

येनाभिवृष्टममलं शाल्यन्नं राजतस्थितम् । अक्लिन्नमविवर्णं वा तत् पेयं गाङ्गमन्यथा ॥५॥
सामुद्रं तन्न पातव्यं मासादाश्वयुजाद्विना ।

Only that rain water which neither makes the cooked śāli rice kept rice kept in a clean silver plate too moist (slimy) nor change its colour is to be considered good for drinking. All other kinds of water are called as Sāmudra (sea water) and should not be used for drinking except during Āśvayuja month.(5-5 1/2)

Notes:- Good rain water collected in a clean silver vessel, if poured over the cooked rice and allowed to stand for a few minutes should not alter the normal bright white colour of rice. This was the test being carried out in olden days to determine the suitability of rain water for drinking. Water which did not stand this test was considered bad just as sea water and so categorically named as such, even though it is not got from the sea directly. Such water is allowed for drinking only during the month of āśvayuja (mid- september) because *of the presence of the star 'Agastya'(Conopus) which detoxicates poisons) but not in other seasons.*

Bhūmiṣṭa jala (terrestrial water):

खातधौतशिलापृष्ठवस्त्रादिभ्यश्च्युतं जलम् ॥६॥

Rain water collected by burowing the earth, or from a pit in a stone which has been washed well, or collected through a clean cloth into a vessel made of gold or mud kept undisturbed should always be made use of for drinking.(6)

हेममृन्मयपात्रस्थमविपन्नं सदा पिबेत् । तदभावे च भूमिष्ठमान्तरिक्षानुकारि यत् ॥७॥

In the absence of such water (good rain water), water from the earth which resembles it (having qualities similar to rain water) should be used. (7)

Notes:- Burrowing the earth should be done a little deep and water collected after a few minutes. If it is intended to collect water from pits in rocks, it is necessary to clean the rock pit before the rains. Water should be filtered through a clean cloth into the vessel, which should be kept undisturbed for some time to allow sediments, to settle down at the bottom of the vessel. As it is difficult to obtain such pure rain-water all through the year, any pure water collected from other sources such as rivers, lakes, ponds or wells, having qualities similar to rain water can be used for drinking.

श्वेते कषायं तत्स्वादु कृष्णे तिक्तं च पाण्डुरे । नीले कषायमधुरं देशे लवणमूषरे ॥८॥
सक्षारं कपिले मिश्रं मिश्रेऽथाम्बुगुणाधिके । मधुरं लवणाम्लं तु भवेत्भूमिगुणाधिके ॥९॥
तेजोधिके तिक्तकटु कषायं पवनाधिके । दिव्यानुकारि त्वव्यक्तरसत्वात् खगुणाधिके ॥१०॥
शुचिपृथ्वसितश्वेते देशे चार्कानिलाहतम् ।

Water of the earth (terrestrial) from a place having white soil will be astringent in taste, in a place of black soil it will be sweet, in light yellowish soil it will be bitter, in blue soil it is astringent-sweet; in alkaline soil, it will be salty, in brown soil it will be alkaline, at place of mixed soil it will be of mixed taste;

If the region of the land is having the qualities of Ap bhūta predominantly, the water of that region will be sweet, if the region is predominant in the qualities of Pṛthvi bhūta, the water will be salt and sour; in regions which are predominantly Taijasa, the water will be bitter and pungent, in regions predominant of qualities of Vāyu bhūta the water will be astringent; in regions which possess the qualities of Ākāśa bhūta predominantly, the water will be tasteless and resembles rain water in all respects; The water from a clean place having black or white soil and fully exposed to sun-light and wind is also similar to rain water.(8-11a)

Notes:- Even though the earth is made up of all the Pañcabhūtas (elements) their proportion varies from one region to the other. Because of this, there is variation in the colour and qualities of the soil, the nature of climate, flora and fauna, constitution and temperament of the people. etc. Hence the suitability or otherwise of water of different regions of the earth. People living for long periods in a particular region will have become accustomed to the kind of water of that region and the water of other regions will not be suitable for them. water of any region well exposed to sunlight and air will be more suitable to health than the one which is not so exposed.

Aṣṭvidha jala (eight kinds of water):

कौपसारसताटाकचौण्डप्रास्रवणौद्भिदम् ॥११॥
वापीनदीतोयमिति तत् पुनः स्मृतमष्टधा।
सक्षारं पित्तकृत् कौपं दीपनाम्रातिवातलम् ॥१२॥
सारसं स्वादु लघु च ताटाकं गुरु वातलम्।
चौण्डं तु पित्तलं दोषहरं प्रास्रवणोदकम् ॥१३॥
औद्भिदं स्वादु पित्तघ्नं स्वादु वापीजलं लघु।
नादेयं वातलं रूक्षं कटुकं च तदादिशेत् ॥१४॥
धन्वानूपमहीध्राणां सामीप्यात् गुरुलाघवम्।

It (terrestrial water) is again of eight kinds such as that of Kūpa (deep well), Sārasa (natural lake), Taṭāka (artificial pond/lake), Cauṇḍa (water collected in pits of rocks), Prasrvaṇa (flowing down from mountains) Audbhida (water from natural springs), Vāpi (well with flights of steps all around) and Nadī (river).

Kaupa- the water from deep well is alkaline and increases Pitta; Sārasa--water from natural lakes improves digestion, does not increase Vāta greatly (but may make for its mild increase) is sweet in taste and easily digestible; Taḍāga- water of artificial ponds or lakes is hard to digest, and causes increase of Vāta; Caūṇḍa-water from pits in rocks increases Pitta; Prāsravaṇodaka-water flowing down the mountains mitigates all the three doṣas; audbhida-water from springs, is sweet and mitigates pitta; Vāpījala-water from well with flight of steps is sweet and easily digestible; Nādeya-water from rivers increases Vāta, is dry (non-greasy) and pungent.

The (easy or difficult) digestibility of water is dependent on its source being located near desert, swamp or mountain regions. (11-15a)

Notes:- If the reservoir of water is in arid or desert region the water from that source is easily digestible, if the source is near mountains it is still more easily digestible; if the source is near swamps which are water logged always, the water will be hard to digest. Digestibility was the criteria to decide the potability of water in ancient times in contrast to the present day criteria of hardness or softness. Soft water is easily

digestible while hard water is hard to digest.

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः ॥१५॥
पथ्याः समासात्ता नद्यो विपरीतास्ततोऽन्यथा ।
उपलास्फालनाक्षेपविच्छेदैः खेदितोदकाः ॥१६॥
हिमवन्मलयोद्भूताः पथ्यास्ता एव च स्थिताः ।
क्रिमिश्लीपदहृत्कण्ठशिरोरोगान् प्रकुर्वते ॥१७॥

Rivers which flow into the western sea, are swift and have clean water, such water is good for health; those of the opposite direction (eastern) are opposite in qualities also, hence not good for health; water from rivers arising from the Himālaya and Malaya mountains (western ghats of Karnataka and Kerala States) undergoing constant swirlings, lashing against rocks, falling from heights and dispersed into minute drops etc., will also be good for health; the same water (river water) stagnated for long is not good and will produce parasitic diseases, filariasis, diseases of the heart, throat and head. (15b-17)

प्राच्यावन्त्यपरान्तोत्था दुर्नामानि महेन्द्रजाः। उदरश्लीपदातङ्कान् सह्यविन्ध्यभवाः पुनः॥१८॥
कुष्ठपाण्डुशिरोरोगान् दोषघ्न्यः पारियात्रजाः बलपौरुषकारिण्यः सागराम्भस्त्रिदोषकृत् ॥१९॥

Water of rivers of the countries such as Prācya, Avanti, Aparānta and those arising in Mahendra mountains produces diseases like piles, enlargement of abdomen and filariasis; water of rivers arising from Sahya and Vindhya mountains produce leprosy (and other skin diseases), anaemia and diseases of the head; rivers arising from Pāriyātra mountains mitigates all the doṣās, improve strength and valour; water from the sea tend to increase all the three doṣās.(18-19)

Notes :- Prācya country or Gauda deśa comprise of central part of Bengal and parts of Orissa; Awanti or the Mālwa country was round about the modern city of Ujjain, Aparānta is the modern Konkan comprising of Goa, north Kanara and Karwar districts of Karnataka; Mahendra mountains are the northern part of Western ghats; Sahyā are the mountains from which river Godavari arises, Vindhyās are mountain ranges in central India, Pāriyātrās are the Western part of Vindhyā mountains.

Duṣṭa jala (contaminated water):

कीटाहिमूत्रविट्कोथतृणजालोत्करावितम् । पङ्कपङ्कजशैवालहठपर्णादिसंस्तृतम् ॥२०॥
सूर्येन्दुपवनादृष्टं जुष्टं च क्षुद्रजन्तुभिः। अभिवृष्टं विवर्णं च कलुषं स्थूलफेनिलम् ॥२१॥
विरसं गन्धवत्तप्तं दन्तग्राह्यतिशैत्यतः। अनार्तवं च यद्दिव्यमार्तवं प्रथमं च यत् ॥२२॥
लूतादितन्तुविण्मूत्रविषसंश्लेषदूषितम्। तत् कुर्यात् स्नानपानाभ्यां तृष्णाध्मानोदरज्वरान्॥२३॥
कासाग्निसादाभिष्यन्दकण्डूगण्डादिकानतः। तद्वर्जयेदभावे वा तोयस्यान्यस्य शस्यते ॥२४॥

Water which has been contaminated with the urine, excreta and decomposed dead body of insects and snakes; which is having a net-work of weeds (grass) and rubbish, thick with presence of silt, plants growing in silt, algae, rootless plants; leaves covering the entire surface, sunlight and air not reaching the water at all; water full of insects, worms, etc., water which is fresh but not fallen from the sky; water which is discoloured, dirty, with big bubbles coming out of it; of bad taste and foul smell, that which causes chills in the teeth being very cold; rain water which is unseasonal, fresh rain water even of proper season, water that is polluted with urine, excreta and poisnous matter from spiders and other insects - all these kinds of water are unfit for bathing or drinking. They will produce, if used, thirst, distention and enlargement of the abdomen, fever, cough, weak digestive capacity, ophthalmia, itching and boils on the skin, hence such contaminated water should be rejected. If their use is unavoidable due to nonavailability of good water, they should be purified in the following ways and then made use of.

Jala Śodhana (purification of water) :

- घनवस्त्रपरिस्रावैः क्षुद्रजन्त्वभिरक्षणम् । व्यापन्नस्यास्य तपनमग्र्यर्कायसपिण्डकैः॥२५॥
पर्णीमूलबिसग्रन्थिमुक्ताकतकशैवलैः । वस्त्रगोमेदकाभ्यां वा कारयेत्तत्प्रसादनम् ॥२६॥
पाटलाकरवीरादिकुसुमैर्गन्धनाशनम् ।

Polluted water should be filtered through thick cloth to remove insects and worms, heated by fire, exposure to sunlight or by immersing red—hot iron balls into it; it should be made clear by putting into it parṇimūla (a kind of grass which has the property of diluting the water), knots

(tubers) of lotus plant, pearls, seeds of kataka, algae, thick cloth or gomedaka (dolomite stone); its bad smell being removed by putting into it the flowers of pātala, karavīra and such other sweet smelling ones. (20-26 1/2)

Notes:- In ancient times methods of purification of water were (a) filteration through thick cloth, (b) boiling (c) making it clear with addition of some herbs and (d) removing its bad smell by putting into it some fragrant flowers.

पानीयं न तु पानीयं पानीयेऽन्यप्रदेशजे ॥२७॥
अजीर्णे कथितं चाऽऽमे पक्के जीर्णेऽपि नेतरत् ।
शीते विधिरयं तप्ते त्वजीर्णे शिशिरं त्यजेत् ॥२८॥

Once a particular kind of water has been used for drinking another different kind of water should not be used till the first kind of water has been digested well; if uncooked water taken previously has not been digested, cooked water should not be taken over it and vice versa : This applies even to cold water; if cooked water taken first has not been digested well, un-cooked water should not be drunk over it again. (27-28)

Notes:- If water of a natural lake has been used as drink earlier, the water from a deep well becomes a dissimilar or different kind of drink, which should be avoided. Likewise all other kinds of water are dissimilar to each other. Any one kind of water is to be used constantly. Alternate use of un-cooked and cooked water also should be avoided.

Jala anivāryatā (unavoidability of water):

पानीयं प्राणिनां प्राणा विश्वमेव च तन्मयम् ।
अतोऽत्यन्तनिषेधेन न कचिद्वारि वार्यते ॥२९॥
आस्यशोषाङ्गसादाद्या मृत्युर्वा तदलाभतः ।
न हि तोयाद्विना वृत्तिः स्वस्थस्य व्याधितस्य वा ॥३०॥

Water is the sustainer of life of all living beings, the entire world is full of it; so absolute avoidance of water is impossible. Dryness of the mouth, weakness of the body etc., or even death might result if it (water) is not available; without water, there is no activity in both the healthy and the sick (persons.) (29-30)

Notes:- Life itself is impossible without water. Nearly 80% of the animal body is water and for all the activities of the body, water is required. So total abstinence from water leads to death within a few days. So every person whether healthy or sick should drink water as much as needed by the body.

Mātrayā jalapāna (drinking water in appropriate quantity):

केवलं सौषधं पक्वमाममुष्णं हितं च तत् । समीक्ष्य मात्रया युक्तममृतं विषमन्यथा ॥३१॥

Water does not become a remedy or good for use, merely by being either cooked or uncooked or only being hot or cold; used judiciously in appropriate quantity it acts like nectar or acts as poison when used otherwise.(31)

Atijala pāna (drinking large quantity of water) :

अतियोगेन सलिलं तृष्यतोऽपि प्रयोजितम् । प्रयाति श्लेष्मपित्तत्वं ज्वरितस्य विशेषतः ॥३२॥
वर्धयत्यामतृण्निद्रातन्द्राध्मानाङ्गगौरवम् । कासाग्निसादहृल्लासप्रसेकश्वासपीनसान् ॥३३॥

Drinking large quantities of water, even when thirsty, leads to increase of kapha and pitta; it is so especially, in persons suffering from fever, making for increase of āma (undigested materials) thirst, sleep, stupor, flatulance, feeling of heavyness of the body, cough, poor digestive capacity, nausea, salivation, difficulty in breathing and nasal catarrah.(32-33)

Usṇajala (warm water):

पाके स्वादु हिमं वीर्ये तदुष्णमपि योजितम् । तस्मादयोगपानेन लाघवान्न वियोजयेत् ॥३४॥

Water undergoes svādu vipāka (sweetness at the end of digestion) and cold in potency even though used hot. So injudicious use of hot water (either less or more than required) does not cause much change in digestion. (34)

आमविष्टब्धयोः कोष्णं निष्पिपासोऽप्यपः पिबेत् ।
यावत्यः क्लेदयन्त्यन्नमतिक्लेदोऽग्निनाशनः ॥३५॥
विबद्धः कफवाताभ्यां मुक्तामाशयबन्धनः ।
पच्यते क्षिप्रमाहारः कोष्णतोयद्रवीकृतः ॥३६॥

In conditions of Āma (ajīrṅa) and Viṣṭabdha (ajīrṅa), the patient should drink warm water even though not thirsty, just enough to moisten the food and make it liquid. Large quantities of water will destroy the digestive capacity; the obstruction in the stomach caused by accumulated kapha and vāta will be released and so the food liquified by hot water undergoes quick digestion.(35-36)

Notes:- Āmajīrṅa and ViṣṭabdaJīrna are the two kinds of indigestion caused by the increase of kapha and vāta respectively. In both, the digestive power will be very poor and so unable to digest the food. To aid proper digestion the food has to be made liquid by drinking some quantity of hot water, which kindles digestion, makes for normal peristalitic movements of the alimentary tract, and helps digestion of food quickly. Care should be taken not to drink large quantitites.

Apakva jala (uncooked water):

अनवस्थितदोषाग्नेर्व्याधिक्षीणबलस्य च । नाल्पमप्याममुदकं हितं तद्धि त्रिदोषकृत् ॥३७॥

For persons who have anvasthita doṣās (mild increase of doṣās which are moving from place to place); those who have poor digestive capacity and those who have become weak after illnesses, even little quantity of un-cooked water will not be good, as it will cause increase of all the three doṣās. (37)

Notes:- The doṣās, after undergoing increase do not continue to stay in their normal places but begin to spread to other places also. This is the stage of commencement of disease. At such time un-cooked water, however small in quantity, will cause further increase of doṣās and so should be avoided.

Jala varjana (avoidance of water):

तेजसः प्रतिपक्षत्वान्मन्दाग्निर्वर्जयेज्जलम् । सर्वमेव तथा स्यन्दप्लीहविद्रधिगुल्मिनः ॥३८॥
पाण्डूदरातिसारार्शोग्रहणीशोषशोफिनः । काममल्पमशक्तौ तु पेयमौषधसंस्कृतम् ॥३९॥
ऋते शरन्निदाघाभ्यां पिबेत्स्वस्थोऽपि चाल्पशः ।

Water, being the antagonist of tejas (fire), persons sufering from poor digestive activity should avoid drinking water, as far as possible; likewise, also those suffering from ophthalmia, enlargement of spleen, abscess, abdominal tumor, anaemia, enlargement of the abdomen,

diarrhoea, haemorrhoids, duodenal disease, consumption and oedema. If such persons desire water inevitably, they may drink small quantity of medicated water. Even healthy persons should drink little quantities of water daily, except during Sarat and Nidāgha ṛtus (summer). (38-39 1/2)

Notes:- Medicated water is prepared by boiling it with drugs suitable for the treatment of particular diseases prescribed in the texts. During śarat and nidāgha (grīṣma) ṛtus (summer) the climate being hot, drinking more quantities of water will not harm the body but will help maintain the water balance.

Jalapāna Kāla (time of drinking water):

भक्तस्यादौ जलं पीतमग्निसादं कृशाङ्गताम् ॥४०॥
अन्ते करोति स्थूलत्वमूर्ध्वं चाऽमाशयात् कफम् ।
मध्ये मध्याङ्गतां साम्यं धातूनां जरणं सुखम् ॥४१॥

Drinking of water just before the commencement of meals causes weakness of the digestion and emaciation of the body; taken at the end of the meals it makes for obesity and accumulation of kapha in the parts above the stomach; taken at the middle of the meals it maintains the normalcy of the tissues and helps easy digestion.(40-41)

Notes:- Water taken before meals dilutes all the digestive juices making for poor digestion which in turn leads to inadequate nourishment and consequent wasting of the body; the same immediately after meals produces increase of kapha, which leads to lazyness, excessive sleep and consequent accumulation of more fat in the body. Hence, it is advised to avoid drinking of water at these two times and drink moderate quantity of water during meals itself which is ideal for maintainance of health.

Śīta jala (cold water)

शीतं मदात्ययग्लानिमूर्छाछर्दिश्रमभ्रमान् ।
तृष्णोष्णदाहपित्तासृग्विषाणि च निहन्ति तत् ॥४२॥

Cold water cures alcoholism, exhaustion, fainting, vomiting, fatigue, giddiness, thirst, burning sensation, disorders of pitta, rakta (blood) and of viṣa (poison.)(42)

Kvathita jala (boiled water):

क्षीणपादत्रिभागार्धं देशर्तुगुरुलाघवात् । कथितं फेनरहितमवेगममलं हितम् ।।४३।।

Water boiled and reduced to one-fourth, one-third and half of the original quantity depending upon the region, season and hard or easy for digestion; which is not having any foam, which does not cause any unpleasantness and which is clear- is the ideal one for drinking.(43)

Notes:- It was stated in the previous chapter that in different seasons water undergoes changes due to climate and so is not the same all through the year in its digestibility; so also, in respect of land region. For example water during rainy season and from water logged regions are not easily digestible where as water during autumn or spring seasons and from desert lands is easily digestible. Hence boiling the water has been described as of three standards viz., (a) if the water is thought to be very hard for digestion, it should be boiled and reduced to half of original quantity, (b) if it is moderately hard it should be reduced to two-thirds of the original quantity, (c) if it is slightly hard for digestion, it should be boiled and reduced to three fourth of the original quantity. Water boiled by the above standards will become easy for digestion and good for health.

हिध्माध्मानानिलश्लेष्मतृट्कासश्वासपीनसे । पार्श्वशूलाममेदस्सु सद्यःशुद्धौ नवज्वरे ।।४४।।
दीपनं पाचनं कण्ठ्यं लघु बस्तिविशोधनम् । पाषाणरूप्यमृद्धेमजतुतापार्कतापितम् ।।४५।।
पानीयमुष्णं शीतं वा त्रिदोषघ्नं तृडर्तिजित् । लघ्वरूक्षं क्लमघ्नश्च तोयंकथितशीतलम् ।।४६।।
संसर्गे पित्तकफयोः सन्निपाते च शस्यते । तोयं वन्हिगुणभ्रष्टं पाकेऽम्लं सर्वदोषकृत् ।।४७।।
भवेत् पर्युषितं तच्च—

Boiled water cures hiccup, distention of the abdomen, disorders of vāta and kapha, thirst, cough, difficulty in breathing, nasal catarrh, pain in the flanks, accumulation of fat; it is best suited for those who have undergone purificatory therapies and those suffering from early stages of fevers; hot water stimulates digestion, cooks the undigested materials, is good for the throat, easy to digest and purifies the urinary bladder (tract).

Water made warm by immersing into it heated balls of stone, silver, mud, gold and bitumen or by exposing it to sunlight, used for drinking either warm or cold, allieviates all the three doṣās and quenches the

thirst.

Boiled and cooled water is easily digestible and removes fatigue; it is ideal in disorders of combination of pitta and kapha and also in disorders of all three doṣās.

Boiled water kept unused for a period of one day and night, loses all the good effects of boiling, becomes sour after digestion and causes the increase of all the three doṣas.(44-48a)

Notes :- Generally boiled water is prescribed for those who are suffering from diseases, though it is good even for the healthy. Water should be boiled in a clean vessel and reduced to the appropriate quantity. It should be used either hot, warm, lukewarm or cooled by allowing it a short time, as per the liking of the person. Boiled water which has become stale should not be used. Boiled water should not be made cool quickly by keeping it in a refrigerator or by any other means. It should be allowed to cool by itself slowly and then used.

Himakarajala (water from hail stones):

तोयं हिमकरोद्भवम् ।अतिशैत्यगुरुस्थैर्यसंघातै कफवातकृत् ॥४८॥

Hail stones being very cold, heavy, hard and solid, the water derived from them possesses the same properties and causes increase of kapha and vāta.(48)

Caṅdrakāṅta jala (water from marble)

चन्द्रकान्तभवं रक्षोविषपित्तज्वरापहम् । दृष्टिमेधावपुस्थैर्यकरं स्वादु हिमं लघु ॥४९॥

Water exuding from caṅdrakāṅta stones (white marble) removes evil spirits (harmful bacteria, insects, worms etc), poison, mitigates fever caused by pitta, improves vision, intelligence and strength of the body; is sweet , cold and easily digestible.(49)

Notes:- Water obtained by melting of ice is very cold to touch and not easily digestible. As such it is not good for the teeth and general health. Refrigerator being found nowadays in almost every home, the habit of using food products made by cold process is becoming very common. As can be guessed, very cold foods and drinks tend to increase the moisture of the body, lower the temperature temporarily for short periods and decrease the digestive juices in the alimentary tract. All these have a deleterious effect on the natural resistance of the body. Persons desirous of good health should avoid frequent

use of very cold foods and drinks, however pleasant they may be. White marble stones do not melt and become water. Ancient Indians attribute antitoxic, bactericidal and health promoting properties to this kind of stone and any water coming through it or coming in contact with it was believed to derive such properties. Based on this belief, there was the practice, in olden times of keeping a piece of white marble, immersed in water for purifying it. White marble is found in north India at a few places only and in some river beds, such as the Narmada.

Nālikerodaka (cocoanut water)

नालिकेरोदकं स्निग्धं स्वादु वृष्यं हिमं लघु । तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् ॥५०॥

Cocoanut water is unctous (lubricant), sweet, aphrodisiac, coolant, easily digestible; removes thirst, mitigates pitta and vāta, stimulates digestion and cleanses the urinary bladder (tract).(50)

Notes:-Cocoanut water is a very favourite drink in this country. It is a very tasty and refreshing beverage and especially during summer. If the nut is very unripe, the water will be slightly salty but more in quantity. Water of a well ripened nut is very sweet but its quantity will be less. Hence, it is ideal to select a nut which is half ripe and drink its sweet water in moderate quantity. Instrument used for choping the nut should be clean and sharp enough to cut through the fibres quickly. Water inside is quite sterile (free from any bacteria) and it should not be contaminated with dirty materials. It should be used immediately, it is not good to use it after along time.

दिव्यं वारि वरं वर्षे नादेयमवरं परम् । इति तोयवर्गः।

Rain water is the best (ideal drinking), during Varṣā ṛtu (rainy season) where as river water is not good (during that season) (50).

Thus ends the group of waters.

Kṣīra Varga (group of milks and milk products):

स्वादुपाकरसं स्निग्धमोजस्यं धातुवर्धनम् । वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलं ॥५१॥
प्रायः पयः—

Generally, milk is sweet both in taste and at the end of digestion; unctous, improves the Ojas, promotes growth of tissues, mitigates vāta and pitta; is aphrodisiac, increases kapha, hard to digest and coolant.(51)

Notes:- The above are the properties common to all kinds of milk. Ojas is the essence of all the tissues of the body and is responsible for maintainance of physical

strength and natural resistance of the body and so considered as an essential element for life.

Gokṣira (cows milk)

अत्र गव्यं तु जीवनीयं रसायनम् ।
क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम्॥५२॥
श्रमभ्रममदालक्ष्मीश्वासकासातितृट्क्षुधः ।
जीर्णज्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ॥५३॥

Out of them, Cow's milk is sustainer of life, rejuvinator, good for persons suffering from injuries to the chest and emaciation; it improves intelligence, strength, makes for increase of breast milk; laxative, cures fatigue, giddiness, toxicity, inauspiciousness, (sorcery, witchraft) difficulty in breathing, cough, excessive thirst and hunger, fever of long duration, difficulty in micturition and bleeding disease. (52-53)

Māhiṣa kṣīra (buffalos milk)

हितमत्यग्न्यनिद्रेभ्यो गरीयो माहिषं हिमम् ।

Buffalo's milk is good for those who are having greatly incerased digestive activity and loss of sleep; it is hard for digestion and is coolant. (53 1/2)

Ajakṣīra (goats milk):

अल्पाम्बुपानव्यायामकटुतिक्ताशनैर्लघु ॥५४॥
आजं शोषज्वरश्वासरक्तपित्तातिसारजित् ।

Goat's milk is easily digestible because the goat drinks very little of water, does good lot of exercise, eats plants and leaves which are pungent and bitter; goats milk cures consumption (tuberculosis) fevers, dyspnoea, bleeding disease and diarrhoea.(54)

Notes:- Indu opines that the purpose of mentioning the causes for easy digestibility of goat's milk is to suggest that milk of other animals which have activities similar to those of the goat, are also easily digestible. Goat's milk is especially valuable for persons suffering from tuberculosis because goats are immune to that disease; hence such a patient is advised to live in or very near to a goatshed, drink a little quantity

of its urine daily, make use of its milk and flesh as food and so on (Cikitsāsthāna-chapter-7). (107-111)

Auṣtra kṣīra (camel milk)

ईषद्रूक्षोष्णलवणमौष्ट्रकं दीपनं लघु ॥५५॥
शस्तं वातकफानाहक्रिमिशोफोदरार्शसाम् ।

Camel's milk is slightly dry (non-sticky, non-unctuous) heat producing, salty, stimulator of digestion and easily digestible; it is ideal for those suffering from diseases of vāta and kapha; distention of the abdomen, internal parasites, oedema, enlargement of the abdomen and piles (haemorrhoids) (55 1/2)

Mānuṣakṣīra (human milk/breast milk) :

मानुषं वातपित्तासृगभिघाताक्षिरोगजित् ॥५६॥
तर्पणाश्च्योतनैर्नस्यैः—

Human milk cures diseases of the eyes caused by vāta, pitta, asṛk (blood) and injury; being used either as tarpaṇa, āśotana or nasya. (56)

Notes:- Tarpaṇa is method of treatment in which a small well is constructed with blackgram flour around the eyes, filled with a liquid which is allowd to stand for a prescribed length of time; Āścotana is pouring liquids in a continuous stream into the eye; Nasya is droping liquids into the nose.

Āvikṣīra (ewes milk)

— अहृद्यं तूष्णमाविकम् । वातव्याधिहरं हिध्माश्वासपित्तकफप्रदम् ॥५७॥

Ewe's milk is bad to the heart, heat producing, cures diseases of vāta but produces hiccough, dyspnoea and encrease of pitta and kapha.(57)

Hastini Kṣīra (elephant milk):

हस्तिन्याः स्थैर्यकृत् बाढं— —उष्णं त्वैकशफं लघु ।
शाखावातहरं साम्ललवणं जडताकरम् ॥५८॥

Elephant's milk strengthens the body greatly. Milk of animals of single hoof (such as the ass, horse etc) is easily digestable, cures the diseases of vāta localised in the tissues of the body, slightly sour and salt in taste

and produces lazyness. (58)

Apakva kṣīra (uncooked milk) :

पयोऽभिष्यन्दि गुर्वामं युक्त्या शृतमतोऽन्यथा ।
भवेत् गरीयोऽतिशृतं धारोष्णममृतोपमम् ॥५९॥

Uncooked milk is abhiṣyandi (causes exudation of moisture from tissue pores) and hard to digest; judiciously cooked it is easily digestible, if over-cooked it becomes undigestible; warm fresh (nascent) milk (directly from the udder) is just like nectar. (59)

Notes:- All kinds of milk except human are used as food of adults and occasionally as medicine. Human milk is mainly used as food for infants, but its use as medicine for diseases of the eye is special. Milk that are to be used by adults as food has to be boiled before use. Boiling should be done for a few minutes but not for a long time. Boiling destroys the disease-producing bacteria that are likely to be present in the milk. Now-a-days the method of pastuerisation (boiling the milk and cooling it suddenly) is resorted, to destroy the harmful bacteria. Drinking fresh warm milk squeezed from the udder of the cow immediately was an ancient practice and has been discontinued now-a-days as not suitable to health.

पिण्याकाम्लाशिनीनां तु गुर्वभिष्यन्दि तत् भृशम् ।
अचेष्टया च प्रादोषात् गरीयः स्मृतमौषसम् ॥६०॥
व्याख्यातस्तेन लघिमा चेष्टावत्प्रकृतिष्वपि । ह्रस्वेषु चातिदेहेभ्यो मांसेष्वप्येवमादिशेत् ॥६१॥

Milk of animals which are fed on oil-cake of sesamum and sour materials is hard to digest and abhiṣyandi (causes more exudation of moisture from the tissue pores). The milk drawn in the morning is hard to digest than the one drawn in the evening because of inactivity (of the animal at nights); this is applicable to the size and contitution of the animal; milk of animals which are small in size and very active by nature is easily digestible than that of animals which are of large size and not very active; this principle also applies to the flesh of the animals.(60-61)

Notes:- Piṇyāka (oil-cake) is the residue obtained after the oil has been taken out from seasmum (til). Such residue of seeds of ground-nut (peanut), cotton, etc., are good food to cows. They, however, alter the properties of the milk to a slight

degree, hence this indication here. Animals like goat, being small in size are very active; cows and buffaloes being of medium size are of moderate activity; camels, elephants and others of huge size and heavy body are lazy and very inactive. The milk and flesh of animals of small, medium and large size are easy, hard and very difficult for digestion respectively.

Dadhi (coagulated milk):

अम्लपाकरसं ग्राहि गुरूष्णं दधि वातजित् । मेदःशुक्रबलश्लेष्मपित्तरक्ताग्निशोफकृत् ।।६२।।
रोचिष्णु शस्तमरुचौ शीतके विषमज्वरे । पीनसे मूत्रकृच्छ्रे च रूक्षं तु ग्रहणीगदे।।६३।।
नैवाद्यान्निशि नैवोष्णं वसन्तोष्णशरत्सु न । नामुद्गसूपं नाक्षौद्रं नाघृतं नासितोपलम् ।।६४।।
न चानामलकं नापि नित्यं नो मन्दमन्यथा । ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयप्रदम् ।।६५।।

Dadhi (coagulated milk) is sour both in taste and at the end of digestion; is constipating, hard to digest, heat producing, mitigates vāta, produces fat, semen, strength, kapha, pitta, rakta, agni (digestive activity) and oedema; helps for good taste and so ideal in loss of taste, in viśama jwara (intermittant fevers) preceded by rigors, nasal catarrh and dysurea. Removed of its fat, it is useful in the disease of duodenum. it should not be eaten at nights, made hot, in vasanta, uṣna (grīṣma), and śarat seasons without the addition of soup of green gram, honey, ghee, sugar, candy or āmalaka fruits nor it should be eaten daily, nor the Maṅda (one which has not yet become sour) otherwise fever, haemorahagic disease, visarpa (herpes), leprosy (and other skin diseases) and anaemia will develop by partaking it. (62-65)

Notes:- Dadhi is popularly known as curds in India. Curds become sour, after fermentation it is not good for health, Inspite of it, it is a popular item of diet, hence the above warning regarking its use; forbidding its use at nights should not be presumed that it can be partaken during day, even during day it should not be used daily; if it is to be done so it should be mixed with sugar, honey, ghee, soup of green-gram or goose berry. Curds which has not yet become sour and solid is known as Maṅdaka which is also unfit for use and should be rejected.

Takra (butter milk) :

तक्रं लघु कषायाम्लं दीपनं कफवातजित् । शोफोदरार्शोग्रहणीदोषमूत्रग्रहारुचीः ।।६५।।
गुल्मप्लीहघृतव्यापद्गरपाण्ड्वामयान् जयेत् । तद्वन्मस्तु सरं स्रोतश्शोधि विष्टम्भजिल्लघु ।।६६।।

Takra (butter-milk) is easily digestible, astringent and sour, kindles digestion, mitigates kapha and vāta, cures oedema, enlargement of the abdomen, haemorrhoids, duodenal disease, suppression of urine, loss of appetite, abdominal tumors, enlargement of spleen, bad affects of drinking too much of ghee, artificial poison and anaemia.

Similar is the case with Mastu (whey), in addition it is laxative in action, it cleanses the pores of the tissues and relieves indigestion. (65-66)

Notes:- Butter-milk is prepared by churning the curds adding water to make it a thin liquid. It will then become fit to be used daily along with other foods. It is an ideal diet in the diseases mentioned above. All Āyurvedic texts extol its good properties, to the extent of saying that "Takra is not available even to Śakra (Indra), at the heaven". It forms important item of daily diet in every Indian home. It is a nutritious and inexpensive item. Mastu (whey) is the clear water obtsained by filtering curds or butter-milk through a thick cloth.

Navanīta (butter) :

शीतं स्वादु कषायाम्लं नवनीतं नवोद्धृतं ।
यक्ष्मार्शोर्दितपित्तासृग्वातजिद् ग्राहि दीपनम् ॥६७॥
क्षीरोद्भवं तु सङ्ग्राहि रक्तपित्ताक्षिरोगजित् ।

Navañita (butter) prepared fresh, is coolant, sweet, astringent and sour in taste, cures tuberculosis, heamorrhoid, facial paralysis, disorders caused by pitta, rakta and vāta; is constipating and kindles digestion.

Butter prepared by churning milk, is also constipating and cures bleeding disease and diseases of the eye.(67)

Ghṛta (butter - fat/ghee):

शस्तं धीस्मृतिमेधाग्निबलायुःशुक्रचक्षुषाम् ॥६८॥
बालवृद्धप्रजाकान्तिसौकुमार्यस्वरार्थिनाम् । क्षतक्षीणपरीसर्पशस्त्राग्निग्लपितात्मनाम् ॥६९॥
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् । स्नेहानामुत्तमं शीतं वयसः स्थापनं घृतम् ॥७०॥
सहस्रवीर्यं विधिभिः शृतं कर्मसहस्रकृत् । मदापस्मारमूर्छायशिरःकर्णाक्षियोनिजान् ॥७१॥

Ghṛta (ghee/ butter- fat) is best suited for those desirous of (more) intellegence, memory, ingeinity, keen digestive power, long life, sexual

vigour and good eye sight; for children and old people, for those desiring offspring, good complexion, softness of the body and good voice; for those suffering from injury to the chest, emaciation, visarpa (herpes) insanity, tuberculosis, inauspicusness (sorcery/witchcraft and fevers; it is the best among fatty materials (useful for lubrication therapy), coolant, retards senility (postpones the onset of oldage); possesses a thousand good qualities and does a thousand actions, when, used with proper process.(68-71)

पुराणं जयति व्याधीन् व्रणशोधनरोपणम् ।
पूर्वोक्तांश्चाधिकान् कुर्यात् गुणांस्तदमृतोपमम ॥७२॥
तद्वच्च घृतमण्डोऽपि रुक्षस्तीक्ष्णस्तनुश्च सः।

Purāṇa ghṛta (old ghee) cures diseases such as intoxication, epilepsy, fainting, diseases of the head, ears, eyes and vaginal tract; it cleanses and heals ulcers; it possesses all the qulities and does the functions ascribed to fresh ghee in greater measure and so similar to nectar.(72)

Even ghṛta maṇḍa—(supernatant fluid of ghee) is also similar, it is dry (non-sticky), (capable of) penetrating deep and thin in consistence. (73a)

Notes :- Ghee of more than one year is to be called Purāṇa or old (Bhāvamiśra); ghee of ten years duration is known as Kaumbha (cakapāṇidatta);ghee of one hundred and ten years is known as Mahāghṛta and is useful in the treatment of diseases caused by evil spirits, chronic diseases caused (by Vāta) and for healing of chronic ulcers.(72)

Kilāṭa etc. (milk products)

कीलाटदधिकूचीकातक्रपिण्डकमोरटाः ॥७३॥
सक्षीरशाकपीयूषा रोचना वह्निसादनाः । शुक्रनिद्राकफकरा विष्टम्भिगुरुदोषलाः ॥७४॥

Kilāṭa, Dadhikūcika, Takrapiṇḍa, Moraṭa, Kśiraśāka and Pīyuṣa—all stimulate the appetite but weaken the digestion, increase the semen, sleep and kapha; are constipating, hard to digest and cause abnormalities of the doṣās. (73-74)

Notes :— The products mentioned above are prepared either from curds or butter-milk either by heating or by other methods. Kilāṭa is the soid portion obtained after boiling

curds or buttermilk; the thick milky liquid is dadhikūcika; the thin watery portion is Moraṭa; Kśīraśāka is curds or buttermilk processed without heating; Takrapiṇḍa is the solid portion of buttermilk after draining whey; Pīyuṣā is the milk of the cow which has just given birth to a calf starting from the first day till such time the milk gets the normal thinness and becomes clear.

विद्याद्दधिघृतादीनां गुणदोषान् यथा पयः ।
गव्ये क्षीरघृते श्रेष्ठे निन्दिते चाऽविसम्भवे ॥७५॥
इति क्षीरवर्गः ।

The good or bad of curds, ghee etc., are similar to those of milk; cows,s milk and ghee are the best and those of the ewe are worst.(75) Thus ends the group of milks.

Ikṣu varga (group of sugar canes):

इक्षोः सरो गुरुः स्निग्धो बृंहणः कफमूत्रकृत् ॥७६॥
वृष्यः शीतः पवनजित् भुक्ते वातप्रकोपनः । रक्तपित्तप्रशमनः स्वादुपाकरसो रसः ॥७७॥

Sugarcane juice is laxative, hard to digest, unctous, strengthening, increases kapha and urine; is aphrodisiac, coolant, mitigates vāta but increases it if taken immediately after meals; mitigates bleeding disease, sweet in taste and also at the end of digestion.(76)

सोऽग्रे सलवणो दन्तपीडितः शर्करासमः ।
मूलाग्रजन्तुजग्धादिपीडनान्मलसङ्करात् ॥७८॥
किञ्चित् कालविधृत्या च विकृतिं याति यान्त्रिकः । विदाही गुरु विष्टम्भी तेनासौ-

Juice from the top portion of the cane is slightly salty, juice obtained through crushing machines becomes abnormal quickly due to the crushing of the root tip and worm—infested cane and contamination by dirt. etc., it causes burning sensation inside the stomach, difficulty in digestion and constipation.(78b-79a)

तत्र पौण्ड्रकः । शैत्यप्रसादमाधुर्याद्वरस्तमनुवांशिकः ॥७९॥
शातपर्वककान्तारनैपालाद्यास्ततः क्रमात् ।
सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्विदाहिनः ॥८०॥

The juice of Pauṇḍraka variety of cane being very coolant, pleasing

and sweet is the best; next inferior is that of the Vamśika variety, followed by Śataparvaka, Kāñtāra, Naipāla and others; they are slightly alkaline, astringent, heat producing and cause burning sensation in the abdomen. (79-80)

Notes :— New hybrid varieties of sugarcane have replaced the old varieties mentioned here. The sweetness of the juice varies from region to region and from one variety to that of other. The properties mentioned above are of the unadultarated fresh juice. The present day habit of adding ice cubes, lemon juice or salt to the sugar—cane juice alters its original properties. Sugarcane juice is an ideal drink during summer but not so during other seasons. Persons suffering from diabetes mellitus etc. should not drink it.

Ikṣurasa vikṛtis (products of sugar cane juice):

फाणितं गुर्वभिष्यन्दि चयकृन्मूत्रशोधनम् । नातिश्लेष्मकरो धौतः सृष्टमूत्रशकृत् गुडः ॥८१॥
प्रभूतक्रिमिमज्जासृङ्मेदोमांसकफोऽपरः । हृद्यः पुराणः पथ्यश्च नवः श्लेष्माग्निसादकृत् ॥८२॥

Phāṇita (half—cooked mollasses) is hard to digest, makes the tissue proes to exude more, causes mild increase of doṣās, and cleanses the urine; Dhauta guḍa (purified molasses or jaggery) causes mild increase of kapha and elimination of urine and faeces; the other kind (unpurified treacle) causes great increase of intestinal worms, bone marrow, blood, fat, muscle and kapha; purāṇa guḍa (old jaggery, treacle) is good to the heart and suitable for health while fresh jaggery causes increase of kapha and weakness of digestion.(81-82)

वृष्याः क्षीणक्षतहिता रक्तपित्तानिलापहाः ।
मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ॥८३॥

Matsyaṇḍika (crude sugar) Khanḍa (sugar candy) and Sita (white fine sugar) are good, better and best respectively and are aphrodisiac, good for those suffering from injury to the lungs, bleeding disease and mitigate vāta.(83)

तद्गुणा तिक्तमधुरा कषाया यासशर्करा । त्रिदोषघ्नी सिता काशेषुदर्भेच्छदसम्भवा ॥८४॥

Yāsa śarkara (sugar prepared from the plant yāsa) is also similar in properties, slightly bitter, sweet and astringent in taste. Sugar prepared

from kāśa and darbhachada mitigates the three doṣās. (84)

दाहतृट्च्छर्दिमूर्छासृक्पित्तघ्नः सर्वशर्कराः । शर्करेक्षुविकाराणां फाणितं च वरावरे ॥८५॥

Generally all sugars relieve burning sensation, thirst, vomitting, fainting and bleeding disease.

Out of all the products of sugarcane juice, the best is sugar and worst the half—cooked mollasses. (85)

Notes :— In ancient times sugar was being prepared from the plant 'Yāsa' and kinds of grasses like Kāśa, Darbha etc. This industry has long been discontinued and so these varieties of sugars are not available now.

Madhu (honey):

चक्षुष्यं च्छेदि तृट्श्लेष्मविषहिध्मास्रपित्तनुत् ।
कुष्ठमेहकृमिच्छर्दिश्वासकासातिसारजित् ॥८६॥
व्रणशोधनसन्धानरोपणं वातलं मधु । रूक्षं कषायमधुरम् तत्तुल्या मधुशर्करा ॥८७॥
उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति तत् ।
विषान्वयत्वेन विषपुष्पेभ्योऽपि यतो मधु ॥८८॥
कुर्वते ते स्वयं यच्च सविषा भ्रमरादयः । प्रच्छर्दने निरूहे च मधूष्णं न निवार्यते ॥८९॥
अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते । गुरुरूक्षकषायत्वाच्छैत्याच्चाल्पं हितं मधु ॥९०॥
न हि कष्टतमं किञ्चित्तदजीर्णाद्यतो नरम् ।
उपक्रमविरोधित्वात् सद्यो हन्याद्यथा विषम् ॥९१॥
नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु । वृष्ययोगैरतो युक्तं वृषतामनुवर्तते ॥९२॥
भ्रामरं पौष्पिकं क्षौद्रं माक्षिकं च यथोत्तरम् ।
वरं जीर्णं च तेष्वन्त्ये द्वे एव ह्युपयोजयेत् ॥९३॥

Madhu (honey) is good for the eyes, breaks up solidified materials inside the body, relieves thirst, mitigates kapha, poison, hiccup, bleeding disease, leprosy (and other skin diseases), diabetes, worms, vomitting, difficulty in breathing, cough, diarrhoea; cleanes the ulcers, unifies fractures, heals wounds and causes increase of vāta.

Sugar of honey is dry (nonunctous), astringent sweet in taste and possesses properites similar to honey; Honey is heat producing; used hot by persons who are suffering from increased heat, it kills them

quickly because it has been prepared even out of poisonous flowers and by bees which are also poisonous.

Use of honey, which is heat producing, is not contraindicated in therapies like prachardana (emesis) and nirūha (decoction enema) as it comes out of the body quickly without undergoing digestion.

Because of properties like difficult digestability, dryness, astringency and noncoolant (in other words—heat producing) honey is good only in little quantities; there is nothing more difficult (to cure) than the indigestion caused by honey (by using too much quantity); it kills the person quickly just like poison, because the treatment for this condition is contrary to the usual lines of therapy. Honey being a combination of many materials is the best yogavāhi (ambivalent), so used along with aphrodisiac drugs it helps the incerase of sexual vigour.

Bhrāmara, Pauṣpika, Kṣaudra and Mākṣika varieties of honey are good in order of succession; Old honey is still more good, the last two varieties of honey should be made use of (as far as possible).(86-93)

इति इक्षु वर्गः ।

Thus ends the group of sugarcane products.

Notes :— Honey is the sweet liquid prepared by bees for their own use but robbed by man. There are many varieties of bees, different in size, colour and habitat. Some dwell in forests and build their home (hive) attached to the branches of tall tress, some build them inside the crevices of the trees; they are also seen attached to the roofs of tall buildings, inside the cracks of the walls etc., generally large and medium sized brown coloured bees build big combs (hives) while small sized, slightly blackish bees build their home inside the crevices and hollows of threes and buildings. The bees go from flower to flower, dip their sharp probosis into them, suck the sweet liquid (nectar), store them in a special sac inside their mouth. After they come back to their hive in the evening, they bring out the sweet nectar and deposit it inside the small chambers of the comb. Thus they build up a store of readyfood for their use in rainy season. Man lured by its sweetness drives away the bees forcebly and collects the honey, not caring even the strong poisonous sting of the enraged bees. Now-a-days bee—keeping has come into vogue, wooden hives are provided to them inside the gradens and honey collected periodically without harming the bees or being harmed

by them.

Honey is a very sweet, thick liquid, varying in colour from dark brown to light yellow. The sweetness and tickness also show variations depending upon the region, type of flowers bees feed on, season and the variety of the bees. Honey is a mixture of nectar and pollen of flowers. It contains 20.06% of water, 71.41% of carbohydrate (in the from of two sugars- the dextrose **and lavulose),** *0.38% of protien, small quantities of Formic acid, and Vitamin-B. It is used as a sweetening agent used along with foods and drinks; it is also used as a vehicle for administration of medicines, as a supplementary diet and drug in many diseases. It can be used by all irrespective of age or sex, in little quantities without adding anything, daily either as such or along with other articles of food. It is necessary to use genuine honey always and refect the spurious and adultarated honey which are sold cheap in the market. Genuine honey is slightly transparent, clear liquid without any precipitate at the bottom of the bottle, and forms a uniform solution when poured into clean water.*

Taila varga (group of oils):

तैलं स्वयोनिवत्तत्र मुख्यं तीक्ष्णं व्यवायि च ।
त्वग्दोषकृदचक्षुष्यं सूक्ष्मोष्णं कफकृन्न च ॥९४॥
कृशानां बृंहणायालं स्थूलानां कर्शनाय च ।
बद्धविट्कं क्रिमिघ्नं च संस्कारात्सर्वरोगजित् ॥९५॥
तैलप्रयोगादजरा निर्विकारा जितश्रमाः । आसन्नतिबला युद्धे दैत्याधिपतयः पुरा ॥९६॥

Tailās (oils) are generally similar (in properties) to their source (oil-seed); of them the chief is that of tila (sesamum).

Tila taila

Oil of sesamum possesses the properties like tikṣna (penetrating deep into the tissues), vyavāyi (spreading throughout the body fast), it produces diseases of the skin, is bad to the eyes; sūkṣma (capable of entering into even minute pores), hot in potency, not increasing kapha, it makes lean persons fatty and fat persons lean, is constipating, kills worms; with appropriate processing it cures all diseases; by constant use of oil, the kings of Daityās (Rākṣasās and other non-Āryans) of ancient times, were not getting old (soon), were free from diseases,

withstanding exertion and very strong in battles.(94-96)

Notes :— 'taila' specially means the oil of tila (sesamum) and used in that sense itself at all places in ancient books of Āyurveda (and even of general sanskrit literature) unless specified differantly. The use of seamum oil for cooking is gradually becoming less in recent times and oil of groundnut (peanut), coconut, mustard, rape seeds, soyabean, sunflower etc have been brought to use. In the context of Āyurveda, it is sesamum oil only that should be used for internal administration and far the preparation of medicated oils. Many other kinds of oils of medicinal value are described further on.

Eraṇḍa taila

सतिक्तोषणमैरण्डं तैलं स्वादु सरं गुरु । वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥९७॥
रुक्छोफौ च कटीगुह्यकोष्ठपृष्ठाश्रयौ जयेत् ।
तीक्ष्णोष्णं पिच्छिलं विस्रं रक्तैरण्डोद्भवं त्वति ॥९८॥

Oil of eraṇḍa (castor seeds), is bitter, pungent and sweet in taste, laxtive, very hard to digest, cures scrotal hernia, abdominal tumors, diseases caused by vāta and kapha, enlargement of abdomen, intermitant fevers, and pain and swellings of the waist, genitals, abdomen and back.

Oil of red variety of castor seeds is still more penetrating, hot in potency and sticky and has a bad smell.(97-98)

Notes :— Castor oil is used for medicinal purposes to produce purgations, to relieve pains and reduce swelling etc., it is an efficient vātahara drug (mitigates the increased vāta) and so very useful in diseases such as āma vāta (rheumatism) ūrusthambha (stiffness of the legs) and many other nervous disorders. It is administered either alone or along with other drugs both internally an externally. Its another common use is for abhyanga or oil-bath.

Anya taila (other kinds of oils):

उमाकुसुम्भजं चोष्णं त्वग्दोषकफपित्तकृत् ।

Oil derived from seeds of uma and kusuṁbha are hot in potency and produce diseases of the skin and increse kapha and pitta.(98 1/2)

दन्तीमूलकरक्षोग्रकरञ्जारिष्टशिग्रुजम् ॥९९॥
सुवर्चलेङ्गुदीपीलुशङ्खिनीनीपसम्भवम् । सरलागरुदेवाह्वशिंशपासारजन्म च ॥१००॥

तुवरारुष्करोत्थं च तीक्ष्णं कट्वस्रपित्त कृत्। अर्शः कुष्ठक्रिमिश्लेष्मशुक्रमेदोनिलापहम्।।१०१।।

Oil derived from danti, mūlaka, rakṣoghna, karañja, ariṣṭa, śigru, suvarcalā, iṅgudī, pīlu, śaṅkhinī, nīpa, saraḷa. aguru, devāhvā, śimṣipa, tuvara and āruṣkara.— all are penetrating, pungent, cause abnormal increase of rakta and pitta, cure haemorrhoids, leprosy (and other skin diseases), worms and diseases of kapha, semen, fat and vāta. (99-101)

Notes :- All the above are non—edible oils, useful only for the treatment of diseases mentioned. They are to be prepared by the physician when required. They may be used either alone or in combination with other drugs.

करञ्जनिम्बजे तिक्के नात्युष्णे तत्र निर्दिशेत्। कषायतिक्तकटुकं सारलं व्रणशोधनम् ॥१०२॥
भृशोष्णतीक्ष्णकटुके तुवरारुष्करोद्भवे। विशेषात् क्रिमिकुष्ठघ्ने तथोर्ध्वाधोविरेचने ॥१०३॥
अक्षातिमुक्तकाक्षोडनालिकेरमधूकजम्। त्रपुसोर्वारुकूष्माण्डश्लेष्मातकप्रियाजलम् ॥१०४॥
वातपित्तहरं केश्यं श्लेष्मलं गरु शीतलम्। पित्तश्लेष्मप्रशमनं श्रीपर्णीकिंशुकोद्भवम् ॥१०५॥
तिलतैलं वरं तेषु कौसुम्भमवरं परम्।

Of the above, oil of karañja and nimba are bitter and not very hot in potency (mildly hot); oil of saraḷa is astringent, bitter and pungent in taste and cleanses the ulcers; oils of tuvaraka and āruṣkara are powerfully hot in potency. highly penetrating, pungent, destroyers of worms and leprosy especially and cause purgations in both the upper and lower parts of the body (in other words vomitting and purgations).

Oil obtained from akṣa, atimutaka (madhavī phala) akṣoda, nālikera - 'madhūka, trapusa, ervāruka, kūṣmāṇḍa, śleṣmātaka and priyāla mitigate vāta and pitta, good for the the hairs, make for increase of kapha, is hard to digest and cold in potency.

Oil obtained from śriparṇi and kiṁśuka mitigate pitta and kapha. (102-105)

Out of all the oils, that obtained from tila is best and that from kausumbha is worst.

Notes :— The oils mentioned in the above verses were being used nore for shampooing the hairs and body, as ointments, unguents for cuts and fissures of the skin, etc and rarely for cooking. Out of them, we find now-a-days only coconut oil being used for

food but not the others.

Vasā—majja (fat and marrow)

वसा मज्जा च वातघ्नौ बलपित्तकफप्रदौ ॥१०६॥
मांसानुगस्वरूपौ च विद्यान्मेदोपि ताविव। बैलूकी सौकरी पाकहंसजा कुक्कुटोद्भवा ॥१०७॥
वसा श्रेष्ठा स्ववर्गेषु कुम्भीरमहिषोद्भवा।
काकमद्गु वसा तद्वत् कारण्डोत्था च निन्दिता ॥१०८॥
शाखादमेदसां च्छागं हास्तिनं च वरावरे। इति तैलवर्गः।

Vasa (muscle-fat) and Majja (bone-marrow) both mitigate vāta, increase strength, pitta and kapha; they are similar in properties with the muscle (flesh) from which they are taken out; even fat (body-fat) also is similar in properties.

The muscle-fat derived from bailūkī (a kind of fish) saukarī (pig) pākahaṁsa (a kind of swan) and of the kukkuṭa (cock) are the best in those groups; But that of kuṁbhīra (crocodile) mahiṣa (buffalo) kākamadgu (black waterhen) and kāraṇḍa (water duck) are bad in their groups.

Out of animals which feed on plants the body-fat of goat is the best and that of the elephant is worst.(106-108)

Thus ends the group of oils.

Notes :— Vasa is the thin fatty material found inside the folds of the muscles, Majja is the thick liquid marrow present inside the bones and Medas is the yellow coloured solid fat present underneath the skin. All these are used for Snehana (oleation therapy) and hence their inclusion under this group of oils. These substances evn though highly lubricative, they also have some of the other properties in accordance with the nature of animals from which they are obtained.

Madya Varga (group of alcoholic beverages):

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम्।
सस्वादुतिक्तकटुकमम्लपाकरसं सरम् ॥१०९॥
सकषायं स्वरारोग्यप्रतिभावर्णकृल्लघु। नष्टनिद्रातिनिद्रेभ्यो हितं पित्तास्रदूषणम् ॥११०॥
कृशस्थूलहितं रूक्षं सूक्ष्मं स्रोतोविशोधनम्। वातश्लेष्महरं युक्त्या पीतं विषवदन्यथा ॥१११॥
गुरु तद्दोषजननं नवं जीर्णमतोऽन्यथा। पेयं नोष्णोपचारेण न विरिक्तक्षुधातुरैः ॥११२॥

नातितीक्ष्णमृदुस्वच्छघनं व्यापन्नमेव वा ।

Madya (wines) in general, stimulate digestion, help taste, (appetite) penetrate deep, hot in potency, give satisfaction (mental) and nourishment (to the body), slightly sweet, bitter and pungent in taste, sour at the end of digestion; laxative, slightly astringent, confer good voice, health, intellegence, colour and complexion; easily digestable, beneficial to those having loss of sleep or excess sleep, both to lean and stout persons; is nonviscid, capable of entering through minute pores, and cleansing them; mitigte vāta and kapha; all these benefits accrue if used judiciously, but used otherwise, they act like poison.

Fresh ones are hard to digest, make for increase of all the doṣās whereas old ones are opposite of this. They should not be used hot or along with hot comforts; not by persons who are having purgations (or had purgative therapy) and who are hungry; Wines which are very strong or very weak, which are very clear (like water) or very turbid and those which are spoilt, should not be used for drinking.(109-112 1/2)

Notes :- The term 'madya' refers to all types of alcoholic beverages in general. The practice of drinking alcoholic bevarages is very ancient in our country going as far back as the times of the Ṛgveda (2000 B.C) preparing and drinking many kinds of wines sometimes alone some times in groups and assemblles was very common then. So also even today. Alcoholic beverages produce exhilaration and a sort of mental exuberance, hence their popularity, even as a tonic for health. But the good effects are slight compared to the quantity consumed to preduce them. So people go on increasing the quantity of the drink, day after day and finally become addicted to it so greatly, that it is impossible to be without it even for a few hours. Large quantities of such drinks produce many abnormalitiis in the various organs and their functions, and cause incurable diseases and even death. Having understood this, ancient scholars prescribed many rules and regimen for taking alcoholic drinks in order to protect the health; such as "it should be little, should be taken after food and never on empty stomach; taken in the company of good friends and not alocne," etc. Followed strictly these will avoid much of the bad effects of such drinks.

Sura :

गुल्मोदरार्शोग्रहणीशोषहृत् स्नेहनी गुरुः ॥११३॥

सुरानिलघ्नी मेदोसृक्स्तन्यमूत्रकफावहा ।

Surā cures abdominal tumors, enlargement of the abdomen, haemorrhoids, sprue and consumption; is lubricating, hard to digest, mitigates vāta, causes increase of fat, blood, breast- milk, urine and kapha.(113)

तद्गुणा वारुणी हृद्या लघुस्तीक्ष्णा निहन्ति च ॥११४॥
शूलकासवमिश्वासविबन्धाध्मानपीनसान् । शूलप्रवाहिकाटोपतृष्णाशोफार्शसां हितः ॥११५॥
जगलः पाचनो ग्राही रूक्षस्तद्वच्च मेदकः । वक्कसो हृतसारत्वाद्विष्टम्भी दोषकोपनः ॥११६॥
नातितीव्रमदा लघ्वी पथ्या बैभीतकी सुरा ।
व्रणे पाण्डवामये कुष्ठे न चात्यर्थं विरुध्यते ॥११७॥

Vāruṇi is similar in properties with sura, is good for the heart (or mind), easily digestable, penetrating and relieves colic, cough, vomitting, difficulty in breathing, constipation, flatulence and nasal catarrh.(114)

Jagala is good for those suffering from colic, dysentery, gurgling noise inside the abdomen, thirst, oedema and haemorrhoids; it is digestive, constipating and increases all the doṣās because of its nature of having lost all the essence (of raw materiasl).(115-116)

Notes :— Surā is prepared by cooking the flour of rice, barley etc., and then fermenting the liquid. It is white in colour and thick in consistence. that prepared with juice of kharjūra (date palm), tāla (wild palm) etc., is Vāruṇi. The thick precipate of surā is Jagaḷa, still thicker is Medaka and the very thick deposit is bakkasa (kiṇwa or surābīja). None of these are being used now-a days.

Surā prepared from vibhītaka is not very intoxicating, is easily digestable, good for health and not contraindicated in diseases like, ulcers, anaemia and leprosy (and other skin disorders).(117)

विष्टम्भिनी यवसुरा गुर्वी रूक्षा त्रिदोषला ।
कौहली बृंहणी गुर्वी श्लेष्मलस्तु मधूलकः ॥११८॥

Surā prepared from yava (barley) is not easily digestable, is non-viscid, increases all the three doṣās; Kauhalī (prepared from another variety of barley) is nourishing and hard to digest and madhūlaka

distilled from the flowers of madhuli is going to increase kapha.(118)

यथाद्रव्यगुणोऽरिष्टः सर्वमद्यगुणाधिकः ।
ग्रहणीपाण्डुकुष्ठार्शः शोषशोफोदरज्वरान् ॥११९॥
हन्ति गुल्मक्रिमिप्लीहः कषायकटुवातलः ।

Ariṣṭās will have the same preperties of substances from which they are prepared, possess all the properties of wines in greater strength; cure duodenal disease, anaemia, leprosy and other skin diseases, haemorrhoids, consumption, oedema, enlargement of abdomen, fevers, tumors of the abdomen, worms and enlargement of spleen; they are astringent, pungent and cause increase of vāta. (119 1/2)

Notes :— Ariṣṭās are prepared by fermenting the decoction of drugs, fruits etc., with addition of treacle/jaggery, sugar or honey and kept in sealed pots under the ground or inside stock of husk for a period of one or two months.

मार्द्वीकं लेखनं हृद्यं नात्युष्णं मधुरं सरम् ॥१२०॥
अल्पपित्तानिलं पाण्डुमेहार्शःक्रिमिनाशनम् ।
अस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु ॥१२१॥

Mārdvika (prepared from dry grapes) is scarifying, good to the heart, not very hot in potency, sweet, laxative, causes mild increase of pitta and vāta, cures anaemia, haemorrhoids and worms; Khārjura (prepared from dates) is less in quality (properties) than the above, increases vāta and is hard to digest.(120-121)

शार्करः सुरभिः स्वादुर्हृद्यो नातिमदो लघुः । सृष्टमूत्रशकृद्वातो गौडस्तर्पणदीपनः ॥१२२॥

That prepared by using sugar is pleasant to smell, sweet, good to the heart, not very intoxicating, easy to digest , expels urine, faeces and flatus; that prepared by using jaggery/treacle is nourishing and kindles hunger; (122)

वातपित्तकरः शीधुः स्नेहश्लेष्मविकारहा । मेदःशोफोदरार्शोघ्नस्तत्र पक्वरसो वरः ॥१२३॥

Sīdhu increases vāta and pitta and cures the diseases caused by excess fat consumption and kapha.

Pakvarasa sīdhu is better and cures obesity. oedema, enlargement of

abdomen and haemorrhoids. (123)

Notes :— Sīdhu is prepared from juice of sugarcane etc. fermenting them without boiling; pakvarasa sīdhu is sugarcane juice boiled and then fermented.

छेदि मध्वासवस्तीक्ष्णो मेहपीनसकासजित् । सुरासवस्तीक्ष्णोऽनिलापहः ॥१२४॥
मैरेयो मधुरो हृष्यः सरः सन्तर्पणो गुरुः ।
धातक्यभिषुतो जीर्णो रूक्षो रोचनदीपनः ॥१२५॥
द्राक्षासवो मधुसमः परमं स तु दीपनः । मार्द्वीकसदृशः प्रोक्तो मृद्वीकेक्षुरसासवः ॥१२६॥

Madhvāsava breaks up solidified materials, is penetrating and cures polyurea, nasal catarrh and cough:

Surāsava is highly intoxicating, sweet, penetrating and mitigates vāta.

Maireya is sweet, pleasing, laxative, nourishing and hard to digest.

Fermented liquor from dhātaki flowers which is old is non-unctous, kindles taste and hunger.

Drākṣāsava is similar to honey, a very good stimulator of digestion; mṛdvēkāsava and Ikṣvāsava are similar in properties to grapes itself.(124-126)

Notes :- Madhvāsava is prepared from honey, surāsava is prepared from unripe corn, maireya is from kodrava grain; drākṣa is the small variety of grapes whereas mṛdwīka is the bigger variety. Ikṣāsava is prepared out of sugarcane juice.

समासादासवो हृद्यो वातलः सौषधानुगः। द्राक्षेक्षुमाक्षिकं शालिरुत्तमा व्रीहिपञ्चमाः॥१२७॥
मद्याकरा यत्तेभ्योऽन्यत्तन्मद्यप्रतिरूपकम् । गुणैर्यथोद्बणैर्विद्यान्मद्यमाकरसङ्करात् ॥१२८॥

In brief, all Āsavās are good to the heart (or mind) increase vāta and possess medicinal properites.

Grapes, sugarcane (juice), honey, śāli and good vṛhi are the five best raw materials for preparation of wines; anything other than these are only substitutes; liquors prepared by mixture of many sources (raw materials) will acquire qualities of those which are predominant (127-128)

Notes :- Śāli is the red variety of rice which matures during rainy season and Vṛhi is the white variety;

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम् ।
विदाहि भृशतीक्ष्णोष्णं हृद्यं रुचिकरं सरम् ॥१२९॥
दीपनं शिशिरस्पर्शं पाण्डुदृक्कृमिनाशनम् । गुडेक्षुमद्यमार्द्वीकशुक्तं लघु यथोत्तरम् ॥१३०॥
कन्दमूलफलाद्यांश्च तद्वद्विद्यात्तदासुतान् ।
शाण्डाकी चाऽसुतं चान्यत् कालाम्लं रोचनं लघु ॥१३१॥
धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकृत् स्पर्शशीतलम् ।
श्रमक्लमहरं रुच्यं दीपनं बस्तिशूलनुत् ॥१३२॥
शस्तमास्थापने हृद्यं लघु वातकफापहम् । एभिरेव गुणैर्युक्ते सौवीरकतुषोदके ॥१३३॥
क्रिमिहृद्रोगगुल्मार्शःपाण्डुरोगनिबर्हणे । ते क्रमाद्वितुषैर्विद्यात्सतुषैश्च यवैः कृते ॥१३४॥

Śukta causes increase the moisture of rakta (blood) pitta and kapha, makes vāta to move downwards, causes heart-burn, highly penetrating and very hot in potency; good to the heart (or mind), improves taste, is laxative, kindles digestion, cold to touch and cures anaemia, diseases of the eye and worms:

Śukta prepared with guḍa (molasses jaggery), sugar-cane juice, madya (wine) and grapes are easily digestable in order of succession, sukta prepared from tubers, roots and fruits bear the same properties as their raw materials; śaṇḍāki (prepared from leafy vegetables) and kālāmlā (śukta which has become sour by passage of time) are stimulators of taste and easily digestable.

Dhānyāmla splits solidified materials inside the body, is penetrating, hot in potency, increases pitta, is cold to touch, relieves exhoustion (fatigue after exercise), debility (fatigue even without exercise), stimulates taste and digestion, relieves pain of the urinary bladder, is suitable for administration as enema into the rectum, good for the heart (or mind), easily digestable and mitigates vāta and kapha.

Sauvīraka and Tuṣodaka have also similar properties, and cure worms, diseases of the heart, abdominal tumors, haemorrhoids and anaemia. They are prepared from dehusked barely and barley with husk respectively.(129-134)

इति मद्यवर्गः।

Thus ends the group of wines.

Notes :- Śukta is prepared from tubers, roots in the form of a gruel and then fermented. Some times oils and salt were also added. Dhānyāmla is prepared from the bran or husk of rice, wheat or other cercals or grains. Sauvīraka and Tuṣodaka are from barley husk. None of these are being prepared in the present day and the manner in which they were being prepared is also not clearly known.

Mūtra varga (group of urines):

मूत्रं गोजाविमहिषीगजाश्वोष्ट्रखरोद्भवम् ।
पित्तलं रूक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥१३५॥
क्रिमिशोफोदरानाहशूलपाण्डुकफानिलान् । गुल्मारुचिविषश्वित्रकुष्ठार्शांसि जयेल्लघु ॥१३६॥
विरेकास्थापनालेपस्वेदादिषु च पूजितम् । दीपनं पाचनं भेदि तेषु गोमूत्रमुत्तमम् ॥१३७॥

The urine of cow, goat, sheep, buffalo, elephant, horse, camel and donkey cause the increase of pitta, are non-unctous, penetrating, hot in potency, pungent in taste with salty taste following it, cure worms, oedema, enlargement of abdomen, distention, colic, and anaemia; mitigate kapha and vāta, useful in abdominal tumors, loss of appetite, poison, leucoderma, leprosy and other skin diseases and haemorhoids; are easily digestable, best suited for therapies like purgation, enema, application over the skin, sudation (fomentation) etc., stimulate hunger, digestion, break the solidified materials in the body; out of all the above, urine of the cow is the best.(135-137)

श्वासकासहरं च्छागं पूरणात् कर्णशूलजित् । दद्यात् क्षारे किलासे च गजवाजिसमुद्भवम् ॥१३८॥
हन्त्युन्मादमपस्मारं क्रिमीन्मेहश्च रासभम् ।

Urine of goat cures difficulty in respiration, cough, and instilled into the ears it relieves earache.

Urine of elephant and horse is useful to prepare alkalies and in the treatment of leucoderma.

Urine of donkey cures insanity, epilepsy, worms and diabetes.(138)

Notes :— Urine though a waste product of the body has many medicinal properties This had been recognised long back in our country and still continues to be used when needed. Cow's urine is used more commonly than that of other animals for medicinal

and religious purposes alike. in view of the special sanctity attached to the cow in this country. Chief constituents of urine are water; little quantities urea, uric acid, posphates, oxalates, and hormones. Their proportion varies from animal to animal.

Śakrit guna (properties of excreta) :

कषायतिक्तमेतेषां हिध्माश्वासहरं शकृत् ॥१३९॥
मार्गमोजःक्षयहरं वैष्किरं वातरोगनुत् । प्रसहानामपस्मारमुन्मादश्च नियच्छति ॥१४०॥
महामृगसमुद्भूतं कुष्ठहृज्जलचारिणाम् । नेत्ररोगहरं पित्तं प्रवृद्धं च नियच्छति ॥१४१॥
पित्तं तिक्तं विषहरं रोचना कफवातजित् ।
तिक्ता पाप्माहरा - मूत्रं मानुषं तु विषापहम् ॥१४२॥

The (excreta) dung of these animals in general are astringent and bitter in taste, cures hicup, difficulty in breathing; The dung of mrga (deer) prevents loss of ojas (essence of all the dhātus); that of vaiṣkira birds cures diseases caused by vāta, that of prasaha bird cures epilepsy and insanity; that of animals of large size (wild animals) cures leprosy and other skin diseases; that of animals which live in water cures diseases of the eye and mitigates the increased pitta. (139-141)

The bile (coming out from the stomach of animal) is bitter in taste, and antipoisonous; that coming from their liver (gall) increases appetite, bitter and wards off sin.

The human urine is antipoisonous;

इति मूत्रवर्गः ।
तोयक्षीरेक्षुतैलानां वर्गैर्मद्यस्य च क्रमात् । इति द्रवैकदेशोऽयं यथास्थूलमुदाहृतः ॥१४३॥

Thus ends the group of urines.(142)

Thus in this chapter, were described in brief, the groups of liquid materials such as waters, milks, sugarcane juices, oils and alcoholic beverages, (and urines) in successive order.

इति षष्ठोऽध्यायः

Thus ends the sixth chapter.

सप्तमोऽध्यायः

Chapter 7

ANNASVARŪPA VIJÑANĪYA ADHYĀYA

(Nature of food materials)

अथात अन्नस्वरुपविज्ञानीयं नामाध्यायं व्याख्यास्यामः ।
इति ह स्माऽहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Annasvarūpa Vijñanīya (knowledge of nature of food materials). Thus said Ātreya and other great sages. (1)

Śūkadhānya Varga (group of corns with spike, cereals)

रक्तो महान् सकलमस्तूर्णकः शकुनाहृतः ।
शारामुखो दीर्घशूको लोध्रशूकः सुगन्धिकः ॥२॥
पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरशारिवौ ।
काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः ॥३॥
लाङ्गला लोहवालाख्याः कर्दमाः शीतभीरूकाः ।
पतङ्गस्तपनीयाश्च ये चान्ये शालयः शुभाः ॥४॥
स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः ।
कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ॥५॥

Rakta, Mahān, Kalama, Tūrnaka, Śakunāhṛta, Śārāmukha, Dīrghaśu-ka, Lodrhaśūka, Sugandhika, Puṇḍra, Pāṇḍu, Puṇḍarika, Pramoda, Gaurasāriva, Kāñcana, Mahiṣa, Dūṣaka, Kusumāṇḍaka, Lāṅgala, Loha-vala, Kardama, Śītabhīruka, Pataṅga, Tapanīya - these and other good varieties of Śali (rice) are good, suitable as food. They are sweet in taste and at the end of digestion; unctous, aphrodisiac, produce constipa-tion and little quantity of faeces, have astringent as their secondary taste, good for health, easily digestible, diuritic and cold in potency. (2-5)

शूकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा । महांस्तं चानु कलमस्तं चाप्यनु ततः परे ॥६॥

Among the varieties of Śuka dhānyas (grains which have sharp spike (bristle) at their front) the rakta (red) variety is best, it relieves thirst

and mitigates all the three doṣās; next inferior to that is Mahān variety, next to that is Kaḷama and so on in that order. (6)

यवका हायनाः पांसुवाप्यनैषधकादयः ।
स्वादूष्णा गुरवः स्निग्धाः पाकेऽस्लाः श्लेष्मपित्तलाः ॥७॥
सृष्टमूत्रपुरीषाश्च पूर्वं पूर्वं च निन्दिताः ।

Yavaka, Hāyana, Pāmsuvāpya and Naisadha and other varieties (of rice) are sweet, hot in potency, hard to digest, unctous, sour at the end of digestion, increase kapha and pitta, help elimination of urine and feces easily. These are bad (unsuited as food) in their reverse order (of enumeration). (7)

स्निग्धो ग्राही लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ॥८॥
षष्टिको व्रीहिषु श्रेष्ठो गौरश्चसितगौरतः । ततः क्रमान्महाव्रीहिकृष्णव्रीहिजतूमुखाः ॥९॥
कुक्कुटाण्डकलावाक्षपारावतकसूकराः । वरकोद्दालकोज्जालचीनशारददर्दुराः ॥१०॥
गन्धनाः कुरुविन्दाश्च गुणैरल्पान्तराः स्मृताः ।
स्वादुरम्लविपाकोऽन्यो व्रीहिः पित्तकरो गुरुः ॥११॥

Ṣaṣṭika (the paddy which matures in sixty days) in best among the paddys, is unctous, constipating, easily digestible, sweet, militages the all the three doṣas, stays long inside the body (alimentary tract), cold in potency; it is of two kinds - gaura (white) and asita - gaura (blackish-white). Next inferior to Ṣaṣṭika is Mahāvrīhi, next to that is Kṛṣṇavrīhi and the others such as Jatūmukha, Kukkuṭāṇḍaka, Lavākṣa, Pārāvataka, Sūkara, Varaka, Uddālaka, Ujjala, Cīna, Śārada, Dardura, Gandhana and Kuruvinda. (8-10)

The other varieties of rice (mentioned above) are sweet in taste and sour at the end of digestion, cause increase of pitta and are hard to digest. (11)

बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलः ।

Pāṭala kind of rice makes for increased quantity of urine, faeces, temperature of the body and of all the three doṣās. (12 a).

Notes:- The different varieties of rice mentioned here are either not clearly recognisa-

ble or even hard to find as majority of them have been replaced by new kinds, each kind has a regional character and so not grown uniformly throughout the country. The kind of rice which is easily digestible, having sweet taste and pleasant smell has to be selected for daily use.

कङ्गुकोद्रवजूर्णाह्वगदीवरुणपादिकाः ॥१२॥
श्यामाकतोयश्यामाकहस्तिश्यामाकशिल्विकाः ।
शिशिरोद्दालनीवारवरूकबरकोत्कटाः॥१३॥
मधूलिकान्तनिर्गण्डीवेणुपर्णीप्रशान्तिकाः । गवेधुकाण्डलौहित्यतोयपर्णीमुकुन्दराः ॥१४॥
कफपित्तहरा रूक्षाः कषायमधुरा हिमाः । वातला बद्धविण्मूत्रा लघवो लेखनात्मकाः ॥१५॥

Kangu Kodrava Jūrṇāhvā Gadī, Varuṇapādika, Śyāmāka, Toyaśyāmāka Hastiśyāmāka, Śilbika, Śiśiroddāla, Nīvāra, Varūka, Varakotkata, Madhūlika, Antanirgaṇdī Veṇuparṇī, Praśāntikā, Gavedhu, Kāṇḍalauhitya Toyaparṇī Mukundarā - all these mitigate kapha and pitta; are non-unctous, astringent-sweet in taste, cold in potency, increase vāta, bind the urine and faeces, are easily digestible and scarifying. (12-15)

भग्नसन्धानकृत्तत्र प्रियङ्गुर्बृंहणी गुरुः । कोरदूषः परं ग्राही स्पर्शे शीतो विषापहः ॥१६॥
उद्दालकस्तु वीर्योष्णो नीवारः श्लेष्मवर्धनः ।
शीतवीर्या विशेषेण स्निग्धा वृष्या मधूलिका ॥१७॥

Of them, Priyangu, especially helps in the unification of broken parts (fractures of bones), makes the body stout and is hard to digest; Koradūṣa efficiently stops discharge of fluids from the body, cold to touch and antipoisonous; Uddālaka is hot in potency, Nīvāra increases kapha, Madhūlika is cold in potency specially, unctous and aphrodisiac. (16-17)

Notes:- Priyangu is also known as Kangu and Koradūṣa as Kodrava. Except one or two like Jūrṇāhwā (Jawar) all others grains are of secondary importance as food. The use of some of them has long been discontinued as staple foods. They are being used to prepare some menu occasionally now-a-days.

रूक्षः शीतो गुरुः स्वादुः सरो विड्वातकृद्यवः ।
वृष्यः स्थैर्यकरा; मूत्रमेदःपित्तकफान् जयेत् ॥१८॥

Yava is dry, cold in potency, hard to digest, sweet, helps easy

movement of faeces and flatus, aphrodisiac, gives stamina, reduces the urine, body fat, pitta and kapha. (18)

पीनसश्वासकासोरुस्तम्भकण्ठत्वगामयान् । गुणैर्न्यूनतरा ज्ञेया यवादनुयवाह्वयाः ॥१९॥

Anuyava is inferior in qualities to Yava, cures nasal catarrh, dyspnoea, cough, stiffness of the thighs, diseases of the throat and skin. (19)

उष्णाः सरा वेणुयवाः कषाया वातपित्तलाः ।

Veṇu Yava is hot in potency, helps movements of fluids inside the body, astringent and increases vāta and pitta. (19 1/2)

वृष्यः शीतो गुरुः स्निग्धो जीवनो वातपित्तहा ॥२०॥
सन्धानकारी मधुरो गोधूमः स्थैर्यकृत् सरः ।
पथ्या नन्दीमुखी शीता कषाया मधुरा लघुः ॥२१॥
इति शूकधान्यवर्गः ।

Godhūma is aphrodisiac, cold in potency, hard to digest, unctous, nourishing, mitigates vāta and pitta, unites the broken parts (fractures), sweet in taste, gives strength and helps movement inside. (20 a)

Naṅdīmukha is good for health, cold in potency, astringent, sweet in taste and easily digestible. (21)

Thus ends the group of grains which have spike.

Notes :- Yava and Anuyava are the big and small varieties of barley. Veṇuyava is the seeds of bamboo tree which is used rarely as food. Godhūma or wheat is the chief staple food especially in North India. Naṅdīmukha is a variety of wheat.

Śiṁbidhānya Varga (group of legumes):

शिम्बिजा मुद्गमङ्गल्यवनमुद्गमकुष्ठकाः । मसूरकफलाढक्यश्चणकाश्चपृथग्विधाः ॥२२॥
कषायस्वादुलघवो विबन्धाध्मानकारिणः ।
रूक्षा बद्धमलाः शीता विपाके कटुका हिताः ॥२३॥
पित्तासृक्कफमेदस्सु सूपालेपादियोजनात् ।

Mudga, Maṅgalya, Vanamudga, Makuṣṭaka Masūraka phala, Āḍhakī and Caṇaka and their many varieties belong to the group called Śimbija-dhānya (those which come out of pods or legumes).

Generally they are astringent - sweet in taste, easily digestible, cause constipation and flatulence, non-unctous (dry), binding the stools, cold in potency, pungent at the end of digestion, suited for the tratment of disorders of pitta, rakta, kapha and medas (fat accumulation) to be used in the form of soup, application on the skin etc. (22-24 a)

सूप्यानामुत्तमा मुद्गा लघीयांसोऽल्पमारुताः ॥२४॥
हरितास्तेष्वपिवरा मकुष्ठाः क्रिमिकारिणः ।
वर्ण्याः परं प्रलेपाद्यैर्मसूरा ग्रहिणो भृशम् ॥२५॥

Out of the above, Mudga is best for soup, easily digestible, cause mild increase of vāta, the green coloured variety is best (than the other black variety).

Makuṣṭaka produces worms (intestinal parasites). Masūra used as application over the skin improves the colour but used internally it is a powerful binding agent (stops discharge of faeces and fluids from the body). (24-25)

राजमाषो गुरुर्भूरिशकृद्रूक्षोऽतिवातलः ।
कषायस्वादुरूक्षोष्णाः कुलत्था रक्तपित्तलाः ॥२६॥
पीनसश्वासकासार्शोहिध्मानाहकफानिलान् ।
घ्नन्ति शुक्राश्मरीं शुक्रं दृष्टिं शोफं तथोदरम् ॥२७॥
ग्राहिणो लघवस्तीक्ष्णा विपाकेऽम्ला विदाहिनः ।
निष्पावस्तु सरो रूक्षः कषायमधुरो गुरुः ॥२८॥
पाकेऽम्लो वातविष्टम्भी स्तन्यमूत्रास्रपित्तकृत् ।
उष्णो विदाही दृक्च्छुक्रकफशोफविशापहः ॥२९॥
माषः स्निग्धो बलश्लेष्ममलपित्तकरः सरः ।
गुरूष्णोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ॥३०॥
फलानि गुणवद्विद्यात् काकाण्डोलात्मगुप्तयोः ।
कुशाग्रशिम्बी मधुरा वातपित्तहरा हिमा ॥३१॥

Rājamāṣa is not easily digestible, produces large amount of faeces, is non-unctous and causes great increase of vāta. Kulattha is astringent sweet, dry, hot in potency and cause increase of rakta, and pitta; cures

nasal cararrh, dyspnoea, cough, haemorrhoids, hiccup, distention of abdomen, mitigates kapha and vāta, destroys stones formed from semen and the semen itself, also the vision, the swellings and enlaragement of the abdomen, stops the discharge of fluids, easily digestible, penetrating, sour at the end of digestion and causes heartburn.

Nispāva helps movement of faeces and other materials inside, is non-unctuous, astringent-sweet in taste, hard to digest, sour at the end of digestion, obstructs the flatus, increases breast milk, urine, blood and pitta; hot in potency, produces burning sensation in the chest, loss of vision, semen, kapha, cures swellings and poison. (29)

Māṣa is unctuous, increases strength, kapha, faeces and pitta, helps movement of materials insided the body, hard to digest, hot in potency, mitigates vāta, is sweet, causes increase of semen and purgations.

Fruits (seeds) of Kākāṇḍola (kaṭabhī), and Ātmaguptā are similar in properties with that of māṣa. Kuśāmra is sweet, mitigates vāta and pitta and cold in potency. (30-31)

मधुराः शीतला गुर्व्यो बलघ्न्यो रूक्षणात्मिकाः ।
स्नेहाढ्या बलिभिर्भोज्या विविधाः शिम्बिजातयः ॥३२॥

All other kinds of legumes, are sweet in taste, cold in potency, hard to digest, decrease the strength of the body, cause dryness, and suitable for use by those who have too much of fat in the body and who are strong. (32)

स्निग्धोष्णतिक्तकटुकः कषायमधुरस्तिलः ।
मेध्यः केश्यो गुरुर्वर्ण्यः स्पर्शशीतोऽनिलापहः ॥३३॥
अल्पमूत्रः कटुः पाके मेधाग्निकफपित्तकृत् । कृष्णः प्रशस्तसमनु शुक्लस्तमनु चारुणः ॥३४॥

Tila is unctuous, hot in potency, bitter, pungent, astringent and sweet in taste, good for increasing intelligence and hairs; hard to digest, improves colour, cold to touch, mitigates vāta, produces less quantity of urine, is pungent at the end of digestion, increases intelligence, digestion, kapha and pitta. Black coloured one is best, next inferior is the white one and least is the crimson (pale red) one. (33-34)

स्निग्धोमा स्वादुतिक्तोष्णा कफपित्तकरी गुरुः ।
दृक्छुक्रहृत् कटुः पाके तद्वत् बीजं कुसुम्भजम् ॥३५॥
माषोऽत्र सर्वेष्ववरो यवकः शूकजेषु च ।
नवं धान्यमभिष्यन्दि सेक्यं केदारजं च यत् ॥३६॥
लघु वर्षोषितं दग्धभूमिजं स्थलसम्भवम् ।
शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिभर्जितम् ॥३७॥
इति शिम्बिधान्यवर्गः ।

Seeds of Umā is unctuous, sweet-bitter in taste, hot in potency, causes increase of kapha and pitta, hard to digest, destroys vision and semen, pungent at the end or digestion; the seeds of Kusuṁbha is also similar to those of Umā.

Māṣa (black gram) in the group of Śiṁbija (legumes) and Yavaka (small barley) in the group of Śūkaja (cereals) are very inferior; fresh grains (just-harvested) and those grown in wet lands are abhiṣyandi (cause excess exudation from tissue pores and block them); those grown by help of scanty rain-water, in parched and dry lands, and which mature very quick, are all easily digestible. Similarly also the soups prepared by mudga etc. after removing their husk and judiciously fried. (36-37)

Thus ends the group of Śiṁbi dhānyās (legumes)

Kṛtānna Varga (group of prepared foods)

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ।
यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः ॥३८॥
तृड्ग्लानिदोषशेषघ्नः पाचनो धातुसाम्यकृत् ।
स्रोतोमार्दवकृत् स्वेदी सन्धुक्षयति चानलम् ॥३९॥

Maṇḍa, peya vilepi and odana are more easily digestible in their preceding order of enumeration. Out of them, Maṇḍa is best for causing easy movement of faeces and flatus; relieving thirst and exhaustion; removal of residue of doṣās (which might have remained over even after purificatory therapies), it helps digestion, restores the normalcy of the tissues, causes softness of the channels (and tissue pores) perspiration

and kindles the digestive activity. (38-39)

Notes :- Maṇḍa, peya, vilepi and odana are preparations of rice or other grains cooked in water. The thin fluid resembling water drained out immediately after boiling is known as Maṇḍa; slightly thicker than Maṇḍa but still only liquid is peya; the next stage with more of solid grains and less of fluid is called Vilepi and the last stage which is solid without only fluid portion is known as odana. The solid one - the odana - is easily digestible, its earlier one the vilepi - is more ealily digestible, its previous one - the peya - is stll more and the first one the Maṇḍa - is still better digestible than peya.

क्षुत्तृष्णाग्लानिदौर्बल्य कुक्षिरोगज्वरापहा । मलानुलोमनी पथ्या पेया दीपनपाचनी ॥४०॥

Peya relieves hunger, thirst, exhaustion, debility, diseases of abdomen and fevers, it causes easy elimination of faeces, good for all, kindles appetite and helps digestion. (40)

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता ।
व्रणाक्षि रोग संशुद्धदुर्बलस्नेह पायिनाम् ॥४१॥

Vilēpī withholds discharge of faeces and fluids from the body; good for the heart, relieves thirst, kindless appetite, ideal for all, especially for those suffering from ulcers, eye diseases, those who have been administered purificatory therapies, who are weak and who have been given oil for drinking. (41)

सुधौतः प्रस्तुतः स्विन्नस्त्यक्तोष्मा चौदनो लघुः । यश्चाग्नेयौषधक्वाथसाधितो भृष्टतण्डुलः ॥४२॥
विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः । इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत् ॥४३॥

Odana prepared with grains which have been washed well, in which the entire water has evaporated and which is devoid of hot fumes is easily digestible; likewise that prepared along with addition of decoction of medicinal substances of hot potency or that prepared with fried grains are also easily digestible; the opposite of these, that prepared with addition of milk, mutton etc., is not easily digestible. Digestibility depends upon the nature of the grains, kind of processing, its quantity and other aspects. (42-43)

शुष्यतां व्याधिमुक्तानां शुद्धानां शुद्धिकाङ्क्षिणाम् ।
कृशक्षामक्षतोरस्कक्षीणधात्विन्द्रियौजसाम् ॥४४॥

दृष्टिश्रवणवह्न्यायुर्बल वर्णस्वरार्थिनाम् ।
भग्नाविश्लिष्टसन्धीनां व्रणिनां वातरोगिणाम् ।।४५।।
हृद्यः पथ्यः परं वृष्यो बृंहणः प्रीणनो रसः ।

Māṁsa rasa (meat soup) is best suited for those who are emaciated, convalescent, who have undergone or desiring to undergo purificatory therapies; who are thin, wasted, having injuries in the chest, who have been losing the tissues, acuity of sense organs and ojas (strength) for those desirous of good vision, hearing, digestive capacity, long life, strength, colour (and complexion) and voice; who are suffering from fractures, dislocation of joints, ulcers and diseases caused by vāta; it is good for the heart, ideal for health, best aphrodisiac, nourishing and satisfying food. (44-46 a)

मौद्गस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम् ।।४६।।

Mudga sūpa(soup of green gram) is good for health, for those who have undergone purificatory therapies and for those suffering from ulcers, diseases of the throat and eyes. (46)

वातानुलोमी कौलत्थो गुल्मतूनिप्रतूनिजित् ।
प्रभूताभ्यन्तरमलो माषसूपः परं स्मृतः ।।४७।।
खलकाम्बलिकौ हृद्यौ च्छेदिनौ स्वौषधानुगौ ।
पिशितेन रसस्तत्र यूषो धान्यैः खलः फलैः।।४८।।

Kulattha sūpa (soup of horse-gram) causes free movement of faeces and urine and cures tumors of the abdomen, pains of the urinary bladder.

Māṣa sūpa (soup of black gram) causes production of large quantity of internal wastes (like feces etc.).

Khala and Kāṁbalika are both good for the heart (or the mind) and in association with medicines, they split up hard materials. (47-48 1/2)

ज्ञेयाः कृताकृतास्ते तु स्नेहादियुतवर्जिताः ।।४९।।
अल्पमांसादयः स्वच्छा दकलावणिकाः स्मृताः ।
वियाद्यूपे रसे सूपे शाके चैवोत्तरोत्तरम् ।।५०।।
गौरवं तनुसान्द्राम्लस्वादुष्वेषु पृथक् तथा ।

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम् ॥५१॥
चाण्डाकीवटकं दृघ्नं दोषलं ग्लपनं गुरु ।

Soup prepared from meat is known as Rasa, that prepared from grains is Yūṣa; that prepared from fruits is Khala; that prepared from roots, sesamum seeds and then made sour (with juice or pomegranate, lemon etc.) is known as Kāṁbalika.

They are called kṛtayūṣa, if they are processed with addition of oil, salt, spicies etc., and fried; that without such processing are called as Akṛtayūṣā.

Those prepared with very little quantities of meat and spices, which are clear (like water) are known as Dakalāvaṇika.

Yūṣa, Rasa, Sūpa and Śāka are hard to digest in their order of succession; likewise their digestibility with their thinness or thickness; sour and sweet tastes also.

Notes :- Soups which are thin are easily digestible than the thick; sweet ones than sour ones etc.

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम् ॥५१॥
चाण्डाकीवटकं दृघ्नं दोषलं ग्लपनं गुरु ।
पर्पटा लघवो रुच्या लघीयान् क्षारपर्पटः ॥५२॥

Those prepared from paste of oilcakes of tila,dried leafy vegetables, sprouted (germinated) grains, and the Cāṇḍāki vaṭaka are harmful for vision, make for increase of all the doṣās, fatigue and difficult digestion;

Parpaṭā is easily digestible and taste promoting; Kṣāra parpaṭa (parpata with addition of alkalies) is more easily digestible. (50-52)

Notes:- Cāṇḍākī vaṭaka are small boluses prepared with mixture of parched rice and spices, parpaṭā (pappad) are thin round cakes made from blackgram flour and spices. Both are dried in the sun and preserved. They are fried in oil when required and used as condiments.

हृद्या वृष्या रुचिकरा गुरवो रागषाडवाः ।
प्रीणना भ्रमतृट्छर्दिमदमूर्छाश्रमच्छिदः ॥५३॥

Rāga and Śāḍavā are good for the heart (or the mind) are aphrodisiacs, improve taste, hard to digest, satisfying; relieve giddiness, thirst, vomitting, toxicity, fainting and fatigue. (53)

तट्च्छर्दिश्रमनुन्मन्थः शीतः सद्योबलप्रदः ।
प्रमेहक्षयकुष्ठानि न च स्युर्मन्थपायिनः ॥५४॥

Manthā relieves thirst, vomitting, fatigue; is cold in potency, gives strength immediately; diabetes, consumption and leprosy do not develop in those who are habituated to Mantha drinking. (54)

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।
श्रमक्षुत्तृट्क्लमहरं पानकं प्रीणनं गुरु ॥५५॥
विष्टम्भि मूत्रलं हृद्यं यथाद्रव्यगुणं च तत् ।

Rasāla makes the body stout, is aphrodisiac, unctuous, strengthening and promotes taste.

Pānaka relieves exhaustion, hunger, thirst and fatigue, gives satisfaction, is hard to digest, stays long in the stomach; diuretic and good to the heart (or the mind). Its properties are same as that of the material from which it is prepared. (55-55 1/2)

Notes :- All the above are thick sweet liquid puddings; Rāga is prepared from sugar and honey; Śāḍavā is from juice of sour fruits and sugar; curds churned with addition of pepper powder and sugar is called Rasāla; pānaka is syrup made from fruits and fragrant plants etc.

लाजास्तृट्च्छर्द्यतीसारमेहमेदःकफच्छिदः ॥५६॥
कासपित्तोपशमना दीपना लघवो हिमाः ।

Laja (parched or fried paddy) relieves thirst, vomitting, diarrhoea, diabetes, obesity; mitigates kapha, cough, pitta, increases appetite, easily digestible and cold in potency.

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः ॥५७॥

Pṛthuka (parboiled and flaked rice) is hard to digest, strengthening, increases kapha, cause indigestion by staying long in the stomach . (57)

धाना विष्टम्भिनी रूक्षा तर्पणी लेखनी गुरुः । कण्ठनेत्रामयक्षुत्तृट्क्षमछर्दिव्रणापहा ॥५८॥

Dhāna (fried paddy and other grains) stays long in the stomach causing indigestion, is non-unctuous, satisfying, scarifying, hard to digest, cures diseases of the throat, and eye; relieves hunger, thirst, exhaustion, vomitting and ulcers. (58)

सक्तवो लघवः पानात् सद्य एव बलप्रदाः । निचयात् कठिना गुर्वी प्रोक्ता पिण्डी मृदुर्लघुः ॥५९॥

Saktu (fried corn flour, groates) are easily digestible taken as a drink, gives strength immediately, made into a hard ball known as Saktupiṇḍi, it becomes hard to digest, its soft bolus is easily digestible. (59)

Notes :- Lāja is prepared by frying paddy, pṛthuka is prepared by boiling paddy for a short while and pounding it with pestle in a morter; Dhāna is made by frying paddy which is soaked in water and saktu is flour either raw or fried, mixed with water and consumed.

सक्तूनां द्रवतायोगाल्लघीयस्यवलेहिका । शष्कुलीमोदकादीनां व्याख्यातैवं च कल्पना ॥६०॥

Saktu mixed with water and made into a semisolid mass is known as Avalehika; flour is likewise made into Śaṣkulī, modaka etc., by different methods. (60)

नोदकान्तरितान्न द्विर्न निशायां न केवलान् ।
न भुक्त्वा न द्विजैश्छित्वा सक्तूनद्यान्न वा बहून् ॥६१॥

They should not be eaten without drinking water in between, not twice in a day, not at nights, not solely (without other kinds of foods), not after meals, not by cutting with teeth and not too much in quantity. (61)

कर्कन्धुबदरादीनां श्रमतृष्णाक्लमच्छिदः ।
सक्तवोऽम्लरसा हृद्या यथाद्रव्यगुणाश्च ते ॥६२॥

The preparations of flour mixed with fruits of karkandhu and badara are sour in taste, relieves exhaustion, thirst, debility and good to the heart (or the mind); other varieties of this, possess the properties of the source material. (62)

Notes :- Many tasty eatables are prepared from flour of rice and other cereals, horsegram, bengal gram and other legumes; with addition of spices, sour and fragrant

substances. Some of them are boiled in water, some are steamed, some are fried in oil etc., various vegetables like onions, brinjals, banana etc., are also added in some preparations. These are usually consumed as side-dishes or as snacks in between meals. However in view of their hard digestibility, some warnings have been enumerated above.

पिण्याको ग्लपनो रूक्षो विष्टम्भी दृष्टिदूषणः ।
वेशवारो गुरुः स्निग्धो बलोपचयवर्धनः ॥६३॥

Piṇyāka produces giddiness, dryness, indigestion and vitiates vision; Veśavāra is not easily digestible, is unctuous, increases strength and builds the body, that prepared from mudga and others is hard to digest and possess propreties similar to the material from which it is prepared.

Notes :- Piṇyāka is the residue of sesamum, groundnut and other oil seeds, after taking out the oil from them. Veśavāra is meat cut into minute bits, added with spices like pepper, ginger etc., and roasted or fried. Vegetable veśavāra is prepared with flour grams of various kinds, added with spices etc.

मुद्गादिजास्तु गुरवो यथाद्रव्यगुणानुगाः ।
कुकूलकर्परभ्राष्टकन्द्वङ्गारविपाचितान् ।
एकयोनीन् लघून्विद्यादपूपानुत्तरोत्तरम् ॥६४॥
इति कृतान्नवर्गः।

Eatables cooked by steaming, baked on hot mud pan or iron pan, in a vessel kept over a oven, inside a hearth or by placing on burning coal directly are easily digestible in the successive order of their enumeration. Similarly the eatables prepared from any one kind of grain by any of these methods of cooking.

Thus ends the group of prepared foods.

Notes :- Eatables prepared by steaming them is easily digestible, that baked on hot pan is more easily digestible, that cooked in a vessel kept on a stove or oven is still better, that prepared by placing inside a oven and closed is still more better and that baked by placing on burning coal is most easily digestible than all others. That prepared by any one kind of grain, in any one of these methods is easily digestible than a similar one prepared from another kind of grain.

Māṁsa Varga (group of meats)

हरिणैणकुरङ्गर्श्यगोकर्णमृगमातृकाः । कालपुच्छकचारुष्कवरपोतशशोरणाः॥६५॥
श्वदंष्ट्रामशरभकोहकारकशम्बराः। करालकृतमालौ च पृषतन्च मृगाः स्मृताः॥६६॥

1) Hariṇa, 2) Eṇa 3) Kuraṅga 4) Ṛṣya 5) Gokarṇa 6) Mṛigamātṛka 7) Kālapuchaka 8) Cāruṣka 9) Varapota 10) Śaśa 11) Uraṇa 12) Śwadaṁṣtra 13) Rāma 14) Śarabha 15) Kohakāraka 16) Śaṁbara 17) Karala 18) Kṛtamāla and 19) Pṛṣata. These belong to the group called Mṛga. (65-66)

Notes :-Except Śaśa (rabbit) and Uraṇa (sheep) the rest are all different kinds of deer, antelope and bucks. Some of them are having horns, some are hornless, all of them are herbivorous and live in dry regions especially shrubby forests. In olden days they were being hunted mainly for food.

Viṣkira Varga:

लाववार्तिकवर्तीररक्तवर्त्मककर्कराः । कपिञ्जलोपचक्राख्यचकोररुरुबाहवः ॥६७॥
वर्तको वर्तिका चेति तित्तिरिः क्रकरः शिखी । ताम्रचूडाख्यवरकगोनर्दगिरिवर्त्तिकाः॥६८॥
तथा शारपदेन्द्राह्ववारटाश्चेति विष्किराः ।

1) Lava 2) Vārtika 3) Vartīra 4) Raktavartmaka 5) Karkara 6) Kapiñjala 7) Upacakra 8) Cakora 9) Ruru bahava 10) Vartaka 11) Vartika 12) Tittiri 13) Krakara 14) Śikhī 15) tāmracūḍa 16) Varaka 17) Gonarda 18) Girivaritikā 19) Śārapada 20) Indrāhwa 21) Varaṭa

These (twenty one) belong to the group of birds known as Viśkira (birds which scratch the ground with their beak or claws and pick up their food).

Pratuda Varga

शतपत्रो भृङ्गराजः कोयष्टी जीवजीवकः॥६९॥
खञ्जरीटकहारीतदुर्नामारिकृशाग्रहाः । लट्वा लडूषो वटहा गोक्ष्वेलो डिण्डिमाणवः॥७०॥
जटी दुन्दुभिपार्कारलोहपृष्ठकुलिङ्गकाः । शारिकाशुकशार्ङ्गाख्यचिरीटीककुयष्टिकाः ॥७१॥
मञ्जरीयकदात्यूहगोधापुत्रप्रियात्मजाः । कलविङ्कः परभृतः कपोतोऽङ्गारचूडकः ॥७२॥
पारावतः पाणविक इत्युक्ताः प्रतुदा द्विजाः ।

1) Śatapatra 2) Bhṛṅgarāja 3) Koyaṣṭī 4) Jīvajīvaka 5) Khañjarīṭaka 6) Hārīta 7) Durnāmāri 8) Kṛśa 9) Gṛha 10) Laṭva 11) Ladūṣā 12) Vaṭahā 13) Gokṣvela 14) Diṇḍimāṇava 15) Jatī 16) Dundubhi 17) Pārkara 18) Loha pṛṣṭha 19) Kuliṅgaka 20) Śārikā 21) Śuka 22) Śārṅga 23) Cirīṭīka 24) Kuyaṣṭika 25) Mañjarīyaka 26) Dātyūāha 27)Godhāputra 28) Priya-tmajā 29) Kalaviṅka 30) Parabhṛta 31) Kapota 32) Aṅgāracuḍuka, 33) pāravata 34) Paṇavika

These birds belong to the group called Pratuda. (69-73 a)

Notes :- Pratuda are those which make use of their beak to hold their food and swallow. Some of them are fruitivorous, some others are insectivorous.

Bileśaya Varga :

श्वेतः श्यामश्चित्रपृष्ठः कालकः काकुली मृगः ॥७३॥
भेकचिल्लटकूचीका गोधाशल्यकशाण्डकाः । वृषाह्किदलीश्वाविन्नकुलाद्या बिलेशयाः॥७४॥

1) Śveta Kākulīmṛga 2) śyāma Kākulīmṛga 3) Citrapṛṣṭha Kākulimṛga 4) Kālaka Kākulīmṛga 5) Bheka 6) Cillaṭa 7) Kūcīka 8) Godhā 9) Śalyaka 10) Śāṇḍaka 11) Vṛṣāhi 12) Kadalī 13) Śvāvit 14) Nakula and other animals belong to the group called Bileśaya (living in burrows) (73-74)

Prasaha Varga :

गोखराश्वतरोष्ट्राश्वद्वीपिसिंहर्क्षवानराः । मार्जारमूषिकव्याघ्रवृकबभ्रुतरक्षवः॥७५॥
लोपाकजम्बुकश्येनचाषोलूकश्ववायसाः ।
शशघ्नीभासकुररगृध्रवेश्यकुलिङ्गकाः॥७६॥
धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

1) Go, 2) Khara, 3) Aśvatara, 4) Uṣṭra, 5) Aśva, 6) Dvīpī, 7) Siṃha, 8) Ṛkṣa, 9) Vānara, 10) Mārjāra, 11) Mūṣaka, 12) Vyāghra, 13) Vṛka, 14) Babhru, 15) Tarkṣu, 16) Lopāka, 17) Jambuka, 18) Śyena, 19) Cāṣa, 20) Ulūka, 21) Śvā, 22) Vāyasa, 23) Śaśaghnī, 24) Bhāsa, 25) Kurara, 26) Gṛdhra, 27) Veśyā, 28) Kuliṅgaka, 29) Dhūmika, 30) Madhuhā, these and other animals and birds belong to the group known as Prasaha (which catch the food by their teeth, tear the food and eat. (75-77 a)

Mahāmṛga Varga :

महिषन्यङ्कुरोहीतवराहरुरुवारणाः ॥७७॥
सृमरश्चमरः खड्गो गवयश्च महामृगाः ।

1) Mahiṣa 2) Nyāṇku 3) Rohita 4) Varāha 5) Ruru 6) Varaṇa 7) Sṛmara 8) Cāmara 9) Khaḍga 10) Gavaya and others are known as Mahāmṛga (animals of huge body). (77)

Jalacara Varga :

हंससारसकादम्बबककारण्डवप्लवा ॥७८॥
मृणालकण्ठचक्राह्वबलाका रक्तशीर्षकाः । उत्क्रोशपुण्डरीकाक्षशरारीमणितुण्डकाः ॥७९॥
काकतुण्डघनारावमद्गुक्रौञ्चाम्बुकुक्कुटाः । नद्यास्योमल्लिकाद्याश्च पक्षिणो जलचारिणः ॥८०॥

1) Haṃsa 2) Sārasa 3) Kādaṁba 4) Baka 5) Kāraṇḍava 6) Plava 7) Mṛṇalakaṇtha 8) Cakrāhva 9) Balākā 10) Rakta śīrṣaka 11) Utkrośa 12) Puṇḍarīkākṣa 13) Śarārī 14) Maṇituṇḍaka 15) Kākatuṇḍa 16) Ghanārāva 17) Madgu 18) Krauñca 19) Aṁbukukkuṭa 20) Nadyāsya 21) Mallikāsya and other birds are known as Jalacāri (aquatic birds). (78-80)

Matsya Varga

मत्स्या रोहितपाठीनकूर्मकुम्भीरकर्कटाः । शुक्तिशङ्खोद्रुशम्बूकशफरीवर्मिचन्द्रिकाः ॥८१॥
बुलूकीनक्रमकरशिंशुमारतिमिङ्गलाः । राजी चिलिचिमाद्याश्च मांसमित्याहुरष्टधा ॥८२॥

1) Rohita 2) Pāṭhīna 3) Kūrma 4) Kuṁbhīra 5)Karkaṭa 6) Śukti 7) Śaṅkha 8) Udru 9) Śaṁbūka 10) Śafari 11) Varmi 12) Caṅdrika 13) Bulūkī 14) Nakra 15) Makara 16) Śiṁśumāra 17) Timiṅgala 18) Rāji 19) Cilicima and others belong to the group of Matsya (fishes) (81-82)

Thus eight kinds of (sources of) Māṁsa are enumerated. (82)

योनिष्वजावी व्यामिश्रगोचरत्वादनिश्चिते ।

Goat and sheep are not included in any particular group because of their mixed heridity and living in all types of lands.

आद्यान्त्या जाङ्गलानूपा मध्यौ साधारणौ स्मृतौ ॥८३॥
विकीर्यादिक्रियायोगैर्भक्षणाद्विष्किरादयः ।

Out of these eight groups mentioned above the first three (Mṛga,

Viṣkira and Pratuda) are also known as Jāṅgala; the last three (Maha-mṛga, Jalacara and Matsya) are also called Ānūpa. The middle two (Bileśaya and Prasaha) are also known as Sādharaṇa.

The term 'Viṣkira' refers to the habit of the birds of this group "to scratch the ground by their legs, scatter the food and then pick them with their beak. (83-84 a)

तत्र बद्धमला रुच्या मांसानामुत्तमाः हिमाः ॥८४॥
कषायस्वादुविशदा लघवो जाङ्गला हिताः ।
पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ॥८५॥

Flesh of Jaṅgala animals cause constipation, improves taste, best among meats, cold in potency, astringent sweet in taste, non-unctous, easily digestable, suitable for mitigating sannipāta having great increase of pitta, moderate increase of vāta and mild increase of kapha. (84b-85).

ताम्रोऽत्र हरिणः कृष्णस्त्वेणो हृद्यास्त्रिदोषजित् ।
लघीयान् षड्रसश्चासौ ग्राही रूक्षो हिमः शशः ॥८६॥
कटुपाकोऽग्निकृत् पथ्यः सन्निपातेऽनिलावरे ।

Harina is coppery red in colour and Ẹna is black. The flesh of both are good to the heart, mitigate the three doṣas, easily digestable, possess all the six tastes.

Flesh of śaśa is water absorbent, causes dryness, cold in potency, pungent at the end of digestion, kindles digestive power, best suited in sannipāta with mild increase of anila (vāta). (86-87a)

तद्वल्लावोऽप्यरूक्षस्तु किञ्चिद्रूक्षः कपिञ्जलः ॥८७॥
पारावताः कपोताश्च तद्वद्वन्याः सुपूजिताः ।
ईषदुष्णगुरुस्निग्धा बृंहणा वर्तकादयः ॥८८॥
वरो मेधाग्निबलशुक्रकृत् । ग्राही वर्ण्योऽनिलोद्रिक्तसन्निपातहरः परम् ॥८९॥
धन्वानूपविचारित्वात् स्निग्धोष्णगुरुबृंहणः ।

Flesh of lāva is similar (in properties with that of śaśa) but causes dryness. Flesh of pāravata, kapota etc living in forests are more suitable. Flesh of vartaka etc is slightly hot in potency, hard for digestion, unctous,

and stoutening; amoung these, that of Tittiri is best, it augments intellegence, digestive power, strength and semen, is water absorbent, improves colour (complexion), especially mitigates sannipāta where in anıla (vāta) is greatly increased; since it (bird) moves about both in arid and marshy regions, its flesh is unctous, hot in potency, hard for digestion and is stoutening.(87b-90a)

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम् ॥९०॥
तद्वच्च कुक्कुटो वृष्यो ग्राम्यस्तु श्लेष्मलो गुरुः ।
मेधानलकरा हृद्याः क्रकराः सोपचक्रकाः॥९१॥
गुरुः सलवणः काणकपोतः सर्वदोषकृत् ।

The flesh of śikhi is not very good generally but good for the ears (hearing), voice, ageing (to slow down ageing) and eyes (vision).

Flesh of kukkuṭa is similar to that of śikhi, that of the demesticated fowl increases kapha and hard to digest. Flesh of krakara increases intelligence, and digestion, is good for the heart (or the mind); similar is the flesh of upacakraka; that of kāṇakapota is hard to digest, slightly saltly and increases all the doṣās (90-91 1/2)

गुरूष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम् ॥९२॥
मूत्रशुक्रकृतो बल्या वातघ्नाः कफपित्तलाः ।

Flesh of animals of the next succeeding group (bileśaya) are hard to digest, hot in potency, unctuous and sweet, increase urine and semen, is strengthening, mitigates vāta and increases kapha, and pitta. (92)

शीता महामृगास्तेषु क्रव्यादाः प्रसहाःपुनः ॥९३॥
चक्षुष्याः सृष्टविण्मूत्रा मांसलाः कटुपाकिनः ।
जीर्णार्शोग्रहणीदोषशोषार्तानां परं हिताः ॥९४॥

Flesh of mahāmṛgās is cold in potency, generally; of them, the flesh of carnivorous animals is good for the eye (vision), help elimination of feces and urine, develops the muscles of the body and pungent at the end of digestion, ideally suited for persons suffering from long standing haemorrhoids, duodenal disorders and consumption. (93-94)

गोधा नियच्छति विषं मूषिकः शुक्रवर्धनः ।
शुष्ककासश्रमात्यग्निविषमज्वरपीनसान् ॥९५॥
कार्श्यकेवलवातांश्च गोमांसं सन्नियच्छति ।
चटकाः श्लेष्मलाः स्निग्धा वातघ्नाः शुक्रलाः परम् ॥९६॥
गुरूष्णो महिषः स्निग्धः स्वप्रदार्ढ्यबृहत्वकृत् ।
तद्वद्वराहः श्रमहा रुचिशुक्रबलप्रदः ॥९७॥

Flesh of godhā is anti-poisonous and that of muṣika increases semen.

Gomāṁsa (flesh of bull, bullock and cow) cures dry cough, exhaustion, excess of hunger, intermittent fevers, nasal catarrh, emaciation, and diseases caused by increase of vāta independently.

Flesh of caṭaka increases kapha, is unctuous, mitigates vāta and increases semen specially.

Flesh of mahiṣa is hard to digest, unctuous, produces sleep, strength and stoutness of the body.

Flesh of varāha is similar (to that of the mahiṣa), relieves fatigue, increases taste, semen and strength. (95-97)

हंसः स्वरकरः पित्तरक्तजिन्मेदुरो हिमः । कफपित्तकरा मत्स्याः परं पवननाशनाः ॥९८॥
प्रतिस्रोतोविचारित्वादाकाशप्लवनेन च । रोहितः प्रवरस्तेषां परं चिलिचिमोऽवरः ॥९९॥
अगोचरविचारित्वात् सर्वदोषकरो हि सः । कुलीर परमं वृष्यो बृंहणः प्रीणनो गुरुः ॥१००॥

Flesh of haṃsa is good for the voice, mitigates pitta and rakta, is very fatty and cold in potency.

Fish in general tend to increase kapha and pitta and is efficient in mitigating vāta; Among them, rohita fish is the best because of its nature of moving against the current of water and flying into the air fron underneath the water; cilīcima fish is the worst in this group for it tends to incrase all the three dośās because of its nature, invisiblity (among weeds and slush); kulīra fish is aphrodisiac especially, makes the body stout, gives satisfaction, and is hard to digest. (98-100)

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम् । शरीरधातुसामान्यादनभिष्यन्दि बृंहणम् ॥१०१॥
विपरीतमतो ज्ञेयमाविकं बृंहणं तु तत् ।

Flesh of Aja (goat) is not vary cold in potency,is not hard to digest, not unctuous, does not cause increase of the doṣās because of identical qualities of the tissues of the human body; it maintains the health of the tissues and makes the body stout; the flesh of Āvi(sheep) is opposite to the above but makes the body stout.(101-101 1/2)

अतिमेद्यं त्यजेन्मांसं हतं व्याधिविषोदकैः ॥१०२॥

स्वयं मृतं धूमपूर्णमगोचरभृतं कृशम् । सद्योहतं वयस्थं च शुद्धं सुरभि शस्यते ॥१०३॥

Flesh of animals which are dead by diseases, poisons, drowning in water, old age, or by suffocation by smoke, of those which are rared in unknown place and of those which are emaciated should not be eaten. Flesh of animals just killed (for the purpose of eating), of animals which have all their organs and parts in tact, not contaminated (with mud, etc.) and that which smells sweet are ideal for food. (102-103)

एणः कुरङ्गो हरिणः शशो लावः कपिञ्जलः ।
तित्तिरिः क्रकरो गोधा श्वाविङ्गृध्रो मृगाधिपः ॥१०४॥
तथैव शारिका न्यङ्कुर्हंसो रोहितकच्छपौ ।
वर्त्मी चाग्रयाः स्ववर्गेषु प्रवरास्तेष्वपि स्मृताः ॥१०५॥
लावैणगोधाः सिंहाश्च-
-निन्दितो गौः सदर्दुरः ।
ऋश्यः काणकपोतश्च शेषमुक्तं यथायथम ॥१०६॥

Eṇa Kuraṅga Hariṇa, Śaśa, Lāva, Kapiñjala, Tittiri, Krakara, Godhā, Śvāvid, Gṛdhra, Mṛgadhipa; Śarika, Nyaṅku, Haṁsa, Rohita, Kaccapa and Vartmi are the chief ones (ideals); in their respective groups; even among these Lava, Godha and Siṁha are the best in each group. Go, Dardura, Rishya, Kāṇakapota are very bad ones in their own groups. The rest are as they are in qualities (generally good). (104-106)

Notes :- Eṇa, Kuraṅga, Hariṇa and Śaśa belong to the group of Mṛgas; Lāva, Kapiñjal, Tittiri and Karkara belong to Viṣkira group; Godha, and Śwāvid belong to Bileśaya group; gridhra and mrigādhipa belong to prasaha group; śārika belongs to pratuda group. Nyaṅku to the Mahāmṛga, Haṁsa to the Jalacara birds; Rohita, Kacchapa and Varmı belong to the Matsya group; the flesh of these is good as food. Among the bad ones,

go belongs to Prasaha group, Dardura to Bileśaya group, Ṛṣya to Mṛga group, and Kāṇakapota to the ramaining group.

गुरूण्यण्डानि बालानां कषायमधुरं पलम् ।
वृद्धानां स्नायुभूयिष्ठमबल्यं गुरुदोषलम् ॥१०७॥

Eggs of birds are not easily digestible; flesh of young animals is astringent - sweet in taste, that of aged animals, that which has more of tendons are not going to give strength, are hard to digest and cause increase of the doṣas. (107)

पुंस्त्रियोः पूर्वपश्चार्धे गुरुणी गर्भिणी गुरुः । लघुर्योषिच्चतुष्पात्सु विहङ्गेषु पुनः पुमान् ॥१०८॥

Flesh obtained from half the body (the parts above the umbilicus) of male animals and from half the body (the parts below the umbilicus of female animals) that obtained from the pregnant animal are all hard to digest.

Among the quadrupeds, the flesh of female species is easily digestible but among the birds it is of the male species.

शिरस्कन्धोरुपृष्ठस्य कट्याः सक्थ्नोश्च गौरवम् ।
तथामपक्वाशययोर्यथापूर्वं विनिर्दिशेत् ॥१०९॥

Flesh obtained from the head, neck, thighs, back, waist, forelegs, stomach and intestines are hard to digest in the reverse order of enumeration. (109)

शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम् । मांसात् गरीयो वृषणमेढ्रवृक्कयकृतगुदम् ॥११०॥
इति मांसवर्गः।

The tissues of the animal such as blood and others are hard to digest in their successive order. Testicles, penis, kidneys, liver and rectum are hard to digest than the flesh. (110)

Thus ends the group of flesh.

Notes :- In ancient India, hunting was very common both for the sake of food and for recreation.

It is difficult to correctly identify some of the animals, birds and fishes named herein.

Some of them might have become even extinct. Among the animals and birds belonging to different kinds and nature some were found suitable as food but some were not. Present day names of animals and birds enumerated so far are furnished at the end of this book for better recognition.

Śāka Varga (leafy vegetables):

शाकं पाठाशटीश्रूषासुनिषण्डसतीनजम् ।
त्रिदोषघ्नं लघु ग्राहि सराजक्षववास्तुकम् ॥१११॥
सुनिषण्डोऽग्निकृद्वृष्यस्तेषु राजक्षवः परम् ।
ग्रहण्यर्शोविकारघ्नो वर्चोभेदी तु वास्तुकः ॥११२॥

Śākās (leafy Vegetables) are (1) Pāṭhā, (2) Śaṭī, (3) Śrūṣā (4) Suniṣaṇḍa (5) Satīna (6) Rajakṣavaka(7) Vāstūka in general, mitigate all the three doṣās, are easily digestible and binding (stop elimination of faeces and fluids from the body); Suniṣaṇḍa increases hunger and is aphrodisiac, Rājakṣava is a better aphrodisiac; Vāstuka cures duodenal disease and haemorrhoids and breaks the hard faeces. (111-112)

हन्ति दोषत्रयं कुष्ठं वृष्या सोष्णा रसायनी ।
काकमाची सरा स्वर्या चाङ्गेर्यम्लाऽग्निदीपनी ॥११३॥
ग्रहण्यर्शोऽनिलश्लेष्महितोष्णा ग्राहिणी लघुः ।

(8) Kakamāci mitigates the three doṣās, cures leprosy and other skin diseases, is aphrodisiac, hot in potency, rejuvinator, causes easy movement of faeces and other materials inside the body and is good for voice.

(9) Cāṅgeri is sour in taste, kindles digestion, good for duodenal disease, haemorrhoids, and for increased vāta and kapha; hot in potency, withhold elimination of faeces and other fluids and is easily digestible. (113)

पटोलसप्तलारिष्टाशार्ङ्गेष्टावल्गुजामृताः ॥११४॥
वेत्राग्रबृहतीवासाकुन्तलीतिलपर्णिकाः । मण्डूकपर्णीकर्कोटकारवेल्लकपर्पटाः॥११५॥
नाडीकलायगोजिह्वावार्त्ताकवनतिक्तकम् । करीरं कूलकं नन्दी कुवेला शकुलादनी ॥११६॥
कठिल्लं केम्बुकं शीतं सकोशातककर्कशम् ।
तिक्तं पाके कटु ग्राहि वातलं कफपित्तजित् ॥११७॥

(1) Paṭola (2) Saptalā (3) Ariṣṭa (4) Śārngeṣṭhā (5) Avalguaja (6) Amṛta (7) Vetrāgra (8) Bṛhatī (9) Vāsa (10) Kuṅtali, Tilaparṇika (12) Maṇḍūka-parṇī (13) Karkoṭa (14) Kāravella (15) Parpata (16) Nāḍīkalāya (17) Gojihwā (18) Vārtāka (19) Vanatiktaka (20) Karīra (21) Kūlaka (22) Naṅdī (23) Kuvela (24) Śakulādani (25) Kaṭhilla (26) Keṁbuka (27) Śīta (28) Koṣṭaka (29) Karkaśa - these are cold in potency, bitter in taste, pungent at the end of digestion, binding (withhold the movement of faeces and fluids), increase vāta and mitigate kapha and pitta. (114-117)

हृद्यं पटोलं क्रिमिनुत् स्वादुपाकं रुचिप्रदम् । पित्तलं दीपन भेदि वातघ्नं वृहतीद्वयम् ॥११८॥
वृषं तु वमिकासघ्नं रक्तपित्तहरं परम् । कारवेल्लं सकटुकं दीपनं कफपित्तजित् ॥११९॥
वार्त्ताकं कटुतिक्तोष्णं मधुरं कफवातजित् । सक्षारमग्निजननं हृद्यं रुच्यमपित्तलम् ॥१२०॥
करीरमाध्मानकरं कषायं स्वादुतिक्तकम् । कोशातकावल्गुजकौ भेदिनावग्निदीपनौ ॥१२१॥

Paṭola is good for the heart (or the mind) destroys worms, sweet at the end of digestion, and improves taste.

The two Bṛhatis increase pitta, promote hunger, break the hard faeces.

Vṛṣā cures vomitting, cough and especially haemorrhagic disease.

Kāravella is bitter in taste, kindles digestion and mitigates kapha and pitta.

Vārtaka is pungent, bitter, hot in potency, sweet, mitigates kapha and vāta.

Karīra is alkaline, does not increase pitta, kindles digestion, good for the heart, promotes taste, produces flatulnce, astringent, sweet and bitter in taste.

Kośātaki and Avalguja break the hard faeces and kindle digestion. (118-121)

श्यामाशाल्मलिकाश्मर्यभञ्जीकर्णकयूथिकाः ।
वृक्षादिनीक्षीरवृक्षबिम्बीतनिकवृक्षकाः ॥१२२॥
लोध्रः शणः कच्छुदारः सशेलुविषमुष्टिका ।
भल्लातकः कोविदारः कमलोत्पलकिंशुकम् ॥१२३॥

पटोलादिगुणं स्वादु कषायं पित्तजित् परम् ।

(1)Śyāmā (2) Śālmalī (3) Kāṣmaryā (4) Bhañji (5) Karṇaka (6) Yūthikā (7) Vṛkṣādanī (8) Kṣīravṛkṣa (9) Biṁbī (10) Tanika vṛkṣaka (11) Lodhra (12) Śaṇa (13)Kacchudāra (14) Śelu (15) Viṣamuṣṭika (16) Bhallātaka (17) Kovidāra (18) Kamala (19) Utpala (20) Kiṁśuka— all these are similar to paṭola (in properties), sweet, astringent and especially mitigate pitta. (122-124a)

बद्धमूत्रा सरा भञ्जी करीरं स्यादभीरुजम् ।।१२४।।
सतिक्तं लघु चक्षुष्यं वृष्यं दोषत्रयप्रणुत् ।
तण्डुलीयो हिमो रूक्षः स्वादुपाकरसो लघुः ।।१२५।।
मदपित्तविषास्रघ्नो मुञ्जातं वातपित्तजित् ।
स्निग्धं शीतं गुरु स्वादु बृंहणं शुक्रकृत् परम् ।।१२६।।
पालक्या पिच्छिला गुर्वी श्लेष्मला भेदिनी हिमा ।
मदघ्न्युपोदका चुञ्चुर्ग्राही तौ पूर्ववत्तथा ।।१२७।।
विदारी वातपित्तघ्नी मूत्रला स्वादुशीतला ।
जीवन्ती बृंहणी कण्ठ्या गुर्वीवृष्या रसायनी ।।१२८।।
चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ।
शाकानां प्रवरा न्यूना द्वितीया किञ्चिदेव तु ।।१२९।।
वातपित्तहरा भण्डी पर्वणी पर्वपुष्पिका ।

Bhañji suppresses the urine and causes movement of bowels;

Abhiruja Karīra is bitter, easily digestible, good for the eyes, aphrodisiac and mitigates all the three doṣās.

Taṇḍulīya is cold in potency , dry, sweet in taste and also at the end of digestion, and easily digestible.

Muñjāta cures intoxication, pitta, poison and disorders of blood, mitigates vāta and pitta, unctuous, cold in potency, hard to digest, sweet, makes the body stout and especially increases semen.

Pālakya is slimy, hard to digest, increases kapha, breaks the hard faeces and cold in potency.

Upodika relieves intoxication, and Cuñcu is binding (withholds elimi-

nation of faeces and fluids) and both have properties similar to that of Pālakya.

Vidāri mitigates vāta and pitta, is diuretic, sweet in taste and cold in potency; Jīvanti prolongs life (by giving strength), makes the body stout, good for the throat, hard to digest, aphrodisiac, rejuvinator, good for the eyes, mitigates all the three doṣās, is sweet in taste and cold in potency, and is best among all the leafy vegetables. Its another variety (which is not sweet) is slightly inferior in properties.(124b-129)

Bhaṇḍī, Parvaṇī and Parvapuṣpī all mitigate vāta and pitta.

कूष्माण्डतुम्बकालिङ्गकर्कारूर्वारुतिण्डिशम् ॥१३०॥
तथा त्रपुसचीनाकचिर्भिटं कफवातकृत् । भेदि विष्टम्भ्यभिष्यन्दि स्वादुपाकरसं गुरु ॥१३१॥

(1) Kūṣmāṇḍa (2) Tuṁbā (3) Kaliṅga (4) Karkāru (5) Urvāru (6) Tindiśa (7) Trapusa (8) Cīnāka and (9) Cirbhaṭa— all cause increase of kapha and vāta, breaks the hard faeces, stays long without digestion, causes more exudation from the cell pores, sweet in taste and at the end of digestion and not easily digestible. (130-131)

वल्लीफलानां प्रवरं कूष्माण्डं वातपित्तजित् ।
बस्तिशुद्धिकरं वृष्यं त्रपुसं त्वतिमूत्रलम् ॥१३२॥
तुम्बं रूक्षतरं ग्राहि कालिङ्गोर्वारुचिर्भिटम् ।
बालं पित्तहरं शीतं विद्यात् पक्वमतोऽन्यथा ॥१३३॥
शीर्णवृन्तं तु सक्षारं पित्तलं कफवातजित् ।
राचनं दीपनं हृद्यमष्ठीलानाहनुल्लघु ॥१३४॥

Kūṣmāṇḍa is best among the fruits of creepers, mitigates vāta and pitta; cleanses the urinary bladder and is aphrodisiac; Trapusa is a powerful diuretic.

Tuṁba is very dry, (non-unctuous) binding (withholds elimination of faeces and fluids from the body); Kaliṅga, Urvāru and Cirbhiṭa when tender mitigate pitta and are cold in potency but when ripe , are opposite in qualities; that which is overripe and separated from its attachment, will be alkaline in taste, increases pitta, mitigates kapha and vāta,

improves taste and appetite, good for the heart, cures enlargement of the prostate, distention of abdomen and is easily digestible. (132-134)

मृणालबिसशालूकशृङ्गाटककशेरुकाः। नन्दीमाषककेलूटक्रौञ्चादनकलोडचकम् ॥१३५॥
सतरूढं कदम्बं च रूक्षं ग्राहि हिमं गुरु ।

(1) Mṛṇāla (2) Bisa (3) Śālūka (4) Śṛṅgātaka (5) Kaśeruka (6) Nandī māsaka (7) Kelūṭa (8) Krauncādana (9) Kaloodyaka (10) Tarūḍha and (11) Kadaṁba are dry, binding (withhold elimination of feces and fluids), cold in potency and hard to digest. (135)

कलम्बुनालिकामार्षकठिञ्जरकुतुम्बकम् ॥१३६॥
चिल्लीलट्वाकनिष्पावकुरूटकगवेधुकाः ।
यातुका सालकल्याणी श्रीपर्णी पीलुपर्णिका ॥१३७॥
कुमारी जीवलोणीका यवशाकसुवर्चलाः ।
कुष्माण्डनीलिनी स्वर्चा वृकधूमकलक्ष्मणा ॥१३८॥
आलूपानि च सर्वाणि तथा सूप्यानि लक्ष्मणा ।
जीवन्तिक का श्रुश्रुपर्णीप्रपुन्नाटकुबेरकम् ॥१३९॥
स्वादु रूक्षं सलवणं वातश्लेष्मकरं गुरु ।
शीतलं सृष्टविण्मूत्रं प्रायो विष्टभ्य जीर्यति ॥१४०॥
स्विन्नं निष्पीडितरसं स्नेहाढ्यं नातिदोषलम् ।

(1) Kalaṁbu (2) Nalikā (3) Mārṣa (4) Kaṭhiñjara (5) Kutuṁbaka (6) Cillī (7) Lāṭvaka (8) Niṣpāva (9) Kurūṭaka (10) Gavedhuka (11) Yatukā (12) Śālakalyāṇī (13) Śrīparṇī (14) Pīluparṇīka (15) Kumārī (16) Jīvaloṇīka (17) Yavaṣāka (18) Suvarcala (19) Kūṣmāṇḍa (20) Nīlinī (21) Swarca (22) Vṛkadhūmaka (23) Lakṣmaṇā (24) all the varieties of Ālūpa (25) all the supyās (leaves of mudga.etc. mentioned earlie under simbidhanya varga) (26) Lakṣmaṇa (madhuyaṣṭi) (27) jīvantikā (28) Cuñcuparṇī (29) Prapunnāṭā and (30) Kuberakam - are all sweet, dry, slightly salty, increase vāta and kapha, not easily digestible, cold in potency, help elimination of urine and faeces, stay long in the stomach and then undergoes digestion. If these are cooked in steam, juice taken out and mixed with oils, they will not be very bad. (136-140 1/2)

लघुपत्रा तु या चिल्ली सा वास्तुकसमा मता ॥१४१॥
तर्कारी वरणं स्वादु सतिक्तं कफवातजित् ।
वर्षाभ्वौ कालशाकं च सक्षारं कटु तिक्तकम् ॥१४२॥
दीपनं भेदनं हन्ति गरशोफकफानिलान् ।
दीपनाः कफवातघ्नाश्चिरिबिल्वाङ्कुराः सराः ॥१४३॥
लघुरूष्णा सरा तिक्ता सोरुपूका च लाङ्गली ।
वातलौ कटुतिक्ताम्लौ भेदिनौ तिलवेतसौ ॥१४४॥
तद्वत् पञ्चाङ्गुलो वंशकरीरास्तु विदाहिनः ।
वातपित्तकरा रूक्षाः कटुपाकाः कफापहाः ॥१४५॥

Cillī which has small leaves is similar in property with Vāstuka.

Tarkari and varaṇa are sweet and slightly bitter and mitigate kapha and vāta.

The two kinds of Varṣābhū and Kālaśāka are alkaline, pungent and bitter, improves digestion, breaks the hard faeces and cure artificial poisoning, oedema, kapha and vāta.

The tender sprouts of Cirabilva increases appetite, mitigates kapha and vāta and cause easy movement of bowels.

Urupūka and Lāṅgalī are easily digestible, hot in potency, move the bowels and bitter in taste.

Tila and Vetasa cause increase of vāta, pungent, bitter and sour in taste and break up the hard feces; Pañcaṅgula is also similar. Vaṁśaka-rīra (tender shoots of bamboo) causes heartburn and increase of vāta and pitta, dry, pungent at the end of digestion and mitigate kapha. (145)

बिल्वरास्नाबलाशाकं वातघ्नमतिसारजित् ।
वायुं वत्सादनी हन्यात् कफं गण्डीरचित्रकौ ॥१४६॥
पत्तूरो दीपनस्तिक्तः प्लीहार्शःकफवातजित् ।

Leaves of Bilva, Rāsna, Balā mitigate vāta and control diarrhoea.

Vatsādanī mitigates vāta; gaṇḍīra and citraka mitigate kapha.

Pattūra kindles digestion, is bitter, cures enlargement of spleen, haemorrhoids and mitigates kapha and vāta. (146-147a)

क्रिमिकासकफोत्क्लेदान् कासमर्दो जयेत् सरः ॥१४७॥
रूक्षोष्णमम्लं कौसुम्भं गुरु पित्तकरं सरम् ।
सक्षारं मधुरं स्निग्धमुष्णं गुरु च सार्षपम् ॥१४८॥
शाकानामवरं बद्धविण्मूत्रं सर्वदोषकृत् ।

Kāsamarda cures disease caused by worms, cough and increase of kapha and moves the bowels. (147b).

Kausumbha is dry, hot in potency, sour, hard to digest, increases pitta and makes the bowels to move free.

Sarṣapa is alkaline, sweet in taste, unctuous, hot in potency and hard to digest, inferior of all the varities of leafy vegetables, binds the faeces and urine and causes increase of all the three doṣās.(148b-149a)

यद्बालमव्यक्तरसं किंचित्क्षारं सतिक्तकम् ॥१४९॥
तन्मूलकं दोषहरं लघु सोष्णं नियच्छति ।
गुल्मकासक्षयश्वासव्रणनेत्रगलामयान् ॥१५०॥
स्वराग्निसादोदावर्तपीनसांश्च- महत् पुनः।
गुरूष्णकटुकं स्वादुविपाकं सर्वदोषकृत् ॥१५१॥
गुर्वभिष्यन्दि च स्निग्धसिद्धं तदपि वातजित् ।
वातश्लेष्महरं शुष्कं सर्वमामं तु दोषलम् ॥१५२॥

Mūlaka when tender and not having any definite taste, it is slightly alkaline and bitter, mitigates the doṣās, easily digestible, hot in potency and cures abdominal tumors, cough, dyspnoea, ulcers, diseases of the eyes, throat, hoarseness of voice, dyspepsia, udavarta (upward movement inside the abdomen) and rhinitis.

Mūlaka when big in size (ripened) is hard to digest, hot in potency, pungent in taste but sweet at the end of digestion, increases all the three doṣā; cooked with fats, it becomes hard to digest, causes excess exudation and obstruction of the tissue pores and mitigates vāta; the dried one mitigates vāta and kapha. All of them, if uncooked causes increase of the doṣās. (149-152).

कटूष्णो वातकफहा पिण्डालुः पित्तवर्धनः।

कुठेरशिग्रुसुरससुमुखासुरिभूस्तृणाः ॥१५३॥
धान्यतुम्बुरुशैलेययवानीशृङ्गिवेरकाः ।
पर्णासो गृञ्जनोऽजाजी जीरकं गजपिप्पली ॥१५४॥
फणिर्जार्जकजम्बीरखराह्वाकालमालिका: ।
दीप्यकः क्षवकद्वीपिबस्तगन्धादि बद्धविट् ॥१५५॥
रसे पाके च कटुकं दोषोत्क्लेशकरं लघु ।
विदाहि रूक्षतीक्ष्णोष्णं दृक्शुक्रक्रिमिनाशनम् ॥१५६॥
वर्गो हरितकाख्योऽयमुपदंशेषु युज्यते ।
वासनो व्यञ्जनानां च हृद्यो दीपनरोचनः ॥१५७॥

Piṇḍālu is pungent, hot in potency, mitigates vāta and kapha but increases pitta.

(1) kuṭhera (2) śigru (3) surasā (4) sumukhā (5) āsurī (6) bhūtṛṇa (7) dhānya (8) tumburu (9) śaileya (10) yavāni (11) śṛngaverika (12) parṇāsa (13) gṛñjana (14) ajāji (15) jīraka (16) gajapippalī (17) phaṇija (18) arjaka (19) jaṁbīra (20) kharāhva (21) kālamalika (22) dīpyaka (23) kṣavaka (24) dvīpī (25) bastagandhā etc.

These are pungent both in taste and at the end of digestion, cause increase of the doṣās, are easily digestible but cause heartburn, are dry, penetrating, hot in potency harmful to the eyes, and semen, and destroy worms.

This group of (leafy) vegetables is known as Haritaka varga because these are all used in their green state only, to prepare condiments and side dishes and to impart pleasing smell to them. Thus they are good to the heart (or the mind), stimulate digestion and appetite (taste). (153-157)

हिध्माकासविषश्वासपार्श्वरुक्पूतिगन्धहा । सुरसः सुमुखः शोफगन्धहा धानका पुनः॥१५८॥
कषायतिक्तमधुरा मूत्रला न च पित्तकृत् ।
खराह्वा बस्तिशूलघ्नी चित्रको दीपनः परम् ॥१५९॥

Surasā cures hiccup cough, poison, dyspnoea, pain in the flanks, bad smell (from the mouth, nose etc.)

Sumukha relieves swelling and bad smell.

Dhānaka is astringent, bitter and sweet in taste, diuretic and does not increase pitta.

Kharāhwa cures pain of the urinary bladder.

Citraka is a good stomachic (produces hunger) (158-159)

पत्रे सक्षारमधुरो मध्ये मधुरपिच्छिलः ।
तीक्ष्णोष्णो लशुनः कन्दे कटुपाकरसः सरः ॥१६०॥
हृद्यः केश्यो गुरुर्वृष्यः स्निग्धो रोचनदीपनः ।
भग्नसन्धानकृत् बल्यो रक्तपित्तप्रदूषणः ॥१६१॥
किलासकुष्ठगुल्मार्शोमेहक्रिमिकफानिलान् ।
सहिध्मापीनसश्वासकासान् हन्ति रसायनम् ॥१६२॥

Leaves of Laśuna are alkaline - sweet at their tip, in their middle portion sweet and slimy. The bulb (tuber) of Laśuna is penetrating, hot in potency, pungent at the end of digestion, makes the bowels to move, good for the heart (or the mind) and hairs; hard to digest, aphrodisiac, unctuous, improves taste and digestion; helps union of fractures, gives strength, vitiates the blood and pitta, cures leucoderma, leprosy (and other skin diseases), abdominal tumors, haemorrhoids, diabetes, worms, diseases caused by kapha and vāta, hiccup, nasal catarrh, dyspnoea and cough. It is a rejuvinator of the body.(160-162)

पलाण्डुस्तद्गुणैर्न्यूनो विपाके मधुरस्तु सः ।
कफं करोति नो पित्तं केवलानिलनाशनः ॥१६३॥

Palāṇḍu is inferior in the above qualities, is sweet at the end of digestion, increases kapha but not the pitta, and mitigates vāta, not associated with other doṣās.

दीपनः सूरणो रुच्यः कफघ्नो विशदो लघुः ।
विशेषादर्शसां पथ्यो भूकन्दस्त्वतिदोषलः ॥१६४॥

Sūraṇa kindles digestion, improves taste, mitigate kapha, is non—unctuous, easily digestible and especially good for haemorrhoids; Bhūkaṅda causes increase of all the doṣās to a great extent. (163-164)

पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात् ।
वरा शाकेषु जीवन्ती सार्षपास्त्ववराः परम् ॥१६५॥
इति शाकवर्गः

Leaves, flowers, fruits (unripe), tubular leaves and tubers are difficult to digest in their successive order; jivantī is the best and sarśapa the worst among the leafy vegetables. (165)

Thus ends the group of vegetables.

Notes:- About 174 kinds of vegetables have been described in these verses. Some of them are recognisable while some others are not. Some of them were in use in olden days but not so nowadays. Some are available only in forest and fields while some others are cultivated. All are not found or used in all the parts of the country; It is also difficult in some cases to know the particular part of the plant used as food, because the term Śāka is not specific and is applied to mean vegetables in a general sense. It can be presumed that leaves, tender sprouts, flowers, shoots, fruits (unripe), stalks of tubers, tubers and seeds were being used. Most of them and most of the times were being consumed well cooked but some were eaten uncooked also. Many varieties of soups, curry and side-dishes are prepared with them, chiefly as adjuvants to the staple food, to increase appetite. They are consumed in small quantities only, but should not be substituted for the staple food.

Many of the vegetables which are common now-a-days are not found in the above list. For example: tomato, cabbage, cauliflower, beetroot, etc. Their qualities and properties can be understood by repeated usage and carefully recognising their effects in the body. It should also be borne in mind that all vegetables will not produce the same effect to the same degree in all persons, as the constitution of every person is different. A vegetable which may cause constipation in one person may not do so in the other. So every person should take note of the good or bad effects of every vegetable he uses and become accustomed to those which do not harm him and avoid those which cause harm. Using them well cooked is always good and those which are used raw should be cleaned well with good water, and outer skin removed. It is ideal to use only fresh vegetables.

Phala varga (group of fruits) :

द्राक्षा फलोत्तमा वृष्या चक्षुष्या सृष्टमूत्रविट् ।
स्वादुपाकरसा स्निग्धा सकषाया हिमा गुरुः ॥१६६॥
निहन्त्यनिलपित्तास्रतिक्तास्यत्वमदात्ययान् ।

तृष्णाकासज्वरश्वासस्वरभेदक्षतक्षयान् ॥१६७॥

Drākṣā is the best among fruits, is aphrodisiac, good for the eyes, helps elimination of urine and faeces, sweet in taste and at the end of digestion, unctuous, slightly astringent, cold in potency, hard to digest, cures diseases of vāta, pitta and rakta, bitter taste, intoxication, thirst, cough, fever, dyspnoea, hoarseness of voice, injury to the chest (lungs) and tuberculosis; (166-67).

उद्रिक्तपित्तान् जयति त्रिदोषान् स्वादु दाडिमम् ।
पित्ताविरोधि नात्युष्णमम्लं वातकफापहम् ॥१६८॥
सर्वं हृद्यं लघु स्निग्धं ग्राहि रोचनदीपनम् ।

Dāḍima mitigates the greatly increased pitta in particular and also the tridoṣā, and is sweet; the sour variety is also not going to increase pitta, not very hot in potency and mitigates vāta and kapha.

All varieties of dāḍima are good to the heart (or the mind), easily digestible, unctuous, binding (the elimination of faeces fluids), stimulate appetite and digestion. 168-8 1/2).

मोचखर्जूरपनसनालिकेरपरूषकम्॥१६९॥
आम्राततालकाश्मर्यराजादनमधूकजम् । सौवीरबदराङ्कोलफल्गुश्लेष्मातकोद्भवम् ॥१७०॥
वातामाभिषुकाक्षोडमुकूलकनिकोचकम् । ऊरुमाणं प्रियालं च बृंहणं गुरु शीतलम् ॥१७१॥
दाहक्षतक्षयहरं रक्तपित्तप्रसादनम् । स्वादुपाकरसंस्निग्धं विष्टम्भि कफशुक्रकृत् ॥१७२॥

(1) moca (2) kharjūra (3) panasa (4) nalikera (5) parūṣaka (6) āmrātaka (7) tāla (8) kāṣmarya (9) rājādana (10) madhūka (11) sauvīra (12) badara (13) aṅkola (14) phalgu (15) śleṣmātaka (16) vātama (17) abhiṣuka (18) akṣoḍa (19) mukūlaka (20) nikocaka (21) ūrumāṇam and (22) priyāla make the body stout, not easily digestible, cold in potency, relieve burning sensation, injury to the chest (lungs) , consumption, mitigate rakta and pitta , sweet in taste and also at the end of digestion, unctuous, stays long in the stomach without digestion, increase kapha and semen (169-172).

नालिकेरं गुरु स्निग्धं पित्तघ्नं स्वादु शीतलम् । बलमांसकरं हृद्यं बृंहणं बस्तिशोधनम् ॥१७३॥

मोचं स्वादुरसं प्रोक्तं कषायं नातिशीतलम् । रक्तपित्तहरं वृष्यं रुच्यं श्लेष्मकरं गुरु ॥१७४॥

Nālikera is hard to digest, unctuous, mitigates pitta, sweet in taste, cold in potency, increases strength and develop the muscles, good for the heart (or the mind), makes the body stout and cleanses the urinary bladder. (173)

मोचं स्वादुरसं प्रोक्तं कषायं नातिशीतलम् ।
रक्तपित्तहरं वृष्यं रुच्यं श्लेष्मकरं गुरु ॥१७४॥

Moca sweet and astringent in taste, not very cold in potency, cures bleeding diseases, is aphrodisiac, improves taste, increases kapha and not easily digestible. (174)

स्निग्धं स्वादु कषायं च राजादनफलं गुरु ।
फलं तु पित्तलं तालं सरं काश्मर्यजं हिमम् ॥१७५॥
शकृन्मूत्रविबन्धघ्नं केश्यं मेध्यं रसायनम् ।
मधूकजमहृद्यं तु बदरं सरणात्मकम् ॥१७६॥
वातामाद्युष्णवीर्यं तु कफपित्तकरं सरम् ।
परं वातहरं स्निग्धमनुष्णं तु प्रियालजम् ॥१७७॥
प्रियालमज्जा मधुरो वृष्यः पित्तानिलापहः ।
कोलमज्जा गुणैस्तद्वत्तृट्छर्दिःकासजिच्च सः ॥१७८॥

Fruit of Rājādana is unctuous, sweet and stringent and hard to digest.

Fruit of Tāla increases pitta and moves the bowels.

Fruits of Kāśmaryā is cold in potency, relieves the obstruction of faeces and urine, good for the hairs, increases intelligence, and is a rejuvinator.

Fruit of Madhūka is not good for the heart (or the mind)

Badara fruit is laxative; Vātama fruit is hot in potency, increases kapha and pitta, is laxative.

Priyāla mitigates vāta effectively, is unctuous, cold in potency; its marrow is sweet, aphrodisiac, mitigates pitta and vāta.

Kola majjā is similar in properties with priyāla majja, relieves thirst,

vomitting and cough. (175-178)

तिन्दुकाश्मन्तकासीनफलिनीबिम्बितोदनम् । टङ्काश्वकर्णबकुलगाङ्गेरुधवधन्वनम् ॥१७९॥
श्वेतपाककपित्थानि सिञ्चतीभव्यजाम्बवम् । क्षीरिवृक्षभवं बीजं पौष्करं कफपित्तजित् ॥१८०॥
कषायमधुरं रूक्षं शीतलं गुरु लेखनम् । विबन्धाध्मानजननं स्तम्भनं वातकोपनम् ॥१८१॥

(1) tiṁduka (2) aṣmaṁtaka (3) āsina (4) phalinī (5) biṁbī (6) todanam (7) ṭaṅka (8) aśvakarṇa (9) bakula (10) gāṅgeru (11) dhava (12) dhanvana (13) śvetapāka (14) kapitthā (15) siñcati (16) bhavyā (17) jāmbava (18) seeds of trees which have milky sap and (19) pauṣkara bīja - all these generally mitigate kapha and pitta, astringent, sweet, dry, cold in potency, hard to digest, scarificient, produce constipation and flatulence withhold elimination of fluids and increase vāta. (179-181)

कपित्थमामं कण्ठघ्नं कषायाम्लं त्रिदोषकृत् ।
पक्वं रुच्यं कषायाम्लं स्वादु हिध्मावमिप्रणुत् ॥१८२॥
दोषघ्नं षाडवारिष्टरागयुक्तिषु पूजितम् ।
विषघ्नमुभयं ग्राहि कपित्थान्येवमादिशेत् ॥१८३॥

Āmakapittha (unripe kapittha) is bad to the throat, astringent- sour in taste and increases the three doṣās. pakva kapittha (ripe fruit) improves taste, astringent sour and sweet in taste, relieves hiccup, vomitting and mitigates all the doṣās; it is ideal to prepare śāḍava, ariṣṭa and rāga (fermented beverages); both are antipoisonous and withhold elimination of faeces, and fluids. (182-183)

बृंहणं वातपित्तघ्नं स्निग्धं सिञ्चतिकाफलम् ।
भव्यं विशदमम्लं च जाम्बवं त्वतिवातलम् ॥१८४॥
विष्टम्भकृदकण्ठ्यं च साम्लं तु क्षीरिवृक्षजम् ।
पित्तश्लेष्मघ्नमम्लं च वातलं चाक्षकीफलम् ॥१८५॥
बालं कषायकटूवम्लं रूक्षं वातास्रपित्तकृत् ।
संपूर्णमाम्रमम्लं तु रक्तपित्तकफप्रदम् ॥१८६॥
स्वादु साम्लं गुरु स्निग्धं मारुतघ्नमपित्तलम् ।
हृद्यं पर्यागतं श्लेष्ममांसशुक्रबलप्रदम् ॥१८७॥

सहकाररसो हृद्यः सुरभिस्निग्धरोचनः । दीपनः पित्तवातघ्नः शुक्रशोणितशुद्धिकृत् ॥१८८॥

Sincitikā phala makes the body stout, mitigates vāta and pitta, is unctuous; Bhavya phala is non-viscid and sour. Jāmbava phala causes great increase of vāta specially.

Fruits of trees which have milky sap cause indigestion by staying long in the stomach, bad for the throat (voice) and slightly sour in taste.

Fruit of Akṣaka mitigates pitta and kapha , is sour, and increases vāta.

Bāla āmra (tender, unripe mango) is astringent bitter and sour, non—unctuous, increases vāta, rakta and pitta; Apūrṇa āmra (half-ripened mango) is sour, increases rakta, pitta and kapha; paryagata āmra (well ripened mango fruit) is sweet and sour, hard to digest, unctuous, mitigates vāta, does not increase pitta, good for the heart (or the mind), increases kapha, muscles, and semen and gives strength; Sahakāra rasa (mango juice processed with honey, sugar etc) is good for the heart (or the mind), has pleasing smell, unctuous, improves taste and digestion, mitigates pitta and vāta and purifies the semen and blood. (184-188a)

कषायं रोचनं हृद्यं वातलं लवलीफलम् ।
गुर्वग्निसादकृद्बिल्वं दोषलं पूतिमारुतम् ॥१८९॥
पक्वं बालं पुनस्तीक्ष्णं पित्तलं लघु दीपनम् ।
वातश्लेष्मघ्नमुष्णं च स्निग्धं ग्राह्युभयं परम् ॥१९०॥
वृक्षाम्लं ग्राहि रूक्षोष्णं लघु दीपनरोचनम् ।
वातश्लेष्महरं किञ्चिदूनं कोशाम्रजं ततः॥१९१॥
फलं करञ्जं विष्टम्भि पित्तश्लेष्माविरोधि च ।
गुरूष्णमधुरं रूक्षं केशघ्नं च शमीफलम् ॥१९२॥

Lavalī phala is astringent in taste, improves taste, good for the heart (or the mind) and increases vāta.

Bilva phala when it is pakva (ripe) is hard to digest, diminishes digestion, aggravates the doṣās and the bad smell (of belching , flatus, feces etc); when it is āma (unripe) it is penetrating,increases pitta, easy

to digest, kindles digestion, mitigates vāta and kapha and is hot in potency; both (ripe and unripe) are unctuous and especially binding (constipating).

Vṛkṣāmla fruit is binding (withhold elimination of fluids), dry, hot in potency, easily digestible, improves hunger and taste.

Kośāmra fruit is slightly inferior to Vṛkṣāmla.

Karañja fruit causes indigestion by staying long in the stomach, not antagonistic to pitta and kapha.

Śamīphala is hard to digest, hot in potency, sweet, dry and destroys the hairs.(188-192)

कटुपाकरसं पीलु तीक्ष्णोष्णं भेदि पित्तलम् ।
क्रिमिगुल्मोदरगरप्लीहार्शःकफवातजित् ॥१९३॥
सतिक्तं स्वादु यत् पीलु नात्युष्णं तत्रिदोषजित् ।
नीपं शताक्षिकं प्राचीनागरं तृणशूल्यजम् ॥१९४॥
अस्मादल्पान्तरगुणमैङ्गुदं सविकङ्कतम् ।

Pīlu is pungent in taste and also at the end of digestion, penetrating, hot in potency, breaks the hard faeces, increases pitta; cures worms, abdominal tumors, enlargement of abdomen, artificial poison; enlargement of spleen, haemorrhoids and mitigates kapha and vāta; that variety of pīlu which has bitter sweet taste is not very hot in potency and mitigates all the three doṣās.

Fruits of Nīpa, Śatākṣika, Prācināgara, Tṛṇśulya, Iṅguda, and Vikaṅkata are slightly inferior in properties to those of pīlu (193-195)

त्वक्तिक्तकटुका स्निग्धा मातुलुङ्गस्य वातजित् ॥१९५॥
बृंहणं मधुरं मांसं वातपित्तहरं गुरु ।
लघु तत्केसरं कासश्वासहिध्मामदात्ययान् ॥१९६॥
आस्यशोषानिलश्लेष्मविबन्धच्छर्द्यरोचकान् ।
गुल्मोदरार्शःशूलानि मन्दाग्नित्वं च नाशयेत् ॥१९७॥

The skin of Mātuluṅga fruit is bitter and pungent, unctuous and mitigates vāta; its fleshy part makes the body stout, sweet in taste,

mitigates vāta and pitta, not easily digestible; its filaments are easily digestible, cure cough, dyspnoea, hiccup, intoxication, dryness of the mouth, disorders of vāta and kapha; constipation, vomitting, loss of taste, abdominal tumor, enlargement of the abdomen, haemorrhoids, colic and dyspepsia. (195 b-197)

भल्लातकस्य त्वङ्मांसं बृंहणं स्वादु शीतलम् ।
तदस्थ्यग्निसमं मेध्यं कफवातहरं परम् ॥१९८॥

The outer rind and fleshy part of Bhallātaka fruit, makes the body stout, sweet in taste, cold in potency; its seed is just like fire in properties, increases intelligence and effectively mitigates kapha and vāta. (198)

स्वादुम्लं शीतमुष्णं च द्विधा पारावतं गुरु ।
रुच्यमत्याग्निशमनं रुच्यं मधुरमारुकम् ॥१९९॥
पक्वमाशु जरां याति नात्युष्णं गुरु दोषलम् । द्राक्षापरूषकं चार्द्रमम्लं पित्तकफप्रदम् ॥२००॥
गुरूष्णवीर्यं वातघ्नं सरं सकरमर्दकम् । तथाम्लं कोलकर्कन्धुलिकुचाम्रातकारुकम् ॥२०१॥
ऐरावतं दन्तशठं सतूदं मृगलण्डिकम् । नातिपित्तकरं पक्वं शुष्कं च करमर्दकम् ॥२०२॥
दीपनं भेदनं शुष्कमम्लिकाङ्कोलयोः फलम् ।
तृष्णाश्रमक्लमच्छेदि लघ्विष्टं कफवातयोः ॥२०३॥
फलानावरं तत्र लिकुचं सर्वदोषकृत् ।
इति फलवर्गः ॥

Among the two varieties of Pāravata fruit (sweet and sour) that of sweet taste is cold in potency while that of sour taste is hot; both are hard to digest, improve taste and mitigate excess digestive activity.

Āruka fruit improves taste, sweet, ripened fruit undergoes digestion quickly; not very hot in potency, some times hard to digest and increases the doṣās.

Drākṣa and Parūṣaka in their moist state are sour, increase pitta and kapha; when well ripe are hard to digest, hot in potency, mitigate vāta, help easy movements of faeces etc.

Karamardaka is not easily digestible, hot in potency, mitigates vata and is laxative.

Kola, karkandhu, likuca, āmrātaka, ārukam, airāvata, dantaśaṭha, tūda and mṛgalaṇḍika all are sour and similar in properties.

Karamardaka fruit ripened and dried does not cause great increase of pitta (causes mild increase).

Fruits of Amlikā and Aṅkola improve digestion, break the hard faeces, cure thirst, fatigue, weakness, are easily digestible and mitigate kapha and vāta (199-203).

Likuca phala is inferior among all the fruits and increases all the doṣās (203-1/2).

Thus ends the group of fruits.

Notes:- Majority of the fruits enumerated so far, are in use even now while a few may not be so. Some new kinds of fruits such as the Pineapple, Sapota, Tomato etc. are also in use nowadays. The qualities and properties of such new ones can be understood by repeated use. Botanical names and other details of vegetables, fruits etc. are furnished at the end of this book for better recognition.

हिमानिलोष्णदुर्वातव्याललालादिदूषितम् ॥२०४॥
जन्तुजुष्टं जले मग्नमभूमिजमनार्तवम् ।
अन्यधान्ययुतं हीनवीर्यं जीर्णतयाऽति च ॥२०५॥
धान्यं त्यजेत्तथा शाकं रूक्षसिद्धमकोमलम् ।
असञ्जातरसं तद्वच्छुष्कं चान्यत्र मूलकात् ॥२०६॥
प्रायेण फलमप्येवं तथामं बिल्ववर्जितम् ।

Grains which have been contaminated by frost, heavy breeze, hot sunlight, polluted air, and saliva of snakes and other reptiles; infested with worms, remained under water for long time, not grown in the field meant for it (in fields meant for other kinds of grains); which are unseasonal, mixed with other grains, and which have lost their properties having become very old-should be rejected.

Similarly also with the vegetables, the foods (dishes) prepared from them without addition of any fatty material (oil or ghee) which are very

hard even after cooking, should be avoided.

Tender vegetables which have not developed their normal taste and which are dry should not be used except Mūlaka; so also the fruits, except Bilva (204-207a).

शूकशिम्बिजपक्वान्नमांसशाकफलाश्रयैः ॥२०७॥
वर्गैरन्नैकदेशोऽयं भूयिष्ठमुपयोगवान् ।
निर्दिष्टो रसवीर्याद्यैर्यथास्वं कर्मसाधने ॥२०८॥
न शक्यं विस्तरेणापि वक्तुं सर्वं तु सर्वथा ।
हिताहितत्वेऽप्येकान्तनियमोऽस्मादनिश्चितः ॥२०९॥
मात्रायोगक्रियादेशकालावस्थादिभेदतः । ततस्ततो यतो दृष्टास्ते ते भावास्तथा तथा ॥२१०॥

So far were described, many of the articles of food which are in common use, along with their properties like taste, potency etc., from among the group of grains, legumes, prepared foods, meat, vegetables and fruits, generally for using them as food. It is not possible to describe their suitability or otherwise to health of all of them in detail. Their qualities, properties, suitability or unsuitability depend upon various factors such as quantity, admixture, process of preparation, place of living, time (the day and season), stage (of age, constitution) and others. Hence, the properties of food materials are to be determined appropriately. (207b-210)

Mātrādi Prakaraṇa(peculiarities of food etc.)

मात्रया सेवितं मद्यं हन्ति रोगास्तदुद्भवान् । निषेव्यमाणं तिलशो विषमप्यमृतायते ॥२११॥
हीनातिमात्रमशनं मरुन्निचयकोपनम् । भजतो विपरूपत्वं तुल्यांशे मधुसर्पिषीः ॥२१२॥
क्षारोऽम्लरससंयोगे मधुरीभवति क्षणात् । उत्तुण्डक्यास्तिन्दुकेन तिक्तता मधुरायते ॥२१३॥
हिङ्गुगैरिकसिन्धूत्थं गन्धवर्णरसाधिकम् । पूगताम्बूलशङ्खेभ्यो वर्णगन्धरसोद्भवः ॥२१४॥

Wines (alcholic beverages) used judiciously in suitable doses cures the diseases which have developed by its own (excess and unjudicious use); even poison consumed in very little quantity acts like nectar.

Food taken in very little quantity makes for increase of vāta whereas taken in large quantity it causes increase of all the three dosāa.

Mixture of honey and ghee in equal proportion attains the properties of poison.

Alkalies combined with sour will immediately become sweet.

The bitterness of Uttuṇḍakī changes into sweetness when combined with Tiṅduka.

The combination of hiṅgu (asafoetida), gairika (red ochre) and saiṅdhava will enhance the smell, colour and taste of each of them.

The combination of pūga, tāmbūla and lime of conch will produce a new colour, smell and taste (not present in any one of them).(211-214)

कोद्रवो हन्त्यसृक्पित्तं करोत्येव विदाहिभिः ।
कुष्ठं तत्कार्यपि तिलो हन्ति भल्लातकैः सह ॥२१५॥
गुडः कर्ताग्निसादस्य स हिनस्त्यभयादिभिः ।
तृप्यत्यग्नेः समदनं सर्पिरप्युपदिश्यते ॥२१६॥
जीवनीयमपि क्षीरं विषलेशेन मृत्यवे ।
तुल्ये अपि हतोऽन्योऽन्यं विषे स्थावरजङ्गमे ॥२१७॥
सक्तवो वातला रूक्षाः पीतास्ते तर्पयन्ति तु ।
विनापि चोपयोगेन मणिमन्त्रादि कार्यकृत् ॥२१८॥
आर्द्रकाज्जायते शुण्ठी संस्कारेण लघीयसी ।
लघुभ्योऽपि हि सक्तुभ्यो गुरवः सिद्धपिण्डिकाः ॥२१९॥
भृष्टः क्षुण्णोऽपिपृथुको रक्तशालेर्लघोर्गुरुः ।
शालिः पिष्टो गरीयस्त्वं गोधूमादपि गच्छति ॥२२०॥

Kodrava used alone cures haemorrhagic disease but in combination with others cause heartburn during digestion, and will produce the same disease (haemorrhagic disease)

Tila produces leprosy (and other skin diseases) when used alone but used in combination with Bhallātaka it cures that disease.

Guḍa (jaggery mollases) used alone causes reduction of digestive power but combined with Abhayā and others, it does not do so.

Sarpi (ghee, butter- fat) though a producer of hunger is prescribed

along with madana (bees wax) for persons suffering from thirst and excessive digestive activity. Kṣīra (milk) though a rejuvenator kills the person who has poison in his body, when it gets combined with viṣaleśa (residue of poison).

Sthāvara (vegetable) and jaṅgama (animal) poisons though similar in properties and qualities, each one deatroys the other.

Saktu (groat made of corn flour) though non-unctuous and increase vāta, taken as a beverage it gives satisfaction to the body.

Maṇi (precious stonesamulets), Mantra (sacred syllables, chants, etc) and others though not used just like herbs, still are effective in curing diseases (merely by wearing, repeating etc).

Śuṇṭhi is produced from Ārdraka (green ginger) itself, even then it is easily digestible (in contrast to green ginger) because of the different processes (of cooking).

Siddha piṇḍakās (balls of flour prepared by addition of jaggery etc.) are not easily digestible though prepared from easily digestible flour.

Pṛthuka (fried and flattened paddy) though prepared from easily digestible red rice and though cooked and pounded by the pestle, yet becomes more hard to digest, than even red rice.

Śāli (rice), when converted into flour becomes hard to digest even more than wheat. (215-220)

लघु पित्तहरा लाजा व्रीहितो गुरुपित्तलात् ।
सङ्ग्राहिणो लघोर्मुद्गात् कुल्माषो भेदनो गुरुः ॥२२१॥
आमं ग्राहितरं तक्रं नागरीकृतमार्द्रकम् ।
गुडात्तोयाच्च सुतरां मूत्रलं गुरु पानकम् ॥२२२॥
गरीयो गुडदध्युत्था रसाला चातिशुक्रला ।
दण्डाभिमथनाद्दध्नो गुरुणश्चतिशोफदात् ॥२२३॥
अनुद्धृतस्नेहमपि तक्रं शोफहरं लघु ।
सर्पिः स्निग्धतरं हन्ति नार्दितं नवनीतवत् ॥२२४॥

Lāja (fried paddy) is easily digestible and mitigates pitta though

prepared from rice which is hard to digest and increasing pitta.

Kulmāṣa prepared from mudga (green-gram cooked in steam) breaks the hard faeces and becomes hard to digest even though prepared from mudga which is easily digestible and constipating.

Takra (butter-milk) not-cooked is very efficient in withholding the discharge of faeces and fluids from the body than the cooked one; likewise is dry ginger formed from green ginger.

Pānaka (syrup) is a better diuretic and hard to digest than either jaggery or water from which it is prepared.

Raśala (sweet cheese) prepared from curds and jaggery is hard to digest and greatly increases semen though neither curds nor jaggery possess these properties.

Takra (butter milk) cures oedema and is easily digestible even though fat has not been separated from it.

Sarpi (ghee) though more fatty (unctuous, lubricant) than butter does not cure facial paralysis like butter. (221-224)

चक्षुष्योऽपि हि गोधूमस्तैलपक्वस्तु दृष्टिहा। मूलकं दोषजननं सिद्धं तु तददोषलम् ॥२२५॥
उष्णं विषीभवत्येव विषघ्नमपि माक्षिकम्। दुर्भाजनस्था द्राक्षाम्ला दोषला च प्रजायते ॥२२६॥
श्लक्ष्णशुष्कघनो लेपश्चन्दनस्यापि दाहकृत्।
त्वग्गतस्योष्मणो रोधाच्छीतकृत्त्वन्यथाऽगुरोः ॥२२७॥
मेध्यस्तिलः स्पर्शशीतो मेध्यं तैलं खलो हिमः।
तस्यैव श्लेष्मकारित्वं न तैलस्य खलस्य वा ॥२२८॥

Godhūma (wheat) though good for the eyes destroys vision if cooked with sesamum oil.

Mūlaka (raddish) by itself (without cooking, raw) causes increase of doṣās but when cooked and processed it does not cause the increase of doṣās.

Mākṣika (honey) which is antipoisonous by nature becomes poisonous if heated.

Juice of Drākṣāmla (wine) kept in a bad tvessel (brass, copper etc.)

causes increase of the doṣās.

A smooth, thick and dry paste applied over the skin, though made of caṅdana (sandal wood) will produce burning sensation, by obstructing the heat of the skin, whereas an application of paste of Aguru applied thin and moist will produce cold sensation only.

Tila (sesamum) is promoter of intelligence and cold to touch so also its oil; and its khala (an eatable prepared from sesamum) is cold in potency. Only sesamum has the property of increasing kapha but not the other two, though all three have properties similar to kapha. (225-228)

दध्नि श्वयथुकारित्वं न तक्रनवनीतयोः ।
भूमिसात्म्यं दधिक्षीरकरीरं मरुवासिषु ॥२२९॥
क्षारः प्राच्येषु मत्स्यास्तु सैन्धवेष्वश्मकेषु तु ।
तैलाम्लः कन्दमूलानि मलये कोङ्कणे पुनः ॥२३०॥
पेयामन्थ उदीच्येषु गोधूमोऽवन्तिभूमिषु ।
बाल्हीका बाल्हवाश्चीनाः शूलिका यवनाः शकाः ॥२३१॥
मांसगोधूममार्द्वीकशस्त्रवैश्वानरोचिताः ।

The property of causing swelling is present only in dadhi (curds) but not either in buttermilk or butter (though produced from it).

Dadhi (curds), Kṣira (milk) and karīra are geographically suitable to people living in desert regions; Kṣārās (alkalies) to people of Prācya (eastern countries), fish to people of Saindhava; for those of Aṣmaka country oils and sours; to the people of Malaya, the tubers and roots; to those of Koṅkana the peya (thin gruel); to the people of Udīcya, the maṅtha (sweet groat prepared from corn flour); wheat for the people of Avaṅti; mutton, wheat, beverage prepared from grapes are suitable for the people of Bāhlīka, Pahlava, Cīna, Śūlika, Yavanās and Śakas; these are also suitable who are worriors and who have very strong digestive ability. (229-232)

देहसात्म्यं घृतं क्षीरं मद्यं मासं च कस्यचित् ॥२३२॥

पेया यूषो रसोऽन्यस्य गोधूमोऽन्यस्य शालयः ।
अहितैरपि तेषां च तैरेवोपहितं हितम् ।।२३३।।

Ghee, milk, wines, meat are suited to some persons, gruel, soup and meat-soup to some others; wheat for some, rice for some else. It is advisable to prescribe diets prepared form such accustomed foods only druring the treatment of diseases (of such persons) even though such foods may not be good for those diseases. (233)

अन्नपानौषधं दोषमात्राकालाद्यपेक्षया ।
सात्म्यं ह्याशु बलं धत्ते नातिदोषं च बह्वपि ।।२३४।।
स्रंसनं सत् पयो गव्यं भवति ग्राहि कस्यचित् ।
मन्दोऽग्निर्भवति प्रायः कफवातोत्तरे हिमे ।।२३५।।
विषघ्नेनापि पयसा देहेऽहेर्वर्द्धते विषम् ।
स्थूलस्थविरबालादौ वमनादि निषिध्यते ।।२३६।।
तक्रमामं कफं कोष्ठे हन्ति कण्ठे करोति तु ।
वातहृत्त्वेऽपि मृद्वीकाखर्जूरं कोष्ठवातकृत् ।।२३७।।

Accustomed foods, drinks and drugs will give immediate strength, when administered appropriate to the doṣās, their degree of aggravation, season, etc.; even if administered in large doṣās inappropriate to the doṣās, they do not cause great increase of doṣās.

Cow's milk is, in general, a laxative but in some it causes constipation.

During cold season though there is predominance of vāta and kapha, there will be poor digestion generally.

Milk though antipoisonous makes for the increase of poison in the body of the snake.

Therapies like Vamana (emesis) are contraindicated for the obese, very old, children and others (though necessary for treatment of particular diseases).

Unboiled/uncooked buttermilk mitigates kapha inside the stomach but increases it in the throat; mṛdvīka and kharjūra (fruits) though mitigate vāta generally, yet cause its increase in the ailmentary tract. (234-237)

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम् ।
दृष्टे स्पर्शहिमं द्रव्यं श्रोत्रस्योष्णं तु पूजितम् ॥२३८॥
पयः स्वादु सरं शीतं विपरीतं ततो दधि ।
कालेन जायते तस्मात् क्षीरवच्च पुनर्घृतम् ॥२३९॥
पयो दधि च वातघ्नमजातं वातलं तु तत् ।
तक्रं ग्राहि कषायाम्लमम्लमेव तु भेदनम् ॥२४०॥
धातकीगुडतोयानि कारणं मद्यशुक्तयोः ।
शीते न तु तदाद्यन्ते स्निग्धाम्ललवणा हिताः ॥२४१॥
उदमन्थदिवास्वप्नौ ग्रीष्मादन्यत्र गर्हितौ ।
समयोगेऽपि घर्माद्या वातादिचयहेतवः ॥२४२॥

Meat of peacock is not very good for health generally but it is ideal for hearing, voice, age and vision.

Substances which are cold to touch are ideal for the eyes whereas to the ears hot ones only.

Milk is sweet, laxative and cold in potency; curds is opposite of all these but ghee is similar to milk - these variations are due to the time factor.

Milk and curds mitigate vata generally but the curds, not well formed, will cause increase of vāta; butter-milk which is both astringent and sour is constipating wheraas that which is only sour is purgative.

Flowers of dhātaki, jaggery and water are the causes (raw materials) for both madya (wines) and śukta but śkuta is not madya (because it gets formed after the formation of wine). Foods which are fatty, sour and salty though said to be good during cold season, are not so at the beginning and end of that season.

Udamantha (a drink prepared by stirring cornflour in large quantity of water and sweetened with sugar or honey) and sleeping during day, are not good except in grīṣma ṛtu (summer).

The Ṛtus (seasons) such as grīṣma and others though normal in their usual features, will still cause mild increase of vāta and other doṣās.

(238-242)

ऋतुष्वन्यो रसेष्वन्यो रौक्ष्ये स्नेहे बले क्रमः ।

The pattern of dryness, unctuousness, and strength varies from season to season and taste to taste. (242 1/2)

रसायनं काकमाची सद्यः पर्युषिता विषम् ॥२४३॥

Kākamāci when used fresh is a rejuvinator but used after some days it is poison. (243)

मूलकं दोषजिद्बालं विपरीतं तु कन्दवत् ।

Mūlaka when tender, mitigates the doṣās whereas when it ripens it is also like any other tuber (which increase of doṣās) (243 1/2)

Notes :- So far (verses from 211 and with 243) were described the various exceptions, fallacies, differences, variations etc., of the general principles, properties, mode of processings and usage, seasonal effects, etc., of many articles of diet. The purpose of enumerating them is to warn the layman and the physician alike, that they should not simply go by the general principles alone but should also think of the different variations during their use due to various reasons. A careful consideration of these will help in the promotion of health and prevention of diseases.

ज्वरे पेया कषायाश्च सर्पिः क्षीरं विरेचनम् ॥२४४॥

षडहं षडहं युञ्ज्याद्वीक्ष्य दोषबलाबलम् ।

In fevers, thin gruel, decoction of drugs, ghee, milk and administration of purgatives should be resorted to for six days each in succeeding order, after taking into consideration the strength or otherwise of the doṣas. (244)

Notes :- During the course of treatment for fevers, the normal procedure is to administer only a thin gruel for the first six days, decoction of drugs for the next six days and so on. The reason for mentioning it here is to point out that the physician, need not be very rigid about the specific duration of time but can either discontinue that regimn beyond six days depending upon the strength of the abnormality of the doṣās. It is his own correct judgement of the condition of the doṣās which should become the criterion of prescribing.

छर्दिहृद्रोगगुल्मार्ते वमनं च चिकित्सिते ॥२४५॥

For persons suffering from vomitting, heart diseases and abdominal tumors, emesis is prescribed in treatment, though it is contra-idicated; so also the enemas in persons suffering from haemorrhoids and leprosy. (245)

Notes :- While enumerating the persons unsuitable for emesis and enema therapics, persons suffering from the above diseases have been encluded in the list but in chapters describing the general line of treatment of these diseases such therapies have been prescribed. Hence this mention here to clear the confusion of the physician and to prescribe them in case of their necessity.

निषिद्धमपि निर्दिष्टं बस्तिरर्शसकुष्ठिनोः ।
ज्वरे तुल्यर्तुदोषत्वं प्रमेहे तुल्यदूष्यता ॥२४६॥
रक्तगुल्मे पुराणत्वं सुखसाध्यत्वहेतवः ।

In Jvara (fevers), the similarity of the ṛtu (season) and the doṣās; in Prameha (diabetes) the similarity of the dūṣyās (dhātus and malas) with the doṣās; in Raktagulma (uterine tumors) the chronicity are the reasons for their easy curability (246-247).

Notes:- Generally in all diseases, if the doṣās producing the disease and the doṣā predominant during that particular season are one and the same, the diseases will be difficult to cure or even incurable. Fever is an exception to this rule, because the treatment is for only one dosa; In all other diseases, if the doṣās producing the disease and the dūṣyā (dhātus and malas) affected are of similar qualities, diseases will be very difficult to cure. Diabetes is an exception to this rule because the same drugs and therapics will be suitable for both the doṣās and dūṣyās. All diseases which become chronic by lapse of time are generally incurable where as uterine tumor is otherwise, For the reason that possible doubt of pregnancy will have been cleared by the tenth month and effective treatment can be done for the tumor.

आश्च्योतनमभिष्यन्दे युञ्जीतोर्ध्वं दिनत्रयात् ॥२४७॥
अञ्जनं पक्वदोषस्य प्रतिश्याये च नावनम् ।
नातिप्रवृद्धे तिमिरे सिरामोक्षो विधीयते ॥२४८॥
दुष्टास्रसम्भवेऽपीष्टो नास्रपित्ते सिराव्यधः ।
अपथ्यं पथ्यमप्यन्नं निशायां नेत्ररोगिणाम् ॥२४९॥

Āścotana (bathing the eye with fluids) though prescribed in abhiṣyanda

(ophthalmia) should be done only after the first three days of onset; similarly Añjana (application of collyrium) to the eyes; Nasya (nasal drops) in case of pratiśyāya (nasal catarrh) and Sirāmokṣa (venesection) in case of undeveloped timira (blindness) will have to be planned suitably.

Sirāvyadha (venesection) is not to be done in Rakta pitta (bleeding disease) even though it is produced by vitiated blood, though that therapy is indicated (for dseases) caused by vitiated blood).

For persons suffering from diseases of the eyes, taking foods at nights is harmful, even though the food is good for health (249).

अहिताः सक्तवः शुष्का हितास्ते तु प्रमेहिणः ।
गुल्मिनः क्षीरदध्यादि हपुषाद्यैर्युतं हितम् ॥२५०॥

Flour which are dry are generally bad for health but are ideally suited for persons suffering from diabetes. Similarly milk, curds and others added with hapuṣā etc., are good for persons suffering from tumors in the abdomen.(250)

वातलं वातकोपेऽपि वर्षासु मधु शस्यते ।
तदेव मद्यं मद्यस्य विषस्य तु विषान्तरम् ॥२५१॥
घृतमानूपदेशोत्थं हेमन्ते च बलाधिकम् ।
आलस्यगौरवे रूपं वातजेऽपि ज्वरे पुरः ॥२५२॥

Honey, though tends to increase vāta is again useful in varṣa ṛtu though vāta is predominant during that season. Likewise wines are best in diseases caused by alcoholic intoxication, and poison is best for removing poison.

Ghee of marshy places (prepared from the milk of animals of marshy region) is very strengthening especially during hemañta.

Lassitude and feeling of heaviness are found in the prodromal symptoms of fever caused even by vāta.

The burning sensation caused by drinking beverages containing garlic is relieved by hot fomentation. (248-252)

स्वेदैर्याति शमं दाहः प्रायो लशुनपानजः ।
दिवास्वप्नाज्जरां याति भुक्तमन्येद्युरद्य न ॥२५३॥
कोष्ठे रुद्धोऽग्निकृद्वायुर्मेदसार्शोभिरग्निहृत् ।
दुष्पानं दुर्जरं सर्पिर्दीपनं च पयोऽन्यथा ॥२५४॥
सर्पादिशवकोथेभ्यो वृश्चिकानां समुद्भवः ।
ते तैरेव पुनर्दष्टाः सद्यो जहति जीवितम् ॥२५५॥
स्वयमेव विषं तीव्रं तान् पुनर्नातिबाधते ।
सर्वाङ्गव्यापि तेषां च शुक्रवत् संसृतं विषम् ॥२५६॥
तन्मांसमुपयोगाय मांसवर्गे च पठ्यते ।
छर्दिघ्नी मक्षिकाविट् च मक्षिकैव तु वामयेत् ॥२५७॥

The food that has been consumed in the previous day undergoes digestion by sleeping in the afternoon (of the next day) but not that food which is eaten just then.

Vāta getting increased and localised inside the alimentary tract kindles the digestive activity in others while in persons suffering from obesity (accumilation of fat) and haemorrhoids, it destroys the digestive activity. Drinking wines improperly (in exccess) becomes hard for digestion, where as (drinking) ghee promotes hunger but (drinking) milk acts otherwise (decreases hunger and is hard to digest).

Scorpions are born out of the dead bodies of snakes and others of that kind, even then the snakes die immediately when stung by scorpions; though the snakes have within them a powerful poison, they do not suffer from it. Though the poison is present all over their body like semen, the use of snake flesh as food was included in the group of meats.

The excreta of flies(honey) cures vomitting whereas the flies themselves cause vomitting (when swallowed inadvertently). (253-257)

कफे लङ्घनसाध्येऽपि कर्तरि ज्वरगुल्मयोः ।
तुल्येऽपि देशकालादौ लङ्घनं न समं मतम् ॥२५८॥
सर्वथा दोषजित्तक्रं ग्रहण्यां दोषकृद्घृणे ।
पीनसश्वासकासादौ सिद्धमेव प्रशस्यते ॥२५९॥

Though Jvara (fever) and Gulma (abdominal tumors) are both caused by kapha, though fasting is the therapy for it (kapha) and though the place of living and season are also similar in nature, fasting therapy cannot be the same (effective) in the treatment of the above diseases.

Butter-milk always mitigates the doṣās in the disease of the grahani (duodenum), but in ulcers it causes the increase of the doṣās; in cases rhinitis, dyspnoea, cough and others, buttermilk processed with spices etc., only is ideal (not the bland one).(251-259)

इत्येतेऽन्ये च बहवः सूक्ष्मा दुर्लभहेतुकाः ।
धर्मा विचित्रा भावेषु किञ्चित्तेषां निदर्शितम् ॥२६०॥
दिशानया शेषमपि स्वयमूहेत बुद्धिमान् ।
न शास्त्रमात्रशरणो न चानालोचितागमः ॥२६१॥
इति मात्रादिप्रकरणम्
इत्यन्नस्वरूपविज्ञानीयो नाम सप्तमोऽध्यायः

There are thus numerous variations, exceptions, etc., which are very subtle, reasons for which are difficult to understand. The qualities of things are peculiar, out of which only a few were mentioned so far. By knowing these, the intellegent person will be able to guess the others also, by himself.

No one should stick on rigidly to the texts only nor should reject them (totally).

इति सप्तमोऽध्यायः ॥

Thus ends the seventh chapter.

अष्टमोऽध्यायः
Chapter 8

ANNARAKṢĀ VIDHI ADHYĀYA
(Protection of foods)

अथातोऽन्नरक्षाविधिमध्यायं व्याख्यास्यामः इति ह स्माहुरात्रेयादयो महर्षयः॥१॥

We will now expound the chapter called Annarakṣā-vidhi (methods of protection of foods); thus said Ātreya and other great sages.(1)

Prāṇācārya (the royal physician)

ईश्वराणां वसुमतां विशेषेण तु भूभुजां प्रायेण मित्रेभ्योऽप्यमित्रा भूयांसो भवन्ति । ततस्तत्प्रयुक्ताः समासन्नवर्तिनोऽन्नपानादिषु विषं प्रयच्छन्ति । स्त्रियश्च तत्प्रणिधिप्रयुक्ताः सौभाग्यलोभेन । तस्माद्राजा कुलीनं स्निग्धमाप्तमास्तिकमार्यमार्यपरिग्रहं दक्षं दक्षिणं निभृतं शुचिमनुद्धतमनलसमव्यसनिनमनहङ्कृतमकोपनमसाहसिकं वाक्यार्थावबोधकुशलं निष्णातमष्टाङ्गे यथाम्नायमायुर्वेदे सुविहितयोगक्षेमं सन्निहितागदादियोगं सात्म्यज्ञं च प्राणाचार्यं परिगृह्णीयात्। तमर्थमानाभ्यां यथाकालं गुरुमिव शिष्यः पितरमिव पुत्रः पूजयेत् । प्रतिकूलमपि तद्वचः साम्प्रतं मतमिति प्रतिमन्येत । न हि भद्रोऽपि गजपतिर्निरङ्कुशः श्लाघनीयो जनस्य । तस्मात्तदायत्तमाहारविहारं प्रति चात्मानं कुर्यात् । उपात्तमपि खलु जीवितमुपायबलेन स्वयमधितिष्ठति ॥२॥

Lords, wealthy persons and especially the kings, will usually have more number of foes than friends. Instigated by such enemies, persons who are close to the king, poison him through his food, drinks etc. Even women do so, inspired by false belief of obtaining goodluck. So the king should appoint a Prāṇācārya-protector of life (physician) who comes from a reputed family, who is affectionate, friendly, who has belief in god, is cultured and having cultured kin, is efficient, polite with all, faithful (loyal), clean, obedient, not lazy, not sorrowful, not egoistic, not getting angry, not embarking upon adventure; intelligent to grasp the intention of speech, well versed in all the eight branches of Āyurveda, who possesses good knowledge of security of life, who has with him efficacious recipes, (medicines) and who knows all the things accustomed to (by the king). He should be propitated with money

and honour, like a desciple worshipping his preceptor and a son his father. His advice shold be adhered to even though it is inconvenient (unpleasant). An elephant, though having a good pedigree is not praisworthy, if it is not controlled by the hook (of its driver). So the king should resort to the foods and other activities as prescribed by the physician. Though life has been bestowed by providence, it needs to be protected in many ways. (2)

अपि च बहुपरिग्रहा नरपतयः । सन्ति चाशुकारिणः शूलसन्यासादयः । प्रतिक्षणं प्रत्यवेक्षणीयावस्थाश्च रोगिणो विशेषेण राजानः । ते हि प्रमादपरिगता दुःखासहिष्णवश्च स्वयमप्यपथ्यरुचयः सन्निहिताहितप्रियवचनप्रायपरिचारकाश्च।तस्माद्भिषजो राजा राजगृहासन्ने निवेशनं कारयेत्। तथा हि सर्वोपकरणेषु नृपतिशरीरोपयोगिष्वपरोक्षवृत्तिर्भवति ।।३।।

And also, the king will have a large retinue. Some diseases like pain in the abdomen, loss of conciousness etc., might kill the patient (persons) quickly. All patients especially, the king are to be carefully protected every minute, and at every stage. Because they (kings) are likely to indulge in risky activities; are incapable of tolerating misery, by nature they are towards unhealthy activities or resort to them (willfully); by the appealing sweet words of those who are always nearby. So the king should arrange for the residence of physician very near to his palace, so as to facilitate him to keep watch directly overall the articles used by the king. (3)

Notes:- Poisioning was one of the important methods of killing enemies. this was very common among the kings and wealthy persons in ancient times. Poison was being administered through articles of food, drink, dress, cosmetics etc., with the connivance of the persons who are very close to the kings. Hence, it was necessary to test all the materials. Methods to detect poison had been developed and appropriate measures to treat diseases caused by poisons were planned. All these were the duties of the physician and so the kings always appointed an efficient physician to protect him from the danger of poisoning. Hence, the dire necessity of a royal physician.

स सम्यक्सम्पन्नमन्नं सुपरीक्षितं विशुद्धमग्न्यादिषु प्रागुपनीतं शिखिना दृष्टमभिप्रोक्षितं प्रोक्षणैः पुरःस्थितो राजानं हस्तबद्धौषधिरत्नं भोजयेत् ।।४।।

The physician should make the king take the food in his presence;

the food which has been properly prepared, tested by fire, shown to the peacock and sprinkled with water sanctified by holy chants; the hand of the king being adorned with potent herbs and precious stones. (4)

Notes:- The food shold be accustomed, prepared well with different processes so as to be tasty. Putting the food into fire, showing it to the peacock are methods to test for any admixture of poison; sprinkling of holy water and wearing of herbs and gems are meant to remove other evil effects. The presence of the physician will help him to observe the likes and dislikes, the quantity and mode of eating of food by the king and advise him suitably. It will also assure the king that his food is good, well-tested and safe and that immediate help is available, if any thing goes wrong.

भुञ्जानस्य चास्य दुन्दुभीनगदप्रलिप्तान् वादयेत् ॥५॥

The kettle drum which has been smeared with antitoxic recipes be beaten (sounded) at the time of the king, taking his food. (5)

Notes:- Antipoisonous herbs were made into a thin paste, smeared over the leather tied to the kettle drum and allowed to dry. The ~~drums~~ were being beaten very near to the dining room. The vibrations caused by the beating would then scatter the fine powder of the herbs all around. This helped to drive awary flying insects and bacteria and also ward off bad smell from outside. The rythmic pleasant sound of the drum also helped in preventing other unpleasant sounds at the time of taking food.

Viṣajuṣta anna (charactorestics of poisioned foods) :

तत्र सविषमन्नं स्राव्यमाणमविस्राव्यं भवति, चिरेण पच्यते, पक्वं च सद्यः पर्युषितामिव निरूष्म स्तब्धं च जायते, यथास्ववर्णगन्धरसैर्व्यापद्यते, प्रक्लिद्यते, चन्द्रकाचितं च भवति ॥६॥

Foods which would flow natually cease to flow when mixed with poison, require long time to cook; cooked ones become stale, losing their (good) fumes and becomes hard; undergo change in respect of their normal colour, smell and taste; become very moist and appear to be full of glistening particles. (6)

व्यञ्जनानामाशु शुष्कत्वं भवति । क्वाथः ध्यामता श्यामता हीनातिरिक्तविकृतानां चात्रच्छायानां दर्शनमदर्शनमेव वा, फेनपटलसीमन्तोर्ध्वविविधराजितन्तुबुद्बुदप्रादुर्भावो, विशेषेण लवणो ल्वणेषु फेनमाला, रसस्य मध्ये नीला राजिः, पयसस्ताम्रा, मद्यतोययोः काली, दध्नः श्यावा, तक्रस्य नीलपीता, मस्तुनः कपोताभा, धान्याम्लस्य कृष्णा, द्रवौषधस्य कपिला,

घृतस्य कपिलाभा, क्षौद्रस्य हरिता, तैलस्यारुणा, वसागन्धश्च ॥७॥

Condiments mixed with poison become dry very quickly. The fumes coming out during boiling will be dark coloured, black or blue; the image (of the observer) in the water will be found distorted with less or more of the (natural) features, or images might not appear at all; accumulation of foam, appearance of dividing lines, different kinds of striae, threads and bubles show up. In those which have predominance of salt, lines of foam appear especially; the appearance of blue lines in meat soup, coppery red lines in milk, black lines in wines and water, blue lines in curds, bluish-yellow in buttermilk, lines resembling the colour of the peigon (grey) in whey, black lines in sour gruel prepared from grains, brown lines in medicinal decoctions, light-brown in ghee, green lines in honey, light-red lines in oils and also the smell of muscle-fat (in all the above). (7)

फलानामामानां पाकः, पक्वानां प्रकोथः, द्रव्याणामार्द्राणां सहसा म्लानत्वमुत्पक्वभावः, शुष्काणां श्यावता वैवर्ण्यं वा, कठिनानां मृदुता, मृदूनां कठिनत्वं, माल्यस्य म्लानता गन्धनाशः स्फुटिताग्रत्वं, आस्तरणप्रावरणानां ध्याममण्डलता तन्तुरोमपक्ष्मशातनं च, लोहमणिमयानां पङ्कमलोपदेहः, स्नेहरागगौरवप्रभावर्णस्पर्शनाशश्च ॥८॥

Unripe fruits ripen (very quickly), ripe fruits undergo putrefaction, green ones lose their shining and attain the features of the cooked ones, the dry ones become black or discoloured, hard ones become soft and soft ones become hard.

The flowers of the garland fade, lose their smell, their edges get cracked.

The bedsheets, and coverings will have black patches; their threads, wool and stitches fall off.

Articles made out of metals and precious stones appear as coated with dirt, lose their smoothness, lustre, heavyness, brilliance, colour and feel. (8)

Viṣada (person administering poison) :

विषदस्तु स्वदोषशङ्कया त्रस्तो, भीतः, स्वेदवेपथुमान्, शुष्कश्यावक्त्रः, समन्तात् सोद्वेगं विलक्षोऽभिवीक्षते। यत्र चानेन विषं प्रयुक्तं तद्विशेषेण। तथा स्रस्तोत्तरीयः स्तम्भकुड्यादिभि रात्मानमन्तर्धत्ते। स्खलितगतिर्दीनो लज्जावानस्थानहासी पृष्टोऽप्यसम्बन्धमुत्तरं ददाति। नैववा विवक्षुर्मुह्यति, अङ्गुलीः स्फोटयति, ग्रीवामालभते, शिरः कण्डूयति, ओष्ठौ परिलेढि, जृम्भते, भुवं विलिखति, क्रियासु त्वरते, विपरीतमाचरति, स्वभूमौ च नावतिष्ठते ॥९॥

Viṣada (person who admiministered the poison) is afraid of being detected, appears miserable, freightened, sweating, shivering; his mouth is dry and face dark; looks into that substance in which he has mixed poison. His upper garments often fall off, he hides himself behind pillars and walls. He is unsteady in his walk, becomes timid and shy, laughs at improper times, gives irrelevant answers even without questioning or when questioned keeps silent; says that he has forgotten; makes sounds with his fingers, touches his neck often, scratches his head, licks his lips, yawns, scratches the ground, does all his actions in haste or in the wrong manner and does not remain in his own (usual) place. (9)

Parikṣā (methods of detection):

नृपाज्ञात्वरयापि केचिदपराधान्तराद्वाऽनवस्थितसत्त्वाः समाचरन्त्येवम्। तस्मादग्न्यादिष्वपि परीक्षेत। वह्निस्तु सविषमन्नं प्राप्यैकावर्तो रूक्षमन्दार्चिरिन्द्रायुधवदनेकवर्णज्वालो भृशं चटचटायते। कुणपगन्धी धूमश्चास्य मूर्च्छाप्रसेकरोमहर्षशिरोवेदनापीनसदृष्ट्याकुलतां जनयति ॥१०॥

Some-times, some weak minded persons and others who are guilty of different kinds of crime also exhibit the above feature, out of fear of royal command and out of urgency. So the food suspected to have been poisioned should be tested by fire and other methods.

When poisoned food is thrown over the fire, it burns with single point flame (not with normal spreading flames), inturrupted, and slow; emits flame of different colours like a rainbow and gives out cracking sound The smoke that emerges will be smelling like that of a dead body, causes fainting, watering of the eyes, nose and mouth; horripilations, headache,

running in the nose and disturbances of vision. (10)

तत्र नलदकुष्ठलामज्जकैः क्षौद्रद्रुतैर्नस्यमञ्जनं च कुर्यात्। धूममेव वापामार्गविडङ्गबलाद्वयचित्र कमेषभृङ्गिपुष्पसुमनःक्षारकद्राक्षाघृतगुडकृतं पिबेत् ॥११॥

Persons affected by such smoke should be treated quickly with nasal drops and eye drops prepared from nalada, kuṣṭha, lāmajjaka and honey. Inhalation of smoke of apāmārga, viḍaṅga, bala dvaya (the two balas) citaka, flowers of meṣasṛṅgi, sumanakṣāraka (ash of the entire plant of sumana) drākṣā mixed with ghee and mollases (jaggery) can also be given. (11)

स्नेहलवणयोगादपि चाग्निरित्थं स्यात्। अतो वयोभिः परीक्षेत। तत्र विषजुष्टाहाराभ्यवहारा त्काकाः क्षामस्वरा भवन्ति। मक्षिकाः सविषान्नें न निलीयन्ते। निलीनाश्च व्यापद्यन्ते। दृष्ट एव चास्मिंस्तु चकोरस्याक्षिणी विरज्येते। कोकिलस्य स्वरो विकृतिमेति। हंसस्य गतिः स्खलति। कूजति भृङ्गराजः। माद्यति क्रौञ्चः। विरौति कृकवाकुः। विक्रोशति शुकः शारिका च। छर्दयति चामीकरः। अन्यतो याति कारण्डवः। म्रियते जीवञ्जीवको, ग्लायति वा। हृष्टरोमा भवति नकुलः। शकृद्विसर्जति वानरः। रोदिति पृषतः। हृष्यति मयूरः। दर्शनादेव चास्य विषं मन्दतामुपैति ॥१२॥

The fire may react similarly when it comes contact with foods which are having more of oils and salts. So foods are to be tested with birds.

After consuming poisoned foods, the crows lose their voice; flies do not sit on such foods and if by chance, they sit they die; the eyes of the cakora bird become red by the s ight of poisoned foods; the voice of kokila (cuckoo) undergoes change; the gait of the swan gets altered; bṛṅgarāja bird (shrike) begins to cry; kraunca bird (domoiselle cra n e) become excited (toxic), krikavāku (cock) hoots loudly, śuka (green parakeet) and sārika (mynah) make long, loud souds; cāmīkara vomits; kāraṇḍava birds (white breasted goose) fly away; jivañjīva (peacock pheasant) bird either dies or faints; nakula (mangoose) gets horripilations, vānara (monkey) eliminates faeces, pṛṣata (spotted deer) weeps; mayūra (peacock) gets elated and by its mere look, the poison becomes weak. (12)

Viṣadhūma (poisonous fumes)

विषदूषितस्य पुनराहारस्योष्मा मयूरकण्ठाभोऽभ्युदेति । तद्घ्राणेनापि धूमवन्मूर्छादयः । तेषां तद्वदेव साधनम् । हस्तेन स्पृष्टमन्नं विषवद्दाहशोफस्वापनखशातान् करोति । तस्य श्यामेन्द्रगोपसोमोत्पलैर्लेपः ॥१३॥

The fumes coming out of poisoned food will have colour of the neck of the peacock (blue); even from the fumes, fainting and other symptoms, enumerated under (inhalation of) smoke, might develop. The treatment for them is the same (as that of inhalation of smoke).

Viṣa in the mouth (poison in the mouth)

अभ्यवह्रियमाणं त्वोष्ठचिमिचिमान्तर्वक्त्रदाहजिह्वामूलगौरवहनुस्तम्भदन्तहर्षलालाः करोति रसापरिज्ञानं च । तत्र धूमोक्तं दन्तकाष्ठोक्तं च कर्म ।

Ingestion of poisoned food will cause tingling sensation in the lips, burning sensation inside the mouth, hardness at the root of the tongue, lockjaw, tingling sensation in the teeth, more salivation and loss of sensation of taste. For this condition, the regimen indicated for (inhalation) smoke and of the tooth-brush should be adopted.

Viṣa in āmāśaya (poisoned food in the stomach):

आमाशयगतं स्वेदमदमूर्छाछर्दिवैवर्ण्याध्मानरोमहर्षदाहारुचिदृष्टिहृदयोपरोधान् बिन्दुभिश्चाचय मङ्गानां करोति ॥१४॥

Poisoned food reaching the stomach produces perspiration, toxicity, fainting, vomitting, discolouration, distention of abdomen, horripilations, burning sensation, loss of taste (or appetite), obstruction to vision and the working of the heart, and appearance of spots (rashes) all over the body. (14)

तत्र मदनफलालाबुबिम्बीकोशातकिफलैर्दधिमधुयुक्तमाशु वमनं दद्यात्, निष्पावाम्बुभिर्वा । ततः स्निग्धशरीरं विरेचयेत् । त्रिफलात्रिकटुनागपुष्पमधुकबर्हिणपर्णीबृहतीद्वयचूर्णं सिंहव्याघ्र वृकतरक्षुद्वीपिमार्जारसृगालमृगगोधानामन्यतमपित्तरससंयुक्तं सक्षौद्रं पानमेष जीवनो नामागदः परं सर्वविषौषधम् । तस्मिन् जीर्णे श्यामाव्योषातिविषासिद्धेन पयसा घृतेन वोपस्तम्भितां यवागूं पाययेत् । परिणतायां च तस्यां त्रिकटुकसिद्धेन मुद्गयूषेण किंचिल्लवणेन

ससर्पिष्केण मुद्गोदनं भोजयेत् । मधुकशिरीषचन्दनैश्चैनमालिम्पेत् ॥१५॥

Then, the person should be made to vomit immediately by administration of either fruits of madana or alābu, bimbi, koṣātakī mixed with curds and honey or the decoction of niṣpāva. After vomitting, the patient should be given oleation therapy as well as the purgation therapy. Next, he should be given an antipoisonous recipe, consisting of triphala, trikaṭu nāgapuṣpa, madhuka, barhiṇa parṇi, the two bṛhatis- all powdered and mixed with the bile of any one of the animals such as lion, tiger, wolf, hyena, leapord, cat, jackal, deer, or lizard and also honey. This recipe known as Jīvana Agada is an excellent antidote for all kinds of poison. After the medicine gets digested the person should be given a yavāgu (gruel) processed with śyāmā (gandhapriyangu) vyoṣā, ativiṣā mixed with milk and ghee. After the gruel also gets digested he can be given soft, boiled rice along with the soup of mudga prapared by processing it with trikaṭu, little of salt and ghee. His body should be annointed with the paste of madhuka, śirīṣa and candana.(15)

Viṣa in pakvāśaya (poisoned food in the intestines)

पक्वाशयगतं तृड्दाहमूर्च्छातीसाराटोपतन्द्रेन्द्रिय विकृतिबलभ्रंशकार्श्यपाण्डुत्वोदराणि जनयति । तत्र नीलिनीफलयुक्तेन सर्पिषा विरेचनं समाक्षिकं च दूषीविषारिं दध्ना पाययेत् ।

Poisoned food inside the pakvāsaya (intestine) produces thirst, burning sensation, fainting, diarrhoea, gurgling noise in the abdomen, stupor, disorders of sense perception, loss of strength, emaciation, pallor and enlargement of the abdomen.

In that condition the patient should be administered a purgative with fruits of nīlini mixed with ghee and honey. He should next be given Dūṣiviṣāri (Agada) along with dadhi (curds).

Notes:- Treatment of symptoms of inhalation smoke of poisoned food described earlier was instilling of juice of plants like nalada, kuṣṭha etc., to the nose and eyes. The treatment for ailments arising from using a poisoned tooth brush will be described further on. Both are to be done for symptoms developing in the mouth. When poisoned food has been ingested it is very necessary to bring it out by administration of vamana (emetics) and virecana (purgatives). After thus removing the food, antipoisonous

recipes are administered. Only then it will be effective. Durīviṣāri Agada has been described later in chapter 40 of Uttarasthāna.

Viṣajuṣta dantakāṣṭa (poisoned tooth brush etc.)

दन्तकाष्ठप्रयुक्ते तु विषे कूर्चकविशरणमौषधगन्धो रूक्षता तालुदन्तजिह्वोष्ठमांसशोफश्च।तत्र प्रच्छाय धातकीपुष्पजाम्बवास्थिहरीतकीचूर्णैः सक्षौद्रैः सप्तच्छदकल्केन वा प्रतिसारणं कुर्यात्। दाडिमकरमर्दभव्याम्रातककोलबदररसक्षौद्रयुक्तं गण्डूषम्। अनेन जिह्वानिर्लेखनकवलगण्डूषा व्याख्याताः ॥१६॥

If poison has been administered through the tooth-brush, the bristles of the tooth-brush fall out, it emits the smell of the poison and causes dryness and swelling of the palate, teeth, tongue and lips. In such a condition the parts of the mouth are to be scraped (with sharp instruments so as not to cause bleeding) and then powder of the following drugs applied - flowers of dhātaki, seeds of jambu and harītaki mixed with honey or with the paste of saptachada and honey. The mouth should be smeared with paste prepared from the juices of dāḍima, karamarda, bhavya, āmrātaka, kola and badara mixed with honey. The above treatments are applicable in cases where the poison is administered with the tongue scrapper and with water for gargling the mouth. (16)

Viṣajuṣta añjana (poisoned collyrium):-

अञ्जनप्रयुक्तेऽश्रुदूषिकोपदेहरागवेदनादृष्टिविभ्रमा भवन्त्यान्ध्यं च। तत्र सर्पिष्पानं योज्यम्। शृतेन पयसा सप्तकृत्वः पिप्पलीर्भावयेत्। ततस्तत्कल्केन सर्पिर्विपक्वं नेत्रतर्पणम्। कपित्थमेषशृङ्गीभल्लातकानां पुष्पैर्वरणनिर्यासेन वाञ्जनं बृहतीशिरीषबीजप्रपौण्डरीकनागबला चूर्णं सप्तकृत्वो मधुना भावयेत्। तच्च स्रोतोऽञ्जनसुवर्णचूर्णयुक्तमञ्जनं देयम्।

If poison is administered throug eye-salves there will be accumulation of dirt in the eyes, redness, pain, distortions of visions and even blindness. In such a condition the person should be made to drink ghee; pippali is boiled in milk for seven times, drying the pippali after each boiling; it is then made into paste, mixed wth ghee and a medicated ghee prepared in the usual way. This ghee should be put put into the affected eyes. Next añjana is to be applied into the eyes with any one of the following - flowers of kapittha, meṣaśṛṅgi and bhallātaka; macera-

ted with the resin of varaṇa or powder of bṛhati,sirīṣabija, prapauṇḍarīka and nāgabala all powdered and macerated for seven times in honey. Small quantity of this, along with srotoñjana and powder of gold are mixed together and applied to the eyes.

Viṣajuṣta nasyadhūma (poisoned snuff and smoke):

नस्यधूमप्रयुक्ते शिरोरुक्कफास्रावः खेभ्यो रुधिरागमनमिन्द्रियवैकृतं च। तत्रातिविषाश्वेताकाकमाचीमदयन्तिकाकल्के क्षीरसिद्धं सर्पिर्नस्ये पाने च विदध्यात् ॥१७॥

If poison has been adminstered through snuff and smoke, there will be headache, discharge of kapha (watery fluids), bleeding through the orifices (nose, eyes, mouth) and disorder of sensory perception. Such persons are to be given ghee prepared with the paste of ativiṣā, śwetā (girikarṇika), kākamāchī, madayañtika, and milk, both for drinking and for instilling into the nose.(17)

Viṣajuṣta tailādi (poisoned oil etc.)

अभ्यङ्गप्रक्ते त्वग्दाहस्वेदपाकस्फोटावदरणानि। तत्र शीताम्बुपरिषिक्तस्य चन्दनतगरोशीरकुष्ठवेणुपत्रिकामृतासोमवल्लीश्वेतापद्मकालेयकैरनुलेपनम्। एतान्येव च सकपित्थरसगोमूत्राणि पानम्। गिरिकार्णिकाश्वेतमूलप्रियङ्गुसारिवामधुकसर्पसुगन्धामृगोर्वारुकतकमूलानि शेलुक्वाथपिष्टानि प्रलेपः। अनेनोद्वर्त्तनघर्षणपरिषेकानुलेपनभूषणयानशय्यास्तरणवस्त्रकवचपादुकोपानत्पादपीठा व्याख्याताः ॥

If poison is mixed with the oil used for oilbath, it will produce burning sensation on the skin, perspiration, ulcers, blebs and lacerations. The person is bathed in cold water and anointed with paste of candana, tagara, uśīra, kuṣtha, veṇuupatrikā (hiñgupatri), padma, kāleyaka (raktacañdana). The juice of all the above along with juice of kapittha and cow's urine should be given to drink. Roots of girikarṇika, sveta mūla (punarnavā) priyañgu, sarivā, madhuka, sarpasugañdhā (nāgadamanī) mṛgorvaru (gavakṣī) and kataka are all macerated together with the decoction of śelu (sleṣmātaka) made into a fine paste and applied cold on the skin.

The above line of treatment applies generally even to conditions

caused by administration of poison through material used for massaging and kneading of the body, bathing water, scents and cosmetics; ornaments, vehicle, bed and drappings, dress, armour, footwear, pillow, footrest etc. (17)

विशेषतस्त्वाभरणकृते विकारेऽश्वगन्धापामार्गकिणिहीखदिरशिरीषकल्कैर्गोपित्तयुक्तैः प्रदेहः। पादपीठकृते श्लेष्मातकसर्पसुगन्धाम्रकल्को मधुयुक्तः । छत्रप्रयुक्ते वेदनास्फोटानां क्षिप्रपाकानां पक्वजाम्बवप्रकाशानां प्रादुर्भावः। तत्र मधुकपाटलाकशेरुकलोध्राञ्जनकुष्ठसर्पसुगन्धाखदिरशिरीषकल्कैः सर्वगात्रप्रदेहः। अनेन चामरव्यजने व्याख्याते ॥१८॥

Special treatments are the following - for disorders caused by wearing poisoned ornaments - it should be a warm application of the paste of aśvagandha, apāmārga, kinihī (grirkarṇika) khadira, and śirīśa mixed with oxgall;

For disorders caused by the use of poisoned foot-rest, application of paste of slesmātaka, sarpasugandha (nāgadamani) and āmra along with honey.

If poison is administered through the umbrella, there will be the appearance of boils on the body which are painful, suppurating quickly and resembling the ripe fruit of jāmbava. For this condtion, a warm application of the paste of madhuka, pātala, kaśeruka, lodhra, añjana, kuṣṭha, sarpasugandha (nāgadamani), khadira and śirīśa should be done all over the body. Similar is the treatment for disorders produced by the use of poisoned chowris (fly whisks) and fans. (18)

शिरोऽभ्यङ्गप्रयुक्ते शिरोवेदना ग्रन्थिजन्म केशच्यवनं च। तत्र श्यामापालिन्दीतण्डुलीयकचूर्ण घृतर्क्षपित्तैः सुभावितया कृष्णमृदा प्रलेपः । गोमयमालतीमूषिककर्ण्यन्यतमरसो वागारधूमो वा श्लेष्मातकत्वक्पाटलाशिरीषमधुकहरिद्राद्वयैरजाक्षीरालोडितैः परिषेकः । अनेन शिरःस्नानोदककङ्कतस्रगुष्णीषा व्याख्याताः ॥१९॥

If the oil used for bathing the head is poisoned, it produces headache, appearance of nodules and falling of hairs. This is to be treated with the application of paste of śyāma (priyañgu), pālindi, (trivṛt), taṇḍulīyaka, ghee, bile of the bear and black mud applied cold, over the head; or the application of the juice of cowdung, mālati, mūṣikakarṇī or

such others along with chimney soot. The head is to be washed with water boiled with the bark of śleṣmātaka, pāṭla, śirīśa, madhuka, the two haridrā and mixed with goat's milk. The above line of treatment is also applicable to poisoned water for bathing the head, comb, garland and head- dress. (19)

कर्णपूरणप्रयुक्ते शोफशूलपाकाः श्रोत्रवैगुण्यं च। तत्र बहुपत्रास्वरसो घृतक्षौद्रसंयुक्तः प्रतिपूरणं सोमवल्करसो वा सुशीतः। मुखालेपप्रयुक्ते मुखश्यावता पद्मकण्टका भवन्त्यभ्यङ्गजाश्च विकाराः। तत्र मधुकपयस्याबन्धुजीवभञ्जीपुनर्नवचन्दनैः सघृतैर्लेपो, मधुसर्पिषी पानम्। सविषपुष्पाघ्राणाच्छिरो व्यथा साश्रुनेत्रत्वं गन्धाज्ञानं च। तत्रानन्तरोक्तो विधिर्बाष्पोदितश्चेति ॥२०॥

If poison is mixed with fluids (oils) used for instilling into ears, it will produce swelling, pain, ulcers and defects of hearing. For these conditions the ears are to be filled with cold fresh juice of bahupatrā (bṛhatī) mixed with ghee and honey or with the juice of somavalka (katphla).

If poison is administered through materials used for applying over the face, there will be black discolouration, appearance of padmakaṇṭaka (pustules) and other features described under poisoned oil-bath; such a condition is to be treated with application of paste of madhuka, payasyā bandhujīvaka (putrañjiva), bhañjī (bhārṅgi), punarnavā, candana and ghee, over the face and drinking of honey and ghee.

By smelling flowers which are poisoned, headache, tears in the eyes and loss of sensation of smell will develop. The treatment for this is the same as described earlier under materials use for face and that caused by inhalation of poisonous smoke. (20)

भवति चात्र

फलमूलच्छदादीनां दद्यात्प्रक्षालनोदकम्।
भाजनव्यञ्जनानां च तथा कुर्यादतन्द्रितः ॥२१॥
घ्रेयाणि घ्रापयित्वा तु स्पृश्यान् संस्पृश्य तानपि।
प्रतीवापं ततो दत्वा प्रतीक्ष्यैवैकनाडिकाम् ॥२२॥
ततो विज्ञाय शुद्धिं च भाजनस्योदकस्य च।

आहारमुपयुञ्जीत यथावद्वसुधाधिपः ॥२३॥

Some more further :

The physician should carefully scrutinise (inspect) the washing of fruits, roots, leaves, water for washing and other articles (such as vessels, plates, spoons etc.) used for preparing the food; examine by smelling those which can be smelt, touching those which can be examined by touch, sprinkle poison detectors over them, and reexamine them after a period of one nāḍika (24 minutes). Having confirmed the purity of the vessels, water and other materials he should arrange for cooking of the food for the king. (21-23)

मन्दं तीक्ष्णविषाभ्यासाद्विषमुत्क्षीयते भृशम् ।
तस्मात्तीक्ष्णविषं हस्ते बध्नीयात्कुशलो भिषक् ॥२४॥
विषसंधारणं धन्यं रक्षोघ्नं प्रीतिवर्धनम् ।

Weak poisons become further weakened quickly in the presence (or nearness) of powerful poisons. So the wise physician should wear a powerful poison (on his body). Such wearing of a poison brings good luck, destroys rākṣasās (evils or harmful creatures) and helps earn affection from others. (24-24 1/2)

अपि च -

Furtheron;

Bheṣajāgāra (drug stores):

सापिधानघटीमूटफलकस्थापितौषधम् ॥२५॥
प्रागुदीच्योर्दिशोर्गुप्तं भेषजागारमिष्यते ।

The drug stores should be located either in the eastern or northern quarter, in a secret place and equipped with pots, lids, bags, racks and almirahs in which drugs are to be stored. (25-26)

Notes:- The drug stores was being located very near to the kitchen and it served as the office room of the physician, who had to supervise the kitchen. Raw drugs were being stored in earthen pots with lids and bags, whereas prepared ones were usually kept in bottles, made of silver etc. drugs required were being collected at the appropriate

season and stored so that the physician could get it immediately and not run in search of it.

Mahānasa (kitchen):

उच्चैः प्रशस्तदिग्देशं बहुवातायनं महत् ॥२६॥
महानसं सुसंमृष्टं विश्वास्यजनसेवितम् ।
सद्द्वास्स्थाधिष्ठितद्वारं कक्ष्यावत्सुवितानकम् ॥२७॥
सुधौतदृढकुम्भादि परिशुद्धजलेन्धनम् ।

The kitchen should be located in an elevated place, in auspicious direction, having many large windows, well equipped, where persons of confidence are working, gaurded by a faithful person (holding a staff) at the door. It should have separate rooms and other arrangements for storing materials.

The pots and others (equipments) should be well cleaned and strong; pure water and good fuel being stored in sufficient quantity.

Sūda (cooks):

स्वकर्मकुशला दक्षाः सूदास्तत्राप्रमादिनः ॥२८॥
क्लृप्तकेशनखाः पित्र्या राज्ञः कृत्यैरसङ्गताः।
तेषामधिपतिर्विप्रः कुलजः सुपरीक्षितः॥२९॥
संविभक्तश्च भक्तश्च शुचिर्वैद्यवशानुगः ।
सर्वेऽपि भूभृदासन्नाः शस्ताः सततमीदृशाः ॥३०॥
मिथो विग्रहसङ्घातरहिता भूभृते हिताः ।
तान् वैद्यो गुणवानेको मनसा प्रतिजागृयात् ॥३१॥

The cooks should be skilled in their work, efficient and not indulging in risky acts, having their hairs and nails cut close, who have fatherly affection towards the king and who are not interested in the deeds of the king. The superintendent of cooks (chief cook) should be brahmin of a reputed family, who has been tested for his skill, efficiency and reliability in many ways, who is dignified, faithful, clean and obedient to the physician. All others who are near to the king should be also of these qualities, always free from personal jealousies and quarrels

and doing only good the the king constantly. The physician should be ever vigilant even with such good attendants. (28b-31)

Sena Vaidya (army physician):

भूभृद्देहोपकरणसंरक्षणसमुद्यतः ।
अथाभ्यमित्रं व्रजतो जिगीषो र्वैद्यः सुसज्जौषधशस्त्रयन्त्रः ॥३२॥
तुङ्गध्वजाख्यातनिवासभूमि र्युद्धागतं योधजनं चिकित्सेत् ॥३३॥

The Physician, while attending to the protection of the person and paraphernalia of the king, should also treat the soldiers who follow the king and fight against his enemies, by staying in a tent which has a flag flying high, equipped with medicines, instruments and appliances. (33)

Notes :- The physician was an important member of the kings's army. He remained very near to the king's aprartments, and served all those who needed his help irrespective of the rank of the person in the army. His work involved administration of medicines, surgical operations, examination of water, food etc., used by the army for detection of poison and adoption of suitable remedial measures. He was being accomodated in an apartment readily recognisable from a high flying flag.

पन्थानमुदकं छायां भक्तं यवसमिन्धनम् ।
दूषयन्त्यरयो यस्मात्तान् विद्याच्छोधयेत च ॥३४॥

The road, reservoirs of water, shade, food, fodder and fuel are also liable to be poisoned by the enemies; so these are to be tested and purified (before use). (34)

प्रस्थानं वा निवेशं वा नाविज्ञाय प्रयोजयेत् । भूवारितृणकाष्ठाश्ममार्गोन्मार्गवनस्पतीन् ॥३५॥

The king should not embark upon a journey without prior knowledge (of the route) and not establish his army camp without the knowledge of the region, reservoirs of waters, grasses (crops), forests, rocks, open roads, secret roads, trees and herbs. (35)

Viṣajuṣta bhūmi (poisoned land):

विषेणोपहता भूमिः क्वचिद्दग्धेव लक्ष्यते ।
प्रम्लानतृणगुल्मादिमृतकीटसरीसृपा ॥३६॥
विशीर्यन्ते खुरनखा दाहकण्डूरुजान्विताः ।

छर्दिर्मूर्छा ज्वरो मोहः शिरोदुःखं च जायते ॥३७॥
तत्र सौभञ्जनान्मूलं सोमवल्लीमुशीरकम् ।
मातुलुङ्गरसं हिङ्गु पाययेद्दधिमात्रया ॥३८॥
मूत्राण्यजाविहस्तिभ्यो मांसानि रुधिराणि च ।
सर्वगन्धैः समं योज्य पचेत्पक्वे च निक्षिपेत् ॥३९॥
सोमराजीं सुनन्दाख्यां सरलं गन्धनाकुलीम् ।
चारटीं त्रायमाणां च प्रोक्षयेत्तेन तां भुवम् ॥४०॥

The region of land which has been poisoned appears as though burnt from fire, the grass and bush will be found faded and drooping down; insects and crawling animals lying dead, the hoofs and nails (of horse etc.) become cracked and fall off, may develop burning sensation, itching and pain, men and animals may develop vomitting, fainting, fever, delusion and headache.

In such a condition, the roots of śobhāñjana, somavalli, uśīra, juice of mātulunga, hiṅgu are to be made into a drink mixed with little amount of curds and administered to all (men and animals).

The urine, flesh and blood of goat, sheep and elephants added with all the fragrant drugs are to be boiled well in water and that water sprinkled all over the poisoned land; like-wise, water boiled with somarāji, sunanda (rasna), sarala (trivṛt), gandhanākuli, cāraṭī, padmacārinī and trāyamāṇā should be sprinkled all over the land. (26-40)

Viṣajuṣṭa jala (poisoned water):

सविषं विरसं तोयं कवोष्णं राजिभिश्चितम् ।
फेनिलं गुरु विच्छिन्नं खगैरनभिनन्दितम् ॥४१॥
मृताकुलितमत्स्यं च स्पर्शाद्रुक्शोफकण्डुमत् ।
ओदनः साधितस्तेन भुक्तमात्रोऽपि दह्यते ॥४२॥
विदग्धः पच्यते कृच्छ्रात्पक्वो मूर्छाज्वरप्रदः ।
दर्शयेत्सर्वतो नीलपीतकर्बुरलोहितम् ॥४३॥
तत्र शिग्रेवादिमगदं भूमिदोषोदितं पिबेत् ।
अजशृङ्गीं विशालाख्यां विषघ्नीमुत्तमारणीम् ॥४४॥

फणिज्जकं प्रतिविषां दग्ध्वा तद्भस्म गालयेत् ।
बहुशो गालितं तच्च पाचयेत्तत्र च क्षिपेत् ॥४५॥
कल्कयित्वा प्रतीवापं सरलं रजनीद्वयम् ।
एलामुदीच्यं मञ्जिष्ठां सुनन्दां बाकुचीमपि ॥४६॥
पात्यन्ते बिन्दवस्तस्माद्यत्र तन्निर्विषीभवेत् ।
पाटलापारिभद्राश्वकर्णशम्याकसिध्रकान्॥४७॥
कलशान्तर्गतान् दग्ध्वा प्रक्षिपेत्सविषेऽम्भसि ।

The waters of the reservoirs (ponds, lakes, rivers) which has been poisoned, will have bad taste, slight warmth, full of long streaks (lines) and foam, heavy (hard to digest) and broken up (curdled); rejected by the birds and shoals of dead dish floating. It produces pain, swelling and irritation on touch. Rice cooked in that water causes burning sensation immediately after eating, undergoes digestion after a long time, causing burning sensation, producing fainting and fever after digestion and appearance of colours like blue, yellow, brown or red all over the body.

In such a condition, the Śigrvádi agada described under purification of land, should be given to drink. Ajaśṛṅgi, viśāla (gavākṣī), viṣaghṇī (guḍūcī), uttamaraṇī (padmacāriṇī) phaṇijjaka and prativiṣā are all to be burnt and made into ash. This ash is dissolved in water and filtered many times. It is then boiled adding to it a paste prepared from saraḷa, (trivṛt), the two rajanīs, elā, udīcya, mañjiṣṭhā, sunāndā and bākucī. (afterwards the water is reduced a little by boiling, it is taken out for use) whereever drops of this water fall those parts become depoisoned.

Paṭala, pāribhadra (nimba), aśwakarṇa, śamyāka and śidhraka (sindu-vāra) are all put into a pot, set on fire and the mouth of the pot closed with the lid. The ash, taken out later, is sprinkled over the poisoned water (of the reservoirs to detoxicate it). (41-48 a)

Viṣajuṣṭa vāyu (poisoned air):

शीते घर्मो हिमश्चोष्णे मारुतो विषसंयुतः ॥४८॥
भ्रममूर्छादिकारी चशिग्रूवादिस्तत्र चेष्यते।

देवदारुनतानन्तामधुकार्जुनगैरिकम् ॥४९॥
वज्रकन्दं लतां लोध्रं विकिरेच्छ्लक्ष्णचूर्णितम् ।
वृक्षाग्रेषु पताकासु दूष्येषु सुमहत्सु च ॥५०॥
सर्वतश्चूर्णसंपर्कान्निर्विषो जायतेऽनिलः ।
विकृता भवति छाया पादपे विषदूषिते ॥५१॥
निर्गन्धमतिगन्धं वा तत्पुष्पं हृच्छिरोरुजम् ।
कुर्यात्, फलपलाशादि कण्डूपाकातिसारकृत् ॥५२॥
भूमिमुद्दिश्य यत्प्रोक्तं तत्सर्वं तत्र चेष्यते ।

The air that has been poisoned will be cold during summer and hot during winter, causes giddiness, fainting and other symptoms. In this condition the Śigrvādi agada (described earlier) is to be made use of. Fine powder of devadāru, nata, ananta (durvā) arjuna, gairika, (red ochre) vajrakañda (sudha), lata (priyañgu) and lodhra is to be sprinkled over the top of the trees, flagposts, tall pillars, gabels of tall houses, etc. By coming in contact with this powder everywhere, the poisoned air becomes detoxicated.

The shade of the trees which have been poisoned is found to be abnormal, the flowers of such trees, might either lose their fragrance or become more fragrant than usual,may cause itching, ulcerations and diarrhoea. The treatment for these conditions is all those which were prescribed for purifying the land. (48-52 b)

Viṣa kanya (poisoned woman):

न च कन्यामविदितां संस्पृशेदपरीक्षिताम् ॥५३॥
विविधान् कुर्वते योगान् कुशलाः खलु मानवाः ।
आजन्मविषसंयोगात् कन्या विषमयीकृता ॥५४॥
स्पर्शोच्छ्वासादिभिर्हन्ति तस्यास्त्वेतत्परीक्षणम् ।
तद्धस्तकेशसंस्पर्शान्म्लायते पुष्पपल्लवैः ॥५५॥
शय्यायां मत्कुणैर्वस्त्रे यूकाभिः स्नानवारिणि ।
जन्तुभिर्म्रियते ज्ञात्वा तामेवं दूरतस्त्यजेत् ॥५६॥

No unknown woman should be touched nor one who has not been

examined. Intelligent men invent many plans (to kill others). By administering small quantities of poison daily even from the day of birth, they make the body of a woman to become poisonous. Persons die by touching her, by her breath and such other contacts. Hence she is to be tested before hand. The flowers and flower buds held in her hand or worn in her hairs fade away; the bugs in the bed, the lice in the cloth and insects in the bathing water used by her will be found dead. By noting this, such a woman should be kept away. (53-56)

नाप्रोक्षितं नाविदितं भिषजा नानवेक्षितम्। नाप्राशितं च सूदाद्यैः किञ्चिदप्याहरेन्नृपः ॥५७॥

The king should not eat any food which has not been sprinkled with water (sanctified by antipoisonous chants, prayers, drugs, etc.), which is not known, which is not tested by the physician and which is not test eaten, earlier by the cooks and attendants. (57)

Visaghna Agada (antipoisonous recipes):

धन्यं सर्वार्थसिद्धाख्यं पापरक्षोविषापहम्।
परं चक्षुष्यमायुष्यं शत्रुघ्नं वक्ष्यतेऽञ्जनम् ॥५८॥

Further on, shall be described the preparation of any eye-salve called "Sarvārthasiddhi Añjana", which brings good luck, protects from sins and poison, very good for the eye, confers long life and destroys the enemies. (58)

अथ शुक्लपक्षे पुण्येऽहनि पुष्यपुनर्वसुहस्तचित्रामृगशिरःश्रवणरेवतीशतभिषक्प्राजापत्योत्तराणामन्यतमेन नक्षत्रेण योगमुपगते भगवत्यौषधिपतौ प्रशस्ते मुहूर्ते सिन्धुस्रोतःसमुत्थंस्निग्धं सप्रभं गन्धवर्णच्छदैर्नीलोत्पलाभमञ्जनमाहरेत्। तस्याष्टौ भागाः कनकरजतोदुम्बराणामेकैको भागः। तत्सर्वं मूषायां प्रक्षिप्य बलिमङ्गलपूर्वकमग्निमुपसमाधाय खदिरकदरधवस्यन्दनानामन्यतमदारुभिर्गोमयैर्वा प्रज्वालयेत्। ततश्चार्यावलोकितेश्वरमार्यतारां ब्रह्मदक्षाश्विरुद्रेन्द्रादित्यसोमवरुणवैश्वानरवायुविष्णुजनकभरद्वाजधन्वन्तरिसुश्रुतभव्यसुकन्यास्कन्दश्च्यवनवैनतेयानन्यांश्च यथाविध्युक्तदेवताः सुमनोऽक्षतलाजस्वस्तिक संयावनिस्तुषयवसंस्कृतगुडघृतमिश्रपायसैरर्चयित्वावृद्धवैद्यब्राह्मणांश्च शुक्लवाससो महतीभिर्दक्षिणाभिः पूजयित्वा तस्मिन्नग्नौ तदञ्जनं ध्मातं ध्मातमावृत्य पृथक्पृथङ्निषेचयेत्। गोशकृद्रसमूत्रघृतदधिक्षौद्रवसामज्जतैलमद्यसर्वगन्धाम्बुशर्करोदकेक्षुरसेषु तथा हरीतक्यामलकबिभीतककाश्मर्यमृद्वीकाशृङ्गाटककशेरु कोत्पल

नलिनसौगन्धिकमृणालिकक्वाथेषु तथा लावकपिञ्जलैणशशहरिणकुलीररसेषु तथा मधुकचन्द नकालानुसार्यनलदपद्मकोशीरमञ्जिष्ठानन्तागैरिककुङ्कुमोदकेषु । ततः शुक्ले वाससि बध्वा द्वादशरात्र मान्तरिक्षेऽम्भसि वासयेत् । ततश्छायायां विशोष्य स्फटिकमुक्ताप्रवालकालानुसार्या प्रतीवापं पुनरपि बलिमङ्गलपूर्वकमहतवाससा कन्यया दृषदि पेषयित्वासुवर्णरजतताम्रशङ्खशैल द्विरदरदनगवयशृङ्गवैडूर्यस्फटिकमेषशृङ्गचसनसारान्यतमघटितायामञ्जनिकायां निधापयेत्। अथ पूर्ववत्पुनरपि कृतस्वस्त्ययनं सावित्रेण कर्मणा सर्ववित् द्विजन्मा विधिवत्तदभिसंस्कुर्यात् । ततो गजस्कन्धमारोप्य पाण्डुरच्छत्रचामरबालव्यजनैरनुगतं तथा शङ्खदुन्दुभिस्वनैर्द्विजातिवरप्र युक्तैश्च वेदवादमिश्रैः पुण्याहघोषैः कृतपुष्पोपहारं वैद्यगृहान्नायकगृहमनुप्रवेशयेत् । अनन्तरं च तेन विदेहाधिपोपदिष्टेन सर्वार्थेषु सिद्धेनाञ्जनेन यथोक्तानामेवाञ्जनभाजनद्रव्याणामन्यत मया शलाकया गोब्राह्मणपूजापूर्वकं शुचिः सनियमो भूत्वा धारणीमिमां विद्यामधीयानः पूतः पूर्वमक्षि दक्षिणमञ्जयेत् ॥५९॥

अत्र मन्त्रः

नमश्चक्षुःपरिशोधनराजाय तथागतायार्हते सम्यक्सम्बुद्धाय। तद्यथा ओं चक्षुः प्रज्ञाचक्षुर्ज्ञानचक्षु र्विज्ञानचक्षुर्विशोधय स्वाहा ॥६०॥

ततः परं च तामेव धारिणीमनुस्मरन् सायम्प्रातः प्रत्यहमेतत्परमं पवित्रमारोग्यकरमूर्जस्करं सर्वविषघ्नमञ्जनमश्विभ्यामिन्द्रस्य वृत्रवधाभ्युद्यतस्य प्राक्प्रकल्पितम्। तस्मोदतद्राज्ञां राजमहा मात्राणां च महीं विजगीषमाणानां च ब्राह्मणानां च वेदाध्ययनमन्यद्वा महच्छास्त्रमवगाहमा नानां प्रसन्नमना भिषक्प्रकल्पयेदिति । भवन्ति चात्र श्लोकाः ॥६१॥

In the bright half of the month, on an auspicious day when stars like Pusya, Punarvasu, Hastā, Chitrā, Mṛgaśira, Śrāvaṇa, Revati, Śatabhiṣak, Prajāpati, Uttarā and others from a Yoga (union) with the lord of Oṣdhīs (Soma or moon), at such an auspicious time, the person (physician) should go to the river Siñdhu, and collect from the river bed, the smooth, shining, blue coloured stones of añjana (sauvīrāñjana) having good smell, colour and brilliancy. To it, is added one-eighth of its weight of equal quantities of gold, silver and copper. This mass is kept in a cruicible which is placed on the fire, after worshipping the fire with offering and prayers. The fire is then kindled with the wood of khadira, kadara, dhava, syañdana and such others or with heaps of cowdung. Ārya Avalokiteśvara, Aryā Tārā, Brahma, Dakṣa, Aśvinis, Rudra, Indra, Ādityās, Soma, Varuṇa, Vaiśvānara, Vāyu, Viṣṇu, Janaka, Bharadvāja,

Dhañvañtari, Suśruta, Bhavya, Sukanyā, Skañda, Cyavana, Vainatēya and such other gods and divinities are worshipped in the prescribed manner, with offerings of auspicious akṣata (coloured rice), lāja (fried paddy); drawing the sign of swastika on the floor, and offering pāyasa (milk pudding) prepared from dehusked barley, jaggery and ghee; next, elderly physicians and brāhmaṇās who have put on white cloths are also worshipped, and presented with large amount of money.

The combination of Anjana and metals, which has by this time become liquid is stirred and poured into separeate vessels containing solution of cowdung, cows urine, ghee, curds, honey, muscle-fat, bone-marrow, oil, wine, solution of different kinds of fragrant substances, solution of sugar and juice of sugarcane; decoction of harītaki, āmalaka, vibhītaka, kāṣmaryā, mṛdvīka, sṛṅgāṭaka, kaseruka, utpala, nalina, saugañdhika and mṛṇālaka; soup of meat of lāva (bursted quail) kapiñjala (black partridge) eṇa (fawn, deer) śaśa and also in the decoction of madhuka cañdana, kālānusāri, nalada, padmaka, uśīra, mañjiṣṭa, anāntā, gairika and kuṁkuma (kesara) in order of succession separately. It is then tied in a white cloth and kept immersed in rain water for twelve days. Next it is dried in shade and mixed with sphaṭika, muktā, pravāla, and kālānusāri (śaileya). The gods are worshipped again with prayers and offerings and a maiden (virgin) who has put on a dress which is not torn, is asked to grind the above mixture (into a nice powder) and fill it into a special container of collyrium made of gold, silver, copper, conch, stone, teeth of ruminating animals, horns of bison, vaiḍurya stone, sphaṭika(rock crystal) meṣaśṛṅgi, pith of asana and any such material.

The gods are again worshipped, as before; the learned brāhmaṇās should then consecrete it specially with chants of Savitrī (sun). The container is then mounted on an elephant which is adorned with flowers and taken in procession from the physiciańs house to the palace of the king, accompanied by white coloured umbrelas, whiskers, fans, sounds of conch and drums ete, preceded by reputed brāhmāṇās chanting Vedic hymn and auspicious prayers. After establishing the eye-salve container

in the palace at a convenient place, the physician shall begin to use this 'Sarvārthasiddhi Anjana' (collyrium bringing success in all respects) as prescribed by the king of Videha. The eye salve may be applied with the help of a rod prepared from any one of the materials suggested for preparing the container. Before applying, the physician should take bath and become clean, worship cows and brāhmaṇās, observe vows, chant the following Dhāriṇi (sacred hymn) and apply the salve to the right eye first and next to the other eye.

"I pray un to the Lord who protects the eyes, to the Tathāgata, Arhata and Samyak Sambuddha; Om, purify the (seeing) eye, the eye, the eye of wisdom, the eye of knowledge, the eye of supreme knowledge;" I pray repeating the above hymn;- the collyrium should be put into both the eyes, every day, both in the morning and evening. It is very sacred, promotes health, vigour, destroys all kinds of poisons,; it was formulated long back by the Aśvinis for the sake of Iñdra, to kill the demon Vṛtra; it is thus suitable to the kings, nobles, and those who vish to conquer the land; to the brāhmaṇās who are eager to master the Vedas or other difficult sciences and those who have a controlled and pleasant mind.(59-61)

भवन्ति चात्र श्लोकाः ।

Some more verses hereunder;

अथ योगाः प्रवक्ष्यन्ते बृहस्पतिकृताः शिवाः ।
यान् सेवमानो नृपतिः शत्रुभ्यो नैति पश्चताम् ॥६२॥
बिल्वाढकीयवक्षारपाटलीबाह्लिकोषणाः ।
श्रीपर्णीसल्लकीयुक्ता निष्काथः प्रोक्षणः परम् ॥६३॥
सविषं प्रोक्षितं तेन सद्यो भवति निर्विषम् ।
यवसेन्धनपानीयशस्त्रशय्यासनोदकम् ॥६४॥
कवचाभरणच्छत्रबालव्यजनवेश्म च ।
शेलुपाटल्यतिविषाशिग्रुगोपीपुनर्नवम् ॥६५॥
समङ्गावृषमूलत्वक्कपित्थवृषशोणितम् ।

सहदन्तशठं तद्वत् प्रोक्षणं विषनाशनम् ॥६६॥
लाक्षाप्रियङ्गुमञ्जिष्ठासमङ्गालहरेणुकाः ।
यष्ट्याह्वमधुसंयुक्ता बभ्रुपित्तेन कल्किताः ॥६७॥
निखनेद्गोविषाणस्थाः सप्तरात्रं महीतले ।
ततः कृत्वा मणिं हेम्ना बद्धं हस्तेन धारयेत् ॥६८॥
संस्पृष्टं सविषं तेन सद्यो भवति निर्विषम् ।
मनोह्वालशमीपुष्पत्वङ्निशाश्वेतसर्षपाः ॥६९॥
कपित्थकुष्ठमञ्जिष्ठाः पित्तेन श्लक्ष्णकल्किताः ।
शुनो गोःकपिलायाश्च सौम्याख्योऽयं वरोऽगदः ॥७०॥
विषजित्परमं कार्यो मणिरत्नं च पूर्ववत् ।
मूषिकाजरुहा वापि हस्तबद्धा विषापहाः ॥७१॥

Anya yoga (some other antipoisonous recipes):

Further on will be described some beneficient receipes formulated by Bṛhaspathi, by the use of which the king cannot be killed by the enemies.

A decoction of bilva, āḍhakī (tuvarī), yavakṣāra, pāṭali, bālhīka, ūṣana (marica), śrīparṇī (kāṣmarya) and śallakī.

This decoction sprinked over poisoned materials such as fodder, firewood, drinking water, weapons, cots and furniture, reservoirs of water, armour, ornaments, umbrella, whisks, fans, dwelling appa-rtments and others, make them poison-free.

Śelu, pāṭala, ativiṣā, śigru, gopi (sāriva), punarmavā, samaṅgā (manji-sta). vṛṣamūla twak (bark of roots of vāsa) kapitthā, vṛṣā, śoṇitam (raktacandana) and dañtaśaṭa all made into a decoction will act likewise, on sprinkling.

Lākṣā, priyañgu, mañjiṣṭa, samañga, ḥarenuka, yaṣṭī and honey are all made into a nice paste with the bile of mangoose, and filled into the hollow of a cow's horn, sealed well and buried under the ground for seven days. It is taken out later, filled into a fillet of gold and tied to the hand as an amulet. Any poisoned material touched by that hand

immediately becomes poison-free.

Manohvā, āla, flowers and bark of śamī, niśā, śvetasarṣapa,kapitthā, kuṣṭā are all made into a fine paste with the bile of a dog or a brown coloured cow, acts in the same way as the above when worn as an amulet. This recipe konwn as Saumya Agada is a very efficient antipoisonous recipe.

The amulet of the plant mūṣika (an antipoisonous herb) or ajaruhā tied to the hand removes the poison.(62-71)

हरेणुमांसीमञ्जिष्ठारजनीमधुकं मधु ।
अक्षत्वक्सुरसं लाक्षा श्वपित्तं पूर्ववन्मणिः ॥७२॥
वादित्राणि पताकाश्च पिष्टैरेभिश्च लेखिताः ।
श्रुत्वा दृष्ट्वा समाघ्राय सद्यो भवति निर्विषम् ॥७३॥

Harenu, māmsī, mañjiṣṭā, rajanī, madhuka, madhu, bark of akṣā, surasa,lākṣā (lac) made into a paste with the bile of a dog and worn as an amulet as above acts similarly. This paste applied to poisoned musical instruments, flagstaff, incense holder make them poisonfree by their sound, sight or smell (respectively). (72-73)

त्र्यूषणं पञ्चलवणं मञ्जिष्ठां रजनीद्वयम् ।
सूक्ष्मैलां त्रिवृतां पत्रं विडङ्गानीन्द्रवारुणीम् ॥७४॥
मधुकं चेति सक्षौद्रं गोविषाणे निधापयेत् ।
तस्मादुष्णाम्बुना मात्रां प्राग्भक्तं विनियोजयेत् ॥७५॥
विषं भुक्तं जरां याति निर्विषेऽपि न दोषकृत् ।
जतुसर्जरसोशीरसर्षपा पत्रवालकैः ॥७६॥
सवेल्लारुष्करपुरैः कुसुमैरर्जुनस्य च ।
धूपो वासगृहे हन्ति विषं स्थावरजङ्गमम् ॥७७॥
न तत्र कीटाः सविषा नोन्दुरा न सरीसृपाः ।
न कृत्या कर्षणा याश्च धूपोऽयं यत्र दह्यते ॥७८॥

Tryūṣaṇa, pañca lavaṇa, mañjiṣṭā, the two rajanī, sūkṣmaila, vidañga, indravāruṇī, madhuka and honey are all mixed together and filled into a cow horn. It is administered in small doses along with hot water before

food. By this, the poison which has been ingested will become digested. It does not produce any harm even though no poison is present inside.

Jatu (śilajatu) sarjarasa, uśīra, sarṣapa, patra, vālaka, vella, āruṣkara, pura and flowers of arjuna, all mixed together and used so as toproduce smoke inside the places of dweling, removes the poison of both the vegetable kingdom and the animal kingdom. In such a house where this smoke is present, poisonous insects, rats and reptiles will not survive and acts of witchcraft sorcery will also become nullified.(74-78)

शिखिपिच्छं बलाकास्थि सर्षपाश्चन्दनं घृतम् ।
धूपो विषघ्नः शयनवसनासनगेहगः ॥७९॥
विशालाव्योषमञ्जिष्ठायष्टीलवणपञ्चकम् ।
द्विनिशापत्रवेल्लैलात्रिवृच्चूर्णं समाक्षिकम् ॥८०॥
गोशृङ्गे निहितं योज्यं स्नानीयेऽम्भसि भूपतेः ।
पूर्वोक्तत्र्यूषणादिं च स्नानीयेऽम्भसि योजयेत् ॥८१॥
क्वाथोऽथवार्ककुसुमश्वेतापामार्गसर्षपैः ।
सदध्याज्यः कृतो युक्तैः कतकानाकुलीद्वयैः ॥८२॥
कल्को वा चन्दनक्षीरिपलाशद्रुमवल्कलैः ।
मूर्वैलावालुसुरसनाकुलीतण्डुलीयकैः ॥८३॥
क्वाथः सर्वोदकार्थेषु काकमाचीयुतैर्हितः ।
रोचनापत्रनैपालीकुङ्कुमैतिलकान् वहन् ॥८४॥
विषैर्न बाध्यते स्याच्च नारीनरनृपप्रियः ।

The smoke of plumes of the peacock, bones of the balāka bird (crane) sarṣapa, candana and ghee removes the poison from dwelling, and sleeping and sitting apartments.

The powder of viśāla, vyoṣā, mañjiṣṭā, yaṣṭī, the five salts, the two niśā, patra, vella, ela and trivṛt are all made into a paste with honey and preserved in a cows horn. It should be mixed with the bathing water of the king. The mixture of tryūṣaṇā etc., described earlier can also be used in this manner.

The decoction of ——— flowers of arka, śweta, apāmarga, sarṣapa

mixed with curds and ghee or the paste of kataka and nākulī or decoction of candana kṣiri bark of palaśa tree, mūrvā, elāvāluka, suraś, nākuli taṇḍulīyaka and kākamācī is useful for all kinds of water (to remove the poisonous effect).

Rocana, patra, nepāla (manaśśila) and kuṁkuma made into a fine paste and worn on the forehead as a Tilaka (long mark) makes the person (king) unaffected by poison and attracted by women.(79-85a)

चूर्णैर्हरिद्रामञ्जिष्ठाकिणिहीकणनिम्बजैः ॥८५॥
दिग्धं निर्विषतामेति गात्रमित्याह गौतमः ।
नस्यपानाञ्जनालेपैर्युञ्ज्यात् सञ्जीवनात्मकान् ॥८६॥
अगदान् विषभुक्तस्य तीक्ष्णानि वमनानि च ।
पिप्पलीमधुकक्षौद्रशर्करेक्षुरसैः सह ॥८७॥
द्विनिशापत्रवेल्लैलात्रिवृच्चूर्णं समाक्षिकम् ।
विरेचनं सिरामोक्षं प्राप्तं विस्रावणं यदि ॥८८॥
हृदयावरणं कार्यं प्रागेवामित्रमध्यतः ।
पिबेद्घृतमजेयाख्यममृतं वाप्यमुक्तवान् ॥८९॥
सर्पिः क्षौद्रं दधि क्षीरमन्ततः शीतलं जलम् ।
सितामधुकपालिन्दीकल्कवन्मांसमिष्यते ॥९०॥
गोधाहरिणबभ्रूणां सकणाशुण्ठिपार्षतम् ।
सनागरं सातिविषं शिखिनःससितोपलम् ॥९१॥
सुशीताः सघृताश्चैषां यथास्वं कल्पिता रसाः ।
विषपीताय दद्याच्च शुद्धायोर्ध्वमधस्तथा ॥९२॥
सूक्ष्मं ताम्ररजः काले सक्षौद्रं हृद्विशोधनम् ।
शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत् ॥९३॥
न सज्जते हेमपाङ्गे पद्मपत्रेऽम्बुवद्विषम् ।
जायते विपुलं चायुर्गरेऽप्येष विधिः स्मृतः ॥९४॥
इत्थं गरविषादिभ्यो रक्षेद्वैद्यो नरेश्वरम् ।
स्यादुच्छेदस्तदुच्छेदात्प्रजानां सर्वकर्मणाम् ॥९५॥

Powder of haridrā, mañjiṣṭā, kiṇihī, kaṇā and nimba applied to the body makes it poison-free, thus said Gautama.

For a person who has partaken poisoned food, the antidote known as Sañjivinī agada should be administered in the form of nasal medication, drink, eye-salve, and anointing for the body; powerful emetics should be administered along with pippali, madhuka, honey, sugar, and sugar-cane juice; the two niṣās, patra, vella, and trivṛt all made into a powder and used with honey will be a good purgative. If letting out the blood is needed, venesection should be done.

The procedure of hṛdayāvaraṇa (protecting the heart) should be done first for the king who is in the midst of enemies. He should drink the ghee known as Ajēya ghṛita or Amṛta ghṛita (described in chpater 40 of uttara tañtra) before taking food.

Ghee, honey, curds, milk and cold water should be used in that order.

Meat of lizards, antelope and mungoose can be used mixed with sugar, madhuka, and paste of pāliñdi; the meat of pṛṣsata (spotted deer) with kaṇa and śunṭhi; that of the peacock with nāgara, ativiṣā and sitopala (sugar candy).

For persons who have been given poisoned drinks, meat soup mixed with ghee and cooled can be given.

Persons who have been administered poison, should be given purificatory therapy both of the upper parts and lower parts of the body. After such purification, fine powder of copper mixed with honey should be given, at the proper time, to purify the heart; after purifying the heart in this way, the person should be given one śāṇa (about 3 grams) of fine powder of gold to lick. Poison does not adhere to the parts of the body of the person who has licked gold, just as water does not adhere to the leaf of the lotus plant. His duration of life also gets enhanced greatly.

Even for gara (artificial poisons, homicidal poisoning) the same treatment holds good.

By these methods the physician should protect the king from homicidal poisoning, beacuse the death of the king leads to cessation of all the

activities of the people also.(85b-95)

Vaidya Vṛtta (conduct of the royal physician):

आज्ञाधैर्यक्षमात्यागा मानुषत्वेऽप्यमानुषाः ।
यद्राज्ञः कर्मभिस्तस्मादाराध्योऽसावतीन्द्रियैः ॥९६॥
यत्र साक्षान्नृपस्तत्र विज्ञातः प्रविशेद्भिषक् ।
न सम्मतोऽप्यनुचितं यानस्थानासनं भजेत् ॥९७॥
उचिते पुरतो राज्ञस्तिष्ठेद्वाक्यं च नाक्षिपेत् ।
अहीनकालं राजार्थं स्वार्थं प्रियहितैः सह ॥९८॥
देशे काले परार्थं च वदेद्धर्मार्थसंहितम् ।
नानुशिष्यादपृच्छन्तं महदेतद्धि साहसम् ॥९९॥
नाचरेदहितेनैनं मूलच्छेदकरं हि तत् ।
अनुकूलं हितं वाच्यमहिताद्वारयेन्मिथः ॥१००॥
उदारैः सान्त्वयन् वाक्यैर्दोषश्चेत्तदुपेक्षया ।
तूष्णीं वा प्रतिवाक्ये स्याद्वर्जयेद्वेष्यसङ्कथाम् ॥१०१॥
विपश्चिदप्यचित्तज्ञो बालिशोऽपि तु भाववित् ।
अतिप्रियोऽपि द्वेष्योऽपि यात्याशु विपरीतताम् ॥१०२॥
निवेद्य राज्ञे कुर्वीत कार्याणि सुलघून्यपि ।
न यायान्न चिरं तिष्ठेत् कोशस्थानावरोधयोः ॥१०३॥
स्वल्पेऽपि दर्शयेत्तुष्टिं लाभेऽनुद्धतमानसः ।
मिथः कथनमन्येन कौलीनं द्वन्द्ववादिताम् ॥१०४॥
वस्त्रादि राज्ञा सदृशं राजलीलां च वर्जयेत् ।
दत्तं यत्तु नृपेणैव तद्धार्यं तुष्टिवृद्धये ॥१०५॥
हसितव्ये स्मितं कुर्यात् प्रभोरेवानुवृत्तितः ।
उच्यमानेऽवलम्बेत परमर्मणि मूकताम् ॥१०६॥
स्वमर्मणि तु बाधिर्यं धैर्यमाधुर्यसौष्ठवान् ।
अत्यायासेन नात्मानं कुर्यादतिसमुच्छ्रितम् ॥१०७॥
पातो यथा हि दुःखाय नोच्छ्रायः सुखकृत्तथा ।

The kings, by virtue oftheir soverignity, (commanding) bravery, forgiveness and sacrifice, sometimes become superhuman though born as

human. So the kings should be served with greatest care and caution.

The physician should announce his coming before actually going to the presence of the king; he should not sit on a seat which is improper even though approved but should remain standing, should not interfere in the middle while the king speaks, take sufficient time to explain to the king anything beneficial to him but take very little time to say anything of himself, that too in the presence of the loved and good persons, at appropriate place and time; he should speak only that which is agreeable to the ethical discipline; should not instruct the king unless asked for; otherwise it becomes an adventure (risk).

The king should not be served with bad conduct, as such conduct would lead to total destruction. The speech should be comforting to him and unpleasant words should be avoided.

Words which are generous and comforting are to be used and mistakes of speech avoided. If the king's speech is contradictory, the physician should remain silent and thus avoid unpleasantness and argument.

Persons, who have not understood the mind of the king, though scholars, and the liked, do not earn the affection of the king whereas others (who have understood the mind of the king), will earn his affection even though they are children and the disliked.

Any work however minor, should be undertaken only after obtaining due permission; the physician should not visit places such as the treasury and harem (without permission) and should not remain there too long (having gone there on request).

He (the physician) should express satisfaction even for small gifts, should not show his indignation with others; neither reveal the affairs of the (kings) household to others nor indulge in spreading rumours.

He should not imitate the king either in dress or any other act; should wear the dress presented by the king only for pleasing him.

He should only smile when the king laughs loudly, that too after him. When the king is speaking out the secrets of others, he (physician) should

remain silent and when he speaks out the secrects of him (the physician) he (the physician) should remain deaf, courageous, pleasing and calm.

He should not spend large amount of money with great effort (on any pretext) because any such spending always leads to one's fall and misery and not to one's prosperity or happiness. (97-107)

आसन्नसेवा नृपतेः क्रीडाशस्त्राहिपावकैः ॥१०८॥
कौशलेनातिमहता विनीतैः सा निरुध्यते ।
प्राप्य दुष्प्रापमैश्वर्यं बहुमानं च भूपतेः ॥१०९॥
यथोपभुञ्जीत चिरं तथा स्यादप्रमादवान् ।
विदध्यात्परितः शय्यां रक्षामन्त्राभिमन्त्रिताम् ॥११०॥
रात्रौ सिद्धार्थकान् भूतिमक्षतैरान्वितां शुचिम् ।
रक्षाशक्तिं तथोर्ध्वे सयवाङ्कुरयावकाम् ॥१११॥
सदूर्वं पूर्णकलशं सपुष्पफलपल्लवम् ।
उपहारं च सन्ध्यायां भुक्त्वा चान्ते निशासु च ॥११२॥
एतत्स्वस्त्ययनं कर्म कर्तव्यं शुचिना शुचेः ।
आयुष्यं पौष्टिकं भूतविषकार्मणपाप्मजित् ॥११३॥

Those who partcipate with the king in sports, in the use of weapons, in handling snakes (or other wild animals) and fire should do so sportively, with tact, skill and humility and restrain the king (without injuring him in any way).

Having obtained improper wealth or honour from the king, he (the physician) should not exhibit it too much nor behave in such a manner that a gift is everlasting.

The king should sleep on the bed at nights only after it is made safe by protective spells, auspicious grains and ash sanctified by sacred hymns.

The image of the goddess (Śakti) should be kept near the head of the cot, a pot filled with sacred water adorned with flower should be worshipped in the evenings, just after food and at the time of going to bed. This kind of worship should be done by the king who is clean

and helped by the physician who is also clean. This svastyayana (benovalent ritual) confers long life, prosperity and destroys evil-spirit, poison and other bad effects of sin.(112-113)

सङ्क्षेप एष विषपालनसाधनाय प्रोक्तस्तु विस्तरविधिः पुनरुत्तरे तु ।
आलोच्य सम्यगखिलं मतिपूर्वकारी युञ्जीत तं परिविकल्प्य विकारचिह्नम् ॥११४॥

So far, the methods of counteracting poisons were described in brief and more if it, will be said later in the Uttara sthāna; knowing all these the physician should adopt apt measures recognising the abnormal symptoms by his intellegence and skill. (114)

इति विषगररक्षोक्षणायोपदेशं भजति नरपतिर्यो नित्यमेवाप्रमत्तः ।
निजपररिपुवृन्दैरप्रधृष्यो महात्मा जनयति जनतायाः क्षेमयोगौ चिराय ॥११५॥
इत्यन्नरक्षाविधिर्नामाष्टमोऽध्यायः ।

The king who understands and follows the instruction regarding protection from natural poisons and artificial (homicidal) poisons, daily, without neglegence, becomes invincible from enemies, within his own kingdom and outside - attains the status of a benefactor (noble soul) always caring for the welfare of the people at large. (115)

इति अष्टमोऽध्यायः

Thus ends the eighth chapter.

Notes :- In this chapter the different methods adopted by enemies to kill the king and nobles by poisoning them and remedial measures to get over that are described. The practice of homicidal poisoning was very common in ancient times, chiefly among the rich people, though even ordinary men were not exempt form this bad practice. Most of the times the poison was a synthetic product prepared by mixing plants, plant products, products which were considered as poisonous. From the symptoms of poisoning mentioned in this chapter, we are led to presume that in most of the cases there was no instantneous death and so the poisons were not very toxic but produced certain diseases. The techniques adopted to detoxicate the poisoned materials and methods of treatment of the symptoms of poisoning were the best known at that time. Removal of poison from the body quickly by inducing vomittings, purgations, letting out the blood, administration of known antidotes are the treatments of poisoning even now. Difference is only in the drugs and better techniques.

One should not think that the risk of poisoning was a thing of the past and the present day is free form it. Even with great progress in civilisation and way of life, man has not been able to cast off some of his vices such hatredness, craze for superiority, supermacy and so on. Rivalry between one nation and the other, still continues to exist. The progress in the different fields of science is being utilised more for destructive purposes than constructive. The rapid increase in the production of lethal weapons of nuclear energy by wealthy nations holds out a great threat of destruction for the entire world. The hazards of radiation already experienced makes people shiver in their spines. The present day battles become a universal phenomena though at the commencement it might be between two countries. Invention of weapons of mass destruction has rapidly replaced the old method of direct combat in the battle field. Poisoning of air with poisonous gases and harmful bacteria which produce many diseases, contamination of water by deadly chemicals - known as the gas war, bacterial war, chemical war etc., are being envisaged. The increasing stock piling of all these hazardous weapons of mass destruction, has been pushing the present civilisation to the brink of its extinction.

Even in his daily life, modern man is running this risk. Industrialisation in the present century has given rise to many kinds of health hazards. The atmosphere is being polluted by harmful smoke, fumes and dust, emanating from factories. The waste water and other effluents are being allowed into rivers and other reservoirs of water making the water unsafe for men and animals. Some of the chemical issed as pesticides are proving dangerous to man and animals. Even some chemical and these are detectable in the grains, fruits, vegetables etc., which are in daily use; use of powerful acids, alkalies, flames, laser and other kinds of rays, are all hazardous to human health.

Needless to say, that unscrupulous and malevalent men exist in the society always. Such people by their mad desire to become rich quickly and easily pollute many things of daily consumption by adding undesirable things to them. Adulteration of articles of food such as sugar, butter, milk, oil, ghee and what not-is on the increase day after day. This activity has even entered the field of medicine and we find many life saving drugs being spurious; many of them produce diseases instead of curing them.

So the hazard of pollution and consequent poisoning is as great even now as in the past or even more. When such is the hinderance to health, all care and caution has to be taken maintain it normally. There is thus, on urgent need to avoid polluting all things, and to adopt and adhere rigidly to a code of right conduct by one and all, in view of their own good health.

नवमोऽध्याय:

Chapter 9

VIRUDDHĀNNA VIJÑĀĪYA ADHYĀYA

(Incompatable foods)

अथातो विरुद्धान्नविज्ञानीयमध्यायं व्याख्यास्याम:। इति हस्माहुरात्रेयादयो महर्षय: ।।१।।

We will now expound the chapter entitled Viruddhānna vijnānīya (knowledge of incompatable foods); thus said Ātreya and other great sages.(1)

Viruddha Ahara (incompatable foods) :

ग्राम्यानूपौदकपिशितानि मधुगुडतिलपयोमाषमूलकविसैर्बिरूढधान्यैश्च नैकध्यमद्यात्। विशेषत: पयसा मत्स्यान्। उभयं ह्येतन्मधुररसविपाकित्वादभिष्यन्दि शीतोष्णवीर्यत्वात् परस्परं विरुद्धम्। तेष्वपि विशेषेण चिलिचिम:। स पुन: शकली लोहितनयन: सर्वतो लोहितराजिर्लोहितप्रभाकर: प्रायो भूमौ चरति सोऽत्यभिष्यन्दितमत्वात् सुतरां व्याधीनुपजन यत्यामविषं च।।२।।

The meat of animals living in villages (domestic), marshy places and in water, should not be eaten along with honey, jaggery, sesamum, milk, blackgram, raddish, bisa (lotus stalk) and germinated grains; especially milk along with fish; both are sweet in taste, are sweet at the end of digestion, both are abhiṣyandi (cause obstruction of tissues) and mutually incompatable because of their cold and hot potency respectively; especially the cilīcima, which is very scaly, has red coloured eyes, red stripes all over the body, red complextion, and lives generally very near to the ground. This is a very powerful abhiṣyandi, produces many diseases and Āmavisa (endogenous toxins) quickly.(2)

सर्वं चाम्लं पयसैकध्यं विरुद्धम्। तत उत्तरं वा विरुद्धं फलञ्च कङ्गुवरकमकुष्ठवेल्लकुलत्थमापनि ष्पावाश्च। न मूलकादिहरितं भक्षयित्वा पय: सेव्यं कुष्ठाबाधभयात्। पौष्करं रौहिणीकं जातुकं वा शाकं सह मधुपयोभ्यां नाभ्ययवहरेत्। ताभ्यां च सह कपोतान् सर्षपतैलभृष्टान्। मत्स्यबदराणां बदराणि श्वाविद्वराहमांसं चैकध्यं पित्तेनाममांसानि, दध्ना कुक्कुटं पृषतं च कुसुम्भशाकेनौरभ्रं सौवीरकेण तिलशष्कुली:, क्षीरेण लवणं मूलकेन माषसूपं, नवनीतेन शाकं, उपोदकां मैरेयमार्द्वीकाभ्यां, पीलूनि करीरै:, बिसैर्विरूढकानि, दध्ना माषसूपेन गुडेन

मधुना घृतेन ना लकुचफलं, दध्ना तक्रेण तालफलेन वा कदलीफलं, पिप्पलीमरिचाभ्यां मधुना गुडेन वा काकमाचीं, तामेव मत्स्यपचने शृङ्गिवेरपचने वा भाजने सिद्धामन्यत्र वा सिद्धां रात्रिमुषितां, कांस्यभाजने दशरात्रोषितं सर्पिर्मद्यदधिमधुभल्लातकेषु चोष्णम् ।।३।।

All sour things mixed with milk become incompatable. Similarly, also the fruits and grains like kañgu, varaka, makuṣṭaka, vella, kulattha, māṣa and niṣpāva.

Milk should not be used immediately after eating mūlaka and other leafy vegetables, because of the fear (risk) of getting leprosy; the leaves of pauṣkara, rohiṇīka and jātuka should not be eaten along with honey and milk; like wise the meat of the peigons which has been fried in oil of sarṣapa. The fish and fruit of badara fried in mustard oil and unfried badara fruits should not be used together; similarly the meat of śvāvid (porcupine) and the varāha (wild boar); uncooked (or incompletely cooked along with pitta (bile of animals). Meat of the kukkuṭa (Cock) and pṛṣata (spotted deer) along with dadhi (curds); the meat of ram with the leaves of kusumbha; śaṣkuli (fried pastry/eatable) prepared from sesamum with the sauvīraka (sour gruel).

Milk and salt, soup of black gram and raddish, leafly vegetables with butter; upodaka with maireya and mārdvīka (fermented liquiors); pīlu with karīra, bisa with germinated grains; the fruits of lakūca along with curds, soup of black gram, jaggery, honey or ghee; kadali phala with curds, buttermilk or fruits of tāla phala; kākamācī along with pippalī marica, honey or jaggery, the same (kākamācī) which has been cooked in the vessel used for cooking fish or ginger or cooked in any other vessel but kept overnight; the ghee which has been kept for more than ten days in a bronze vessel; and use of wines, curds, honey and bhallātaka made hot-all these are incompatables. (3)

तक्रसिद्धकाम्पिल्लको विरुद्धः। अङ्गारशूल्यो भासः।
सुराकृसरापायसाश्चैकध्यं विरुद्धाः।।४।।

Kampillaka prepared with butter milk, the meat of bhāsa bird (beared vulture) which is cooked on flame on an iron rod; surā (beer), kṛśara

(mess) and pāyasa (milk pudding) mixed together are all incompatable. (4)

मधुसर्पिर्वसातैलोदकानि समधृतानि द्विशस्त्रिशः समस्तानि वा। मधुघृते भिन्नांशे दिव्योदकानुपाने । मधपुष्करबीजं पद्मोत्तरिकाशाकं शार्करो मैरयो मधु च सहोपयुक्तं विरुद्धम् वातं चातिकोपयति । हारिद्रकः सर्षपतैलभृष्टो विरुद्धः पित्तं चतिकोपयति । पायसो मन्थानुपानो विरुद्धः श्लेष्माणं चातिकोपयति । उपोदका तिलकल्कसिद्धा हेतुरतीसारस्य । बलाका वारुण्या कुल्माषैश्च विरुध्दा । सैव वराहवसया परिभृष्टा सद्यो व्यापादयति । गोधालावतित्तिरिमयूरकपिञ्जलाश्चैरण्डदार्वग्निसिध्दा एरण्डतैलसम्मूर्छिताः । हारीतमांसं हारिद्रशूलकावसक्तं हारिद्राग्निप्लुष्टं च । तदेव भस्मपांसुपरिध्वस्तं सक्षौद्रं च ।।५।।

तथा मत्स्यनिस्तालितस्नेहसाधिताः पिप्पल्यः । शीतोष्णं नवपुराणमामपक्वं च नैकमैकध्यमद्यात् ।।५।।

Honey, ghee, muscle-fat, taila (sesamum oil) and water mixed in equal quantities, in the combination of two, three or all of them are incompitable; so also honey and ghee though of unequal proportion along with rain water taken as an after-drink; honey and seeds of puṣkara. Śārkara (wine prepared with sugar) and maireya (wine prepared from dates) and honey used together are incompatables and cause profound increase of vāta.

Hāridraka (a kind of tuber used as vegetable) fried in mustard oil is incompitable and cause profound increase of pitta; pāyasa (milk pudding) followed by mañtha (solution of flour and sugar) is incompatable and causes profound increase of kapha.

Upodaka processed with paste of tila (sesamum) is the cause for diarrhoea; meat of balāka (crane) with vāruṇī (a kind of liquor) and kulmāṣa (steam-cooked grams) is incompatable; the same (meat of balāka) fried in muscle-fat of the varāha (boar) causes sudden death.

Meat of godha, lāva, tittiri, mayūra, and kapiñjala cooked in castor oil using the castor plant as fuel is incompatable; likewise the meat of hārita bird held in a stick haridra (probably daruharidra) or the same (meat of hārita bird) cooked inside hot ash and sand and mixed with honey (is incompatable).

Pippali processed (fried) in the oil used for frying fish (is incompatable)

Food materials which are of cold and hot potency, which are freshly harvested or very old, which are uncooked (unripe) and cooked (ripe) should not be combined together and used. (5)

सलिलावगाहः सहसोष्णाभितप्तस्य त्वगदृष्टयोरुपघाताय । तृष्णाभिप्रवृध्दये च । तथैव पयःपानं रक्तपित्ताय । शरीरेणायस्तस्य सहसाभ्यवहारः छर्दिषे गुल्माय वा । वाचा त्वास्तस्य स्वरसादाय । इत्यन्नपानद्रव्यविरोधैकदेशो बाहुल्येनोपयोगी कथितः । भेषजद्रव्याणां तु यथोपदेशकेव प्रयोगो न्याय्यतरः । तद्विरोधः पुनरतिप्रसङ्गभयान्नोक्तः । न च तद्विज्ञानमेकान्त भद्रकं ॥६॥

Immersing oneself in cold water soon after prolonged exposure to sunlight is the cause for diseases of the skin and eyes (vision) and increase of thirst also. Likewise the drinking of milk (soon after long exposure to sunlight) in causing raktapitta (haemorrhagic diseases).

Taking food immediately after physical fatigue is the cause for either vomitting or abdominal tumour; food taken immediately after getting tired by speaking for long perods causes hoarseness of voice.

Thus, incompatability (unsuitable for health) regarding articles of food, drinks which are in common use were described. As regards the drugs, their use should be in the same manner as described. Their incompatability (wrong usage) are not described here for the fear of abuse (by unqualified / unscrupulous persons); such a mention here is not good. (6)

Viruddhanirukti (definition):

अपिच ॥

उत्क्लेश्य दोषान्न हरेत् द्रव्यं यत्तत्समासतः ।
विरुध्दं तद्धि धातूनां प्रत्यनीकतया स्थितम् ॥७॥

Those substances, which cause the increase of doṣās in the body but do not expell them out (of the body) are known as Viruddha, and so they remain antogonistic to the dhātus (tissues).

बलिनां मिथोगुणानां विषमतया समतयाप्युभयथापि
संस्कारादिवशेन च भवति निसर्गादपि विरोधः ॥८॥

Even naturally, imcompatability happens by the combination of substances in respect of their strngth of qualities, of unequal or equal proportions or both, or by different processes of cooking. (8)

क्षीरं कुलत्थैः पनसेन मत्स्यैस्तप्तं दधि क्षौद्रघृते समांशे ।
वार्यूषरे रात्रिषु सक्तवश्च तोयान्तरास्ते यवकास्तथा च ॥९॥

Milk is incompatable along with kulattha, panasa fruit with matsya; boiled curds, mixtures of equal quantities of honey and ghee, water of alkaline regions, partaking flour made into thick solution with water at night; and yavaka (small variety of barely) are all incompatables. (9)

कुशाग्रीयधियामेतदुदाहरणमात्रकम् ।
उपनीतमलं विद्वान् सर्वत्र क्रमते यतः ॥१०॥

For an intelligent person the examples, cited here are enough to understand (the subject) and a scholar devoid of doubt makes use of things in right manner at all times. (10)

Viruddhasevana doṣa (bad effects of incompatables)

विस्फोटशोफमदविद्रधिगुल्मयक्ष्म तेजोबलस्मृतिमतीन्द्रियचित्तनाशान् ।
कुर्याद्विरुध्दमशनं ज्वरमस्रपित्त मष्टौ गदांश्च महतो विषवच्च मृत्युम् ॥११॥

The use of incompatable foods will produce boils, swelling, toxicity, abscess, tumours of the abdomen, tuberculosis; loss of vigour, strength, memory, sense perceptions and intellect; fever, haemorrhagic diseases, the eight Mahāgadās (dreaded diseases) and even death just like poison. (11)

Notes :- The eight dreaded diseases are Vātavyādhi (diseases of the nervous system) Aśmarī (renal calculus) Kuṣṭa (leprosy and other skin diseases) Meha (diabetes) Udara (enlargement of the abdomen) Bhagandara (fistuala-in-ano) Arśas (haemorrhoids) and grahaṇī (disease of the duodenum).

Cikitsā (treatment):

तेष्वाशु कुर्यात्संशुद्धिं शमं वा तद्विरोधिभिः ।

द्रव्यैस्तैरेव वा पूर्वं शरीरस्याभिसंस्कृतिम् ॥१२॥
व्यायामस्निग्धदीप्ताग्निवयस्थबलशालिनाम् ।
विरोध्यपि न पीडायै सात्म्यमल्पं च भोजनम् ॥१३॥
दोषादिवैपरीत्येन हरते रोगिणां रुजम् ।
ऐकध्यं दधिदुग्धादियोजना न विरुध्यते ॥१४॥

In such diseases, purificatory therapies should be adopted quickly or in persons who are unfit for it, palliative measures should be done by the use of substances which have the qualities opposite of these used earlier; or even of those which are of similar properties, keeping in mind the condition of the body.

Incompatable foods etc. do not cause harm to persons who are accustomed to physical exercise and oleation therapy daily, who have powerful digestive capacity, who are of middle age and strong. Similarly, foods which have become accustomed and which are in small quantity do not cause trouble even though such food are incompatable. They even cure the diseases of patients by causing variations in the doṣās etc.; as for example- the use of dadhi(curds) and milk etc together in different combinations (with other materials) does not become incompatable always. (14)

योगादिभेदाद्यद्वा पथ्यानामप्यपथ्यता ।
तद्भेदान्तदतस्तद्वद्विरोधोऽपि निवर्त्तते ॥१५॥

By different combinations, even healthy foods became unhealthy; similarly even unhealthy foods lose their bad qualities and become healthy. (15)

पादांशेन त्यजेत्सात्म्यमहितं हितमाचरेत् ।
एकान्तरं ततश्चोर्ध्वं द्व्यन्तरं त्र्यन्तरं तथा ॥१६॥

Bad foods which have become accustomed to the body should be discontinued gradually in the proportion of a quarter (one-fourth of the accustomed quantity) and good foods should be taken instead, slowly increasing by one, two and three periods of taking food. (16)

क्रमेणानेन सन्त्यक्ता दोषाः संवर्द्धिता गुणाः ।
प्रभवन्ति न पीडायै प्राप्नुवन्ति स्थिरात्मताम् ।।१७।।

By this method, the doṣās get rid of the bad effects, acquire their normal qualities, cease to produce diseases and attain their own stability (congeneal for health). (17)

Notes :- Discontinuance of bad foods (and even bad activities) should be gradual and reducin in quantity an not sudden. Sudden discontinuance will cause harm to the body because it will have developed a certain adjustments with the accustomed substances and cannot be without it. It requires sufficient time to be without it and to adjust to new substances. Good things which are not accustomed to the body, may evoke difficulties in the begining and it is only after sufficient time the body becomes accustomed to it. So both discontinuance of bad foods and continuance of good foods, should be gradual and slow.

Traya upasthambha (three pillars):

त्रितयं चैतदुपस्तम्भनमाहारः स्वप्नोऽब्रह्मचर्यं च । एभिर्युक्तियुक्तैरुपस्तम्भैः शरीरं बलवर्णोप
चयोचितमनुवर्त्तते यावदायुः संस्कारः । तत्र अहार उक्तो वक्ष्यते च ।।१८।।

Ahara(food) Svapna(sleep) and Abrahmacarya(indulgence in sex) are the three pillars (of life). Supported by these three pillars, the body maintains it strength, colour (complexion) and growth till the end of life. So far, food was described and will be described further also. (18)

Svapna / Nidrā (sleep):

लोकादिसर्गप्रभवा तमोमूला तमोमयी ।
बाहुल्यात्तमसो रात्रौ निद्रा प्रायेण जायते ।।१९।।

Sleep was born out of Tamas, at the time of commencement of this creation; it is another form of Tamas itself and manifests when Tamas is predominant, generally at nights. (19)

श्लेष्मावृतेषु स्रोतस्सु श्रमादुपरतेषु च ।
इन्द्रियेषु स्वकर्मभ्यो निद्रा विशति देहिनम् ।।२०।।

When the srotas (tissues pores, channels etc.) of the body become covered (coated and obstructed) by kapha, when the body is fatigued by exertion and when the sense organs are not functioning, sleep

manifests in the body. (20)

सर्वेन्द्रियव्युपरतौ मनोऽनुपरतं यदा ।
विषयेभ्यस्तदा स्वप्नं नानारूपं प्रपश्यति ॥२१॥

When all the sense organs have stopped cognising their objects but only the mind is cognising them, the sleeping man sees different kinds of dreams. (21)

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् ।
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ॥२२॥

Strength and misery, nourishment and emaciation (increase or decrease of the body), strength and debility, virility and impotence, knowledge and ignorance, life and death - are all dependant upon sleep. (22)

अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ।
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ॥२३॥

Sleep indulged into at improper time, in excess or not at all, destroys one's happiness and life just as the kālarātri (the black night just prior to death). (23)

सैव युक्ता पुनर्युङ्क्ते निद्रा देहं सुखायुषा ।
योगाभियोगिनो बुद्धिर्निर्मला तमसा यथा ॥२४॥

The same (sleep) indulged into judicioulsly will make for happiness and long life just as the mind of the yogis (ascetics) become clear from the knowledge of the soul and penances. (24)

रात्रौ जागरणं रूक्षं स्निग्धं प्रस्वपनं दिवा ।
अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ॥२५॥

Not sleeping at nights causes dryness of the body; sleeping during day is the cause for increase of unctousness whereas reclining leisurely without sleeping, causes neither. (25)

Divasvapna (day sleep):

ग्रीष्मे वायुचयादानरौक्ष्यरात्र्यल्पभावतः ।
दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः ॥२६॥

Sleeping at day time is beneficial during grīṣma (summer) because, in this season vāta will have undergone caya (mild increase), dryness is more and nights are short, because it is ādāna kāla. Whereas in other seasons it (day-sleep) causes increase of kapha and pitta. (26)

मुक्त्वातिभाष्ययानाध्वमद्यस्त्रीभारकर्मभिः ।
क्रोधशोकभयैः क्लान्तान् श्वासहिध्मातिसारिणः ॥२७॥
वृध्दबालाबलक्षीणक्षततृट्च्छूलपीडितान् ।
अजीर्ण्यभिहतोन्मत्तान् दिवास्वप्नोचितानपि ।
धातुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्यति ॥२८॥

Sleeping during day is permissible for those who are tired from excess indulgence in speech, riding on animals, walking long distances, alcoholic drinks, sexual intercourse and lifting heavy weights; anger, grief and fear; those suffering from dyspnoea, hiccup and diarrhoea; the aged, the young, the debilitated, the emaciated, the wounded, the thirsty; those suffering from pain, indigestion; injury by weapons, insanity (and other kinds of mental disorders) and those habituated to sleeping at day time. It produces in them, equilibrium of the dhātus (tissues) and plumpiness of the body by kapha. (27-28)

बहुमेदःकफाः स्वप्युः स्नेहनित्याश्च नाहनि ।
विषार्त्तः कण्ठरोगी च नैव जातु निशास्वपि ॥२९॥

Those having great accumulation of fat and kapha (in their body), and those who take fatty food daily, should not sleep during day; while those suffering from poisoning and diseases of the throat should not sleep even during nights. (29)

Atisvapna (excess of sleep):

हलीमकशिरोजाडयस्तैमित्यगुरुगात्रताः ।
ज्वरभ्रममतिभ्रंशस्रोतोरोधाग्निमन्दताः ॥३०॥
शोफारोचकहृल्लासपीनसार्द्धावभेदकाः ।
कण्डूरुक्कोठपिटकाकासतन्द्रागलामयाः ॥३१॥
विषवेगप्रवृत्तिश्च भवेदहितनिद्रया ।

अपच्यमानो बाहुल्यात् स्रोतांस्यावृणुते कफः ॥३२॥
ततः स्रोतस्सु रुद्धेषु जायते गात्रगौरवम् ।
गुरुगात्रस्य चालस्यमालस्यादतिनिद्रता ॥३३॥

Halimaka (severe form of jaundice), diseases of the head, stiffness and heaviness of the body, fever, giddiness, loss of mental activity, obstruction of orifices, dyspepsia, swelling, loss of appetite, nausea, nasal catarrh, hemicrania, itching, pain, rashes, eruptions, cough, stupor, diseases of the throat, quick development of stages of poisoning - are all produced by injudicious (excess) sleep. Kapha, not undergoing regular processing because of its increased quantity, obstructs the orifices (of the tissues); obstruction of orifices causses heaviness of the body, from heaviness follows lazyness, which in turn causes excess sleep. (30-33)

विरेकः कायशिरसोर्वमनं रक्तमोक्षणम् ।
धूमः क्षुत्तृड्व्यथाहर्षशोकमैथुनभीक्रुधः ॥३४॥
चिन्तोत्कण्ठाऽसुखा शय्यासत्वोदार्यं तमोजयः ।
रूक्षान्नं चाहितां निद्रां वारयन्ति प्रसङ्गिनीम् ॥३५॥
एत एव च विज्ञेया निद्रानाशस्य हेतवः।
कालशीलक्षयो व्याधिर्वृद्धिश्चानिलपित्तयोः ॥३६॥

Purgations of the body and of the head, vomitting, blood letting, inhalation of smoke; hunger, thirst, pain, happiness, grief, sexual intercourse; fear, anger, worry and such other emotions; uncomfortable bed, increase of satvaguṇa, victory over (conquering of) Tamoguṇa (inadequacy or non-existance), dryfoods and intense engagement (indulgence in any thing or work); lapse of the usual sleeping time and habit, effect of diseases, increase of vāta and pitta in the body - all these are the causes for loss of sleep. (34-36)

Notes:- Satvaguṇa stands for illumination, intellegence, purity of thought, alertness and other mental funcions in a healthy manner. Its increase makes the mind to get engaged in reading, writting, contemplating, reasoning etc., on useful and interesting subjects. At such occassions persons will not get sleep. Tamoguṇa is its opposite and stands for ignorance, incativity, and diminished mental functions. Victory over it is,

in other words, increase of Satvaguṇa, by artificial methods. It can also be interpreted as victory over darkness, in other words the presence of bright light.

Asvapna (loss of sleep):

निद्रानाशादङ्गमर्दशिरोगौरवजृम्भिकाः ।
जाड्यग्लानि भ्रमापक्तितन्द्रारोगाश्च वातजाः ॥३७॥

Loss of sleep causes vague pains all over the body, feeling of heaviness of the head, yawnings, lazyness, tiredness, giddiness, indigestion, stupor, and diseases produced by increased vāta. (37)

कफोऽल्पो वायुनोध्दूतो धमनीः सन्निरुध्य तु ।
कुर्यात्संज्ञापहां तन्द्रां दारुणां मोहकारिणीम् ॥३८॥
उन्मीलितविनिर्भुग्ने परिवर्त्तिततारके ।
भवतस्तत्र नयने स्रुते लुलितपक्ष्मणी ॥३९॥

Kapha, slightly increased, moved upwards into the head by vāta and causing obstruction to the dhamanis (channels) produces Tandra (stupor) which causes loss of sensation conciousness and produces delusions. The eyes are wide open, eye ball gone in, pupil dilated, tears flowing out, the eyelashes disarranged - these are seen in this condition. (38-39)

अर्धत्रिरात्रात्सा साध्या न सा साध्या ततः परम् ।
यथाकालमतो निद्रां रात्रौ सेवेत सात्म्यतः ॥४०॥

It is curable if it is of duration of half of three nights (one and half days) and not curable if it is more.

Hence, all should go sleep at the proper time at nights according to their habit. (40)

असात्म्याज्जागरादर्धं प्रातः स्वप्यादभुक्तवान् ।
शीलयेन्मन्दनिद्रस्तु क्षीरमिक्षुरसं रसान् ॥४१॥
आनूपौदकमांसानां भक्ष्यान् गौडिकपैष्टिकान् ।
शालीन्मद्यानि माषांश्च किलाटान् माहिषं दधि ॥४२॥
अभ्यङ्गोद्वर्त्तनस्नानमूर्ध्दश्रवणपूरणम् ।

चक्षुषस्तर्पणं लेपः शिरसो वदनस्य च ॥४३॥
प्रवाते सुरभौ देशे सुखां शय्यां यथोचिते ।
संवाहनं स्पर्शसुखं चित्तज्ञैरनुजीविभिः ॥४४॥
सर्पिः क्षीरानुपानं च जीवनीयैः शृतं पिबेत् ।
कान्ताबाहुलताश्लेषो निर्वृतिः कृतकृत्यता ॥४५॥

If one keeps awake at night due to unaccustomed condtions, he should compensate it by sleeping the next morning, for half of that period (duration of loss of sleep) without taking any food. (41)

Persons who get insufficient sleep should use milk, sugercane juice, meat soup and meat of animals of marshy places and of those living in water; eatables prepared from jaggery and flour; rice, wines, blackgram, skimmed buttermilk, curds of buffalo's milk; resort to applying oil to the body, massage, bath, putting oil on the head, ears and eyes, application of lubricating paste to the head and face; the bed should be spread in a place with mild breeze and pleasant smell; mild and comfortable massaging of the body by those who are affectionate and dependant on him; use of ghee followed by drinking of milk boiled with Jīvanīya (rejuvinating) group of drugs; warm embrace by the tender arms of the wife; a sense of satisfaction of having done good deeds, thinking of things pleasant to the mind and fulfilment of desire-all these are going to bestow happy sleep. (41-45)

मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ।
ब्रह्मचर्यरतेर्ग्राम्यसुखनिस्पृहचेतसः ॥४६॥
निद्रा सन्तोषतृप्तस्य स्वं कालं नातिवर्त्तते ।
एतान्येव च भूयिष्ठं निद्रालुः परिवर्जयेते ॥४७॥

Persons who follow brahmācaryā (rules of right conduct), who are happy sexually, who are having a contented mind and who are satisfied with happiness, will not miss their sleep at the proper time. Persons who are having excess of sleep even normally should avoid the things enumerated above (milk, sugar cane juice, etc.,) (46-47)

कालस्वभावामयचित्तदेहखेदैः कफागन्तुतमोभवा च ।

निद्रा बिभर्त्ति प्रथमा शरीरं पाप्मान्तगाव्याधिनिमित्तमन्याः ॥४८॥

Sleep is produced by the accustomed time (nights), effect of diseases, fatigue of the mind and body, increase of Kapha; external factors and dominance of tamoguṇa; of these the first one (that due to accustomed time every night) protects the body, the last one (due to dominance of tamoguṇa) is sinful and destroys the body; (it appears just before death) and all the remaining are caused by diseases. (48)

Grāmya dharma (regimen of copulation):

ग्राम्यधर्मप्रवृत्तौ तु रजस्वलामनिष्ठामनिष्टाचारामशस्तामतिस्थूलामतिकृशां गर्भिणीं सूतिकाम नुत्तानां विकृताङ्गां गणिकामप्रजसं दुष्टयोनिमन्ययोनिमन्य- स्त्रियं विशेषाच्च वयोवर्णवृद्धां सगोत्रां गुरुमित्रबन्धु भृत्यपत्नीं वर्णिनीं तथा चैत्यचत्वरचतुष्पथोपवन- श्मशानघातसलिलौष धद्विजगुरुसुरनृपालयेष्वहनि गोसर्गे मध्यन्दिनेऽर्द्धरात्रौ पर्वेष्वनङ्गे पिपासुरप्रणीतसङ्कल्पो वा न गच्छेत्। न च विपरीतव्यवाये योजयेत्। विशेषेण चातिव्यायतां गर्भिणीं नवप्रसूतामृतुमतीं संवृतयोनिं च । मूर्द्धाभिघातं च परिहरेत् । न च निषेकाभिमुखं शुक्रं धारयेदिति । मनःशरीरस्थितिमात्रमेव व्यवायं सेवेत । न तत्परः स्यादिति ॥४९॥

With regards to sexual intercourse (copulation, coitus), man should avoid a woman who is in her menstrual period, who is not liked by him (because of ugliness, etc.) whose activities (behaviour, speech etc.) are not liked (though she is liked), who is not suitable (because of low caste, ill reputed family etc.) who is too obese (fatty), too emaciated (thin), who is pregnant, recently delivered, who is not lieing with her face upwards, who has deformed organs, who is a prostitute, who is not capable of conception (sterile) and who suffers from diseases of the the genital organs; he should avoid Anyayoni (genital organs other than of a woman) a woman who belongs to others (not his wife) expecially who is more aged and who belongs to his own gotra (sanguinous group); who is the wife of his teacher, friend, relative and servant; who is an ascetic (nun); places such as temples, cross roads (lanes), squires or meeting place of four roads, gardens, burial ground, slaughter house, reservoirs of water and herbs, house of the twice born (brāhmaṇās) teachers, gods and kings, should be avoided. Time, such as day, at the

time of letting the cattle out for grazing (morning), midday, midnight and on inauspicious days, should be avoided; so also the also organs other than the genitals (mouth, axilla, groin, anus etc.), when he is thirsty and when not interestly prepared (when not desirous).

Man should not make the woman play his role (allowing her to mount on him); should avoid especially the woman who is desirous of excessive copulation, who is pregnant, who has just delevered, who is menstruating and who has a narrow (constricted) vaginal passage.

He should avoid hitting the head (of his partner during the ecstacy of libido). He should not withhold the ejaculation (discharge of semen) in the middle. Copulation should be restricted to one's capacity of mind and body (without causing fatigue of either of them). Man should not be engrossed in it too much. (4१)

भवति चात्र श्लोकाः

विस्रब्धहृष्टो रहसि तत्कामस्तरुणः पुमान् ।
समस्थिताङ्गः सुरभिर्मुक्तमूत्रादिरव्यथः ॥५०॥
नानाशितो नात्याशितो वृष्याणां: तर्पितस्त्र्यहम् ।
नारीं नारीगुणैर्युक्तां सहपूर्वगुणां व्रजेत् ॥५१॥
द्व्यहाद्वसन्ते तस्यान्ते पक्षात्तद्वत् घनोदये ।
सेवेत कामतः कामं हेमन्ते शिशिरे बली॥५२॥
स्नानाङ्गरागव्यजेन्दुपादमांसासवक्षीररसान् रसालाम्
भक्ष्यान् सिताढयान् सलिलं सुशीतम् सेवेत निद्रां च रतान्ततान्तः ॥५३॥

An adult who is (keenly) interested in copulation should engage himself in it with a pleasant mind, with the woman whom he likes, in secrecy, adopting the suitable posture, anointed with good smelling cosmetics, free from the urges of urine etc., not without taking food (i.e. after meals) not taking too much food, having gained strength by use of aphrodisiacs (foods or drugs) for three days earlier, and with the woman who has all the womanly qualities.

Copulation may be indulged into once in two days during vasanta

(spring); once in a fortnight in the next (grisma-summer) and also in ghanodaya (varṣa rainy season); and a strong man may indulge in it as many times as he desires during hemanta and Śiśira (cold season).

Man getting tired after sexual intercourse, should take bath, put on cosmetics, comfort himself with fan and moonlight, partake meat, wine, milk, soup, rasāla (sweetened syrup of plantains) and other eatables prepared with sugar in plenty, cold water and then go to sleep. (50-53)

स्त्री संसर्गाद्धि सद्यः स्यात् क्लीबता बलिनामपि ।
एवं चाप्यायते शीघ्रं तेषां शुक्रं च धाम च ॥५४॥

Immediately after copulation, even a strongman becomes impotent and so resorting to the activities stated above makes for replenishment of the semen and its repository (the body). (54)

दृष्टयायुरोजःशुक्रानां क्षयं मेढ्राश्रयान् गदान् ।
वायोः कोपमधर्मं च मूढः प्राप्नोत्यतोऽन्यथा ॥५५॥

The foolish person who does not follow the above regimen loses his vision, life-span, valour, semen, and becomes a victim of disease of the penis, increase of vāta and gets into sin. (55)

उत्तानो वेगरोधी वा वृद्धिमेहाश्मशर्कराः ।
तिमिरादिगदोत्पत्ति मूर्द्धाद्याहननादध्रुवम् ॥५६॥

He, who adopts the supine posture (lying on the back with face upwards) during copulation, who suppresses the urges (of elimination of urine, faeces etc.) becomes a victim of hernia, diabetes and urinary calculus and gravel; hitting the head and other parts (during copulation) will suerely produce blindness and such other diseases. (56)

भ्रमक्लमोरुदौबल्यबलधात्विन्द्रियः क्षयः ।
अपर्वमरणं च स्याद्विशेषेणातिमैथुनात् ॥५७॥

Giddiness, fatigue, debility of the thighs, decrease of strength of tissues, capacity of sense organs and even premature death will occur due to excess of sexual intercourse. (57)

नचोनः षोडशाद्वर्षात् सप्ततेः परतो न च ।
आयुष्कामो नरः स्त्रीभिः संयोगं गन्तुमर्हति ॥५८॥
अतिबालो ह्यसंपूर्णसर्वधातुः स्त्रियं व्रजन् ।
उपतप्येत सहसा तटाकमिव काजलम् ॥५९॥
शुष्कं रूक्षं यथा काष्ठं जन्तुजग्धं विजर्जरम् ।
स्पृष्टमाशु विशीर्येत तथा वृद्धः स्त्रियं व्रजन् ॥६०॥

Man desirous of long life should not have sexual intercourse with woman before the age of sixteen years and after seventy years. Young boys (less than sixteen years) will not have attained full development of all the tissues of the body, if they indulge in copulation, their body dries up quickly like the little quantity of water in a tank; if old man (after seventy years) indulges in it, he collapses just as an old, dry and worm-eaten wooden staff crumbles even on mild handling. (58-60)

कायस्य तेजः परमं हि शुक्र माहारसारदपि सारभूतम् ।
जितात्मना तत् परिरक्षणीयं ततो वपुः सन्ततिरप्युदारा ॥६१॥
अप्रमत्तो भजेद्भावांस्तदासुखसंज्ञकान् ।
सुखोदर्केषु सज्जेत देहस्यैतदलं हितम् ॥६२॥

Semen, is the most valuable essence of the body, more valuable than even the essence of food; it has to be carefully protected (preserved) by the self controlled person. The body, thus protected by semen and carefully preserved, bestows excellent progeny.

While indulging in all things (food, sex etc.) which give quick pleasure, one should be self-controlled, he should also keep in mind the good result he anticipates and become contented. These will be enough to obtain happiness. (61-62)

Roga kāraṇa (cause of diseases) :

प्रज्ञापराधोऽसात्म्यार्थसंयोगः कालवैकृतम् ।
हितेऽपि रतमाहारे योजयन्त्यामयैर्नरम् ॥६३॥

Willful transgression of regimen of right conduct, improper correlation of sense organs with their objects and abnormal changes of time

(season) will make man a victim of diseases even though he is taking suitable food in proper manner. (63)

Notes : Man's activities are mainly three (a) physical (b) mental and (c) vocal. For these, some rules of right conduct have been prescribed for one's own good. Adhering to them will bestow health and happiness. Whereas voilating them either willfully or by ignorance will lead to ill-health and misery. Similarly proper use of sense organs to understand the things outside will lead to maintenance of health whereas their improper use will produce diseases. Likewise the changes in the atmosphere in different seasons also bring about change inside the body. If such changes are very abnormal they cause many diseases in the body, unless precautionary measures are taken.

नापथ्यसेविनं सद्यः प्रबाधन्ते तदा मलाः ।
प्रकोपं प्रतिविघ्नन्ति भिन्नैर्दूष्यादिभिर्यदा ॥६४॥

The doṣas do not produce disorders quickly in those who indulge in unhealthy things (foods, activities etc.), as long as, there is hinderance to their increase by the dūṣyās (tissues) which are opposite to them. (64)

Notes : Foods and activities bring about the increase of one or more of the doṣās when their qualities are similar. The increased doṣās in their turn, bring about abnormalities in the dūṣyās (tissues and body wastes). If the qualities of the dūṣyās are opposite to the qualities of the the doṣās, there will be hinderance to the increase of the doṣās. On such occassions the doṣās do not produce diseases quickly because they will not have undergone the increase needed to cause disease.

न च सर्वापचारोऽपि सर्वदा सर्वदोषकृत् ।
न हि सर्वाण्यपथ्यानि तुल्यदोषाणि नैव च ॥६५॥

All unhealthy things do not always cause increase of all the doṣās, as all such things are not always similar to all the doṣās. (65)

Notes :- The doṣās are having qualities which are different from one another. Foods and activities which are similar in qualities with those of any doṣa cause its increase and at the same time bring about the decrease of that doṣā which has opposite qualities or may not at the same time do so.

सर्वे तुल्यबला दोषा न सर्वाणि वपूंषि च ।
व्याधिक्षमत्वे शक्तानि यतोऽपथ्यं तदेव तु ॥६६॥
गच्छत्यपथ्यतमतां तुल्यदोषादिवर्धितम् ।

त एव च पुनर्दोषा हेतुभिर्बहुभिश्रिताः ॥६७॥

All the doṣās are not of equal strength and all the bodies (of persons) do not possess the same degree of resistance to disease.

All the unhealthy things are also not equally capable of producing diseases; they become utmost unhealthy when they combine with doṣās having similar qualities. (66-67)

Notes :- Compared among themselves vāta is very powerful, next less is pitta and still less is kapha. For them to undergo increase and produce diseases, even one mild cause is enough for vāta, one or more causes of moderate strength may be required for pitta and one or more powerful causes are needed for kapha. Ressistence to diseases is of three kinds (a) natural or inherent and (b) artificial or newly created (c) seasonal. Of these it is the first which is permanent and so is important. The degree of natural resistance varies in respect of heredity, race, habitat, age, sex, constitution and so on. It is at its best in adults, males, and in those constitutions formed out of combination of all the three doṣās in equal proportions (sammiṣra prakṛti). The degree of natural resistance has a large number of variations. Because of this only, it is seen that all persons indulging in same type of unhealthy foods etc., living in the same region do not get affected simultaneously during an epidimic.

The nature of unhealthy things are also very different. Some of them are very mild and not capable of increasing the doṣās, some are moderate and some are powerful to cause the increase; some times only one cause is enough and some other times more than one cause should combine together to increase the doṣās. The qualities of the unhealthy foods etc., will cause the increase of that particular doṣa which is the same as their own but not of the doṣa which has different or opposite qualities.

मिथो विरुद्धा बलिनो दीर्घकालानुबन्धिनः ।
सर्वे समप्रकुपिताः प्राप्याल्पमपि कारणम् ॥६८॥

The doṣās which have undergone increase by the effect of many causes, combining in their opposites, in persons who are strong, will produce diseases which continue in the body for a long period of time. (68)

Notes:- The combination of many causes will no doubt be very powerful to cause increase of the doṣās and produce diseases. But each of the doṣās has different qualities, sometimes the doṣās of opposite qualities, may get increased at the same time by the same causes and combine together inside the body. Such a combination is called the

combination of the opposites. In that combination any one doṣa becomes more powerful than the other and produce the disease. If such a condition takes place in persons who are strong (physical strength and also good natural resistance to diseases) it can only produce a disease of moderate severity, persisting in the body for the long time but not a severe disease causing death quickly.

प्राणायतनमाश्रित्य गम्भीराः सर्वमार्गगाः ।
देहेऽहितोचिते स्युश्चिरादप्याशुकारिणः ॥६९॥

If all the three doṣās undergo increase in equal degree, even with trivial causes, in bodies (persons) which have been indulging in unhealthy foods etc., they (doṣās) produce fatal diseases quickly, invading the seats of life and all the pathways (of diseases) penetratining deep into them. (69)

Notes:- Increase of all the three doṣās together at the same time and their combination inside the body will be powerful. They spread all over the body quickly, affect the important organs like the heart, head and other vital organs (whose working supports life) and produce powerful diseases causing quick death. Diseases which are caused by any one doṣa are mild and easily curable, those caused by any two doṣās are moderate and curable with difficulty, and those caused by all the three doṣās together are severe and incurable.

अहितान्यपि चान्येषामभ्यासादुपशेरते ।
दोषाश्चैषां क्षयं यान्ति कर्मवातातपादिभिः ॥७०॥

In some persons even indulgence in unhealthy foods etc., do not cause increase of the doṣās, because their body will have become accustomed to them by long use. The increase of doṣās even if happens, will get decresed by the usual daily physical activities, breeze and sunlight. (70)

Notes:- Bad foods and things, even of poisonous nature though continued to be used for a long time do not produce any sudden increase of the doṣās because the body will have become accustomed to them, and some kind of a conditioned equillibrium will have become established inside the body. Such persons will not suffer from diseases due to those accustomed things.

Janapadodhvamsa (epidemics):

भिन्नाहारवयः सात्म्यप्रकृतीनां समं भवेत् ।

एको विकृतवाय्वादियुगपत्सेवनात् गदः ।।७१।।
वातादीनां तु विकृतिर्विकृताद्ग्रहचारतः ।
भौमान्तरिक्षदिव्येभ्य उत्पातेभ्यश्च जायते ।।
सम्भवः पुनरेतेषां कर्मणः सामुदायिकात् ।।७२।।

Persons whose food, age, habits and constitutions are all different, get affected by one and the same disease, which is caused by abnormalities of air etc. when they are exposed to it. Such abnormalities of air etc., are due to abnormal movement of planets, calamities which occur naturally in the earth, atmosphere and the sky. The cause for such natural abnormalities of air etc., is the (sinful) acts of the community. (70-72)

Note:- This verse explains the onset and affliction of epidemic diseases. When an epidemic disease breaks out in a region, it affects a large number of persons in the community are not similar in all respects. Such diseases are very poserful, their mode of spread very quick and their source common. Hence, their affliction to many, very quickly. Ancients had recognised that such epidemics are due to use of contaminated air, water, land and season; which are common to all in a community. They attributed such a contamination to superhuman forces (planets, comets, meteors, etc.) natural calamities (earth-quakes, typhoons, volcanoes, forest fires etc.,) which, are in turn due to Adharma (unrightous acts) of the community as a whole.

दुष्टो वायुरभिष्यन्दी स्तिमितोऽत्युष्णशीतलः ।
कुण्डली भैरवरवः परुषोऽनार्त्तवो बली ।।७३।।
अन्योन्यव्याहतगतिः पांसुबाष्पविषान्वितः ।
रसवर्णादिविकृतमपक्रान्तविहङ्गमम् ।।७४।।
निन्दितप्रभवं तोयमुपक्षीणजलाशयम् ।
मक्षिकामूषिकाव्यालबहूत्पातप्रदूषितः ।।७५।।
देशोऽपथ्यान्नबहुलो नष्टधर्ममहौषधिः ।
कालश्च विपरीतोऽतिहीनलिङ्गो यथायथम् ।।७६।।

The contaminated air causes watery discharge form the channels of the body, is stagnant, either very hot or very cold, forms circles (whirls) makes loud sound, is dry, unusual to the season, in excess than usual, moves in different directions or in opposite directions, contains sand (dust) vapour (smoke) and poison.

Contaminated water will be abnormal in its taste, colour etc., is deserted by birds, comes out from bad places and dried out reservoirs.

Contaminated land is the one having lot of flies, rats, reptiles, frequent natural calamities; full of unhealthy foods, is devoid of rightousness (people of right conduct) and potent herbs.

Vitiated season is that whose charectorestics are either opposite, excessive or deficient (of the usual). (73-76)

एते दुष्परिहारत्वादहितायोत्तरोत्तरम् ।
येषामनियतं कर्म तस्मिन् काले सुदारुणे ॥७७॥

The above are difficult to avoid, are powerfully bad in their succeding order and their effects also are unpredictable. (77)

कर्म पञ्चविधं तेषां योज्यं तद्वद्रसायनम् ।
शस्यते देहवृद्धिश्च भेषजैः पूर्वमुद्धृतैः ॥७८॥

Hence, during such grave periods, people should resort to the five therapies (purificatory treatments such as emesis, purgation, oil-enema, decoction enema and nasal medication) and also to rejuvination therapy with medicines which increase the strength of the body described earlier. (78)

ब्रह्मचर्यं दया दानं सदाचाररतिः शमः ।
सद्धर्मः सत्कथा पूजा देवर्षीणां जितात्मनाम् ॥७९॥
देशानामविपन्नानां साधूनां च निषेवणम् ।
दैवव्यपाश्रयं चेष्टं कर्म जीवितरक्षणम् ॥८०॥

Celibacy, forgiveness, charity, good (normal) conduct, self-control, acts of rightousness, reading of moral stories, worship of gods, sages and disciplined men; living in healthy places, in the company of good people, activities which are prescribed to obtain the grace of gods are all to be practiced to protect one's life (during such grave periods of community destruction). (79-80)

हेमन्तादिषु कुर्वीत स्वं स्वं चाकालिकेष्वपि ।

विधिं तच्छीलनं यस्माच्छीतादिद्वन्द्वकारितम् ॥८१॥
ऋतुचर्यादिशीतोष्णवृष्टिदोषप्रतिक्रिया ।
अत एव च चर्यायां हेमन्तशिशिरे समे ॥८२॥

In the case of season having unusual features, such of the regimen prescribed for seasons commencing with Hemanta should be followed even though out of season. Otherwise there is the risk of being affected by the features of both cold and heat. The regimen prescribed for seasons of cold, heat and rain are also to be similarly planned. So, in the matter of following of the regimen, both Hemanta and Śiśira are the same. (81-82)

Notes:- Meaning of the above verses can be made clearer as follows. Three kinds of climatic changes may take place unusually at certain periods. Viz., (a) atiyoga - increase of the normal features than the usual (b) ayoga - decrease of the normal features than the usual and (c) mithyayoga - appearance of features not usual for that season (features of any other season showing up). All these three are abnormal. Doubt naturally arises as to how the seasonal regimen has to be followed. Hence, it is clarified that in case of increase of the usual features in the season, the regimen prescribed for that season itself should be followed more intensively, in case of decrease of the usual feature it is enough to follow the same regimen mildly; and in case of appearance of unusual features, it is necessary to follow the regimen of the invading season. For example, if the features of śiśira ṛtu appears in grīṣma ṛtu, the regimen should be that of śiśira ṛtu though it is actually grīṣma.

Daiva-pauruṣa karma (actions of past and present lives):

सर्वप्राणभृतां नित्यमायुर्युक्तिमपेक्षते ।
दैवे पुरुषकारे च स्थितं तस्य बलाबलम् ॥८३॥

Life of all living beings always requires careful protection. Its strength and weakness depend upon the effect of actions of past lives and also of the present life. (83)

अन्यजन्मकृतं कर्म दैवं पौरुषमैहिकम् ।
विद्यात्ते कर्मणी त्रेधा श्रेष्ठमध्यावरत्वतः ॥८४॥
तयोरुदारयोर्युक्तिर्दीर्घस्य सुसुखस्य च ।
नियतस्यायुषो हेतुर्विपरीतस्य चापरा ॥८५॥

Actions pertaining to the past lives are known as Daiva; whereas actions pertaining to the present life are known are Pauruṣa. These two are again of three kinds; the good, moderate and bad.

The good actions of both the past lives and present life together help the maintainance of very happy life to the stipulated full period, the bad actions of both, together, make for life of opposite nature (miserable and short), the moderate kind of action make for medium kind of life, mixture of good and bad actions of both make for a mixed kind of life.(84-85)

Notes:- One of the important doctrines of Hindu philosophy is the belief in past, present and future lives for every living being. The actions of every life is not going to end with that life alone. Good actions give good effects, bad ones produce bad effects and both mixed will give mixed effect. In the language of Indian phylosophy the (karma) actions of past life are known as Adriṣṭa (unseen) Daiva (providential, divine) Purākṛta (done previously) and prārabdha (obtained from the past). The effects of these past actions are known as Vāsana (covering, adherents) as these adhere to the Atma (soul) and travel with him from the previous life to the next succeding life.

मध्या मध्यस्य मिश्रस्य सङ्कीर्णा श्रुणु चापरम् ।
दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते ।।८६।।
तथा दैवेन बलिना पौरुषं कर्म दुर्बलम् ।
दृष्ट्वा यदेके मन्यन्ते नियतं मानमायुषः ।।८७।।

Actions of previous lives, if weak, will be overpowered by the actions of present life; similarly the actions of the present life, if weak, will be overpowered by those of the previous lives. Observing this, some people think that the (span of) life is predetermined. (86-87)

कर्म किञ्चित् क्वचित्काले विपाकनियतं महत् ।
किञ्चिच्च कालनियतं प्रत्ययैः प्रतिबोध्यते ।।८८।।

Some actions which are strong undergo Vipāka (ripening) without any fixed period of time, whereas some others (which are weak) require a certain determined period of time. (88)

Kālākālamṛtyu (timely and untimely death):

एवं च द्विविधो मृत्युः कालाकालविभेदतः ।
उपदिष्टस्ततश्चैष हिताहितविधिक्रमः ॥८९॥

Accordingly, even death is of two kinds - Kāla (timely, mature, natural) and Akāla (unnatural, premature). Hence, the good or bad for life are described here (in Āyurveda). (8९)

Notes:- Indu, the commentator states that Akālamṛtu or untimely death is due to actions which ripen whithout any fixed period of time and Kālamṛityu - timely death - is due to actions which ripen after a certain determined period. It is only after ripening, the actions produce their effect. The time required for ripening being varible, certain things can be done during this period to alter the effects, though the effects cannot be fully removed. Certain good things are to be adopted and certain bad things discontinued; such good things are called as hita (suitable) and bad things as ahita (unsuitable) to life. Both are described in Āyurveda.

एकोत्तरं मृत्युशतं ब्रुवते वेदवादिनः ।
तत्रैकः कालसंयुक्तः शेषास्त्वागन्तवः स्मृताः ॥९०॥
श्येनादिना च यागेन भ्रातृव्यस्य तथा च तैः ।
दीर्घश्रवससोमाद्यैर्विहितश्चात्मनो वधः॥९१॥
आयुष्कामस्य तत्प्राप्तिस्तथेष्ट्या मित्रविन्दया ।
सर्वस्मादेव चात्मानं गोपायेदीदृशी स्मृतिः ॥९२॥

The followers of Vedas say, that "death is of one hundred and one kind; of them, one is the Kāla (timely, natural) and the remaining hundred are Āgantu (external, coming from outside, unnatural). They suggest Atmavadha (suicide) by performance of Śyena yāga (a kind of sacrifice), waging war against enemies and engaging in prolonged sacrifies like Soma yāga, etc.

Those desiring a long life may gain it by performing sacrifices such as Mitravinda. Life, is thus to pe protected by such activities always. (९०-९२)

Notes:- In ancient times of India, persons who have become very old, used to invite death by performance of certain sacrifices, by engaging themselves in battles etc.,

some others tried to protect their life from untimely death by performing different kind of sacrifices etc.

तथा मरणमुद्दिष्टं सौगतानां चतुर्विधम् ।
विषमापरिहारेण जायते नियतायुषाम् ॥९३॥
ध्रुवं रोगित्वमन्येषां मृत्युरेव त्वपर्वणि ।
अकाण्डे शस्त्रघाताद्यैः प्रत्यक्षो मृत्युरन्यथा ॥९४॥
उद्भ्रान्तचण्डमातङ्गतुरङ्गादिसमागमम् ।
आरातिदुष्टवाय्वादिसाहसाहितभोजनम् ॥९५॥
वर्जयेदिति न ब्रूयुर्मुनयो दिव्यचक्षुषः ।
दैवव्यपाश्रयादींश्च रसायनविधींस्तथा ॥९६॥
न वा तेऽपि यथाकाममायुषः स्थितिमाप्नुयुः ।
अहिसिंहगजादिभ्यो विदुषां न भयं भवेत् ॥९७॥
मिथ्याप्राकारदुर्गाणि मिथ्यामारणरक्षणम् ।
आयुष्कामस्य मिथ्यैव परदारादिवर्जनम् ॥९८॥
मन्त्रदेवतयाहूता नाचक्षीरन् महाहयः ।
विषसुप्तप्रबुद्धस्था भावाभावौ तदायुषः ॥९९॥
सन्यासरोहिणीकादिग्रस्तस्य सहसा भवेत् ।
उपेक्षया न मरणं जीवितं वा चिकित्सया ॥१००॥
प्रत्यहं नृसहस्रस्य युद्धेऽन्योन्यमभिघ्नतः ।
साधुवृत्तस्य चातुल्या न भवेदायुषः स्थितिः ॥१०१॥
नायुधैर्द्विषमिन्द्राद्या नौषधैरार्तमश्विनौ ।
उपक्रमेरन्न भवेदकालमरणं यदि ॥१०२॥
घटानामामपक्वानां पालनापरिपालनैः ।
चिराल्पकालवर्त्तित्वं चित्रस्थानां च दृश्यते ॥१०३॥
इत्यत्यन्तप्रसिद्धेऽपि सिद्धे सर्वागमैरपि ।
दृष्टेऽप्यकालमरणे विचिकित्सेत्कथं बुधः ॥१०४॥

Saugatās (Buddhists) assert that death is of four kinds. Indulgence in bad things which are to be avoided by those persons whose life span is pre-determined is certain to make them sick and in those whose life is not predetermined to cause untimely death. Another kind of untimely

death is that caused by injury by weapons etc.

If there was no untimely death, the sages possessing divine insight, would not have advised to avoid combat with the untamed and voilent elephants, horses and enemies; use of contaminated air etc., adventures and unhealthy foods; nor would have advised adoption of activities to obtain the divine grace and use of rejuvinating medicines. Even they also did not get life as they desired (by following these activities); learned men would not have been afraid of snakes, lion or elephants; constru-ction of strong forts and citadels, protection from acts of killing, avoidance of sex with wives of others and such other activities would all be useless; persons who have become dead by the poison of venomous snakes would not have been brought back to life by the gods invited through the charms. By postponing the treatment, persons suffering from deseases like sanyāsa (coma) and rohiṇi (a fatal disease of the throat) would not die immediately, nor get back their life by immediate trea-tment. Thousands of people are seen dying every day in war fighting each other, the life of even the pius men is not different; if there was no untimely death gods like Indra would not use weapons (to kill demons), the Aśvinis would not have used medicinal plants to cure the sick; baked and unbaked pots would remain long or perish either by not guarding them or by guarding them respectively (unbaked pot existing long by protecting it wihile a baked perishing by not caring for it); The long or short life of drawings and paintings is commonly seen. Inspite of all these best examples, the teachings of all the scriptures, and also by actually seeing untimely death, why do scholars debate on it ? (९3-104)

गुणवद्भिषगादीनां सम्भवे सम्भवेत्तु यः ।
मृत्युं तं कालजं प्राहुरितरं तद्विपर्यये ॥१०५॥

The death that occurs to a patient even with the availability of good physician and others (medicines, nurses) is designated as Kāla mṛtyu - timely death) the other one is opposite of it (the Akāla kind). (105)

यथा रथो वाह्यमानो न्यायेन क्रमशः क्षयम् ।

यायादात्मवतामायुस्तथान्येषां विपर्ययः ॥१०६॥
शुचितैलदशो दीपः कीटवाताद्यपीडितः ।
दीप्तिमान् वर्त्तते सम्यक् यथैवास्नेहसङ्क्षयात् ॥१०७॥
स एवातो यथा च स्याद्विपरीतो विपर्यये । हिताहितोपचारेण तथैव पुरुषो ध्रुवम् ॥१०८॥

Just as a chariot used in a proper manner undergoes slow decay only after (expiry of) its expected life, so is the life of disciplined persons; whereas that of others will be opposite (meets with untimely death).

Just as a lamp provided with clean oil, and wick and not disturbed by insects and wind, continues to burn till the oil is used up fully, so also is the life. The opposite of these will cause the opposite kind of life (short life), similarly is the (effect of) indulgence in healthy and unhealthy things. (106-108)

Notes:- Proper use of the chariot means looking after it carefully, by repairing the broken parts immediately, putting lubricating oil to the axles, running it on good and even roads, not loading heavily etc. By improper use the chariot becomes mutilated, breaks up into pieces and become unusable, far earlier to its expected period of life). Likewise the life of a person who maintains it propperly continues ot exist till the prescribed period whereas the life of that person who does not needto maintain it, becomes cut in the middle. The example of a lamp is also similar, it continues to burn till the presence of oil, wick and absence of disturbace by insects, etc., whereas it gets extinguished in the middle if the oil or wick is absent or if it disturbed by wind or insects. So also life continues to exist for the full period in the body of the person who protects it with healthy foods and from disturbing diseases while the life of the person who spoils it with unhealthy foods and frequent diseases, ends up in the middle itself.

Śarīra pālana (importance of protecting the body):

सर्वमन्यत् परित्यज्य शरीरं पालयेदतः ।
तदभावे हि भावानां सर्वाभावः शरीरिणाम् ॥१०९॥
नगरी नगरस्येव रथस्येव रथी यथा ।
स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत् ॥११०॥

Leaving aside all other things, the body is to be protected carefully; for, in its absence, all other activities (of man) cease to exist. Just like

the mayor for a city and the driver for a chariot (look after the city and the chariot) so also is an intelligent person for his own body, by attending to its work. (109-110)

Notes:- Every effort should be made to maintain the body in good condition. Without the body, nothing can be accomplished in this world. So it is the duty of every every person to protect it by healthy foods and activities and achieve the aims of life through it.

आहारकल्पनाहेतून् स्वभावादीन् विशेषतः ।
समीक्ष्य हितमश्नीयाद्देहो ह्याहारसम्भवः ॥१११॥

Persons should take healthy foods specially considering the different methods of preparing them and the very nature of the food materials, beacuse the body is produced (maintained) by food. (111)

भीलज्जायन्त्रणालोभहर्षशोकवशं गतः ।
न जातु धारयेद्वेगांस्तद्धि सर्वापदास्पदम् ॥११२॥

Being under the influence of fear, shyness, restraint, greed, pleasure or grief, one should not suppress the urges (of urine, faeces etc.) as that would lead to all kinds of dangers. (112)

हितमभ्यस्यतः पुंसो नाकाले कालदंष्ट्रया ।
सञ्जायते परामर्शो बलोत्साहेन्द्रियायुषाम् ॥११३॥

Those who cultivate the habit of taking good food will not become victims of the jaws of death prematurely and lose their strength, enthusiasm, sense perception and life itself. (113)

अहितान्यपि सन्त्यज्य दोषमप्याप्नुयाद्यदि ।
तथाप्यानृण्यमायाति साधूनामात्मवानिति ॥११४॥
यच्च रोगसमुत्थानं न शक्यमिह केनचित् ।
परिवर्तुं न तत् प्राप्य शोचितव्यं मनीषिणा ॥११५॥

In case, a self-conrolled person becomes a victim of diseases even after avoiding all unhealthy things, a wise man should consider it as due to divine will (or actions of the past life). Having got such diseases learned men should not lament over it, as they are unavoida-

ble. (114-115)

हिताहारविहाराणां सदाचारनिषेविणाम् ।
लोकद्वयव्यपेक्षाणां जीवितं ह्यमृतायते ॥११६॥

The life of those who are habituated to healthy foods and activities, who maintain a disciplined behaviour throughout, who desire the benefits of both the two worlds (the present and the future) will certainly become nector-like (happy and immortal). (116)

गृध्नुर्ग्राम्यसुखे वश्यः क्लेशानां हतसत्पथः ।
मूढो जीवत्यनर्थाय दुर्गतिं परिबृंहयन् ॥११७॥

A foolish man who is uncontented with the sensual pleasures, immersed in miseries, and staying away form the right path, leads a purposeless (useless) life and accumilates nothing but sin. (117)

विदुषान्तश्शरीरस्थन्नित्यं सन्निहितान्नरीन् ।
जित्वा वर्ज्यानि वर्ज्यानि चिरं जीवितुमिच्छता ॥११८॥

A wise man who desires, to live long, should conquer the enemies who are residing inside the body and who are present nearby always, by avoiding all things which are to be avoided. (118)

तदात्वे चानुबन्धे वा तस्मात् कर्माशुभोदयम् ।
स्मरन्नात्रेयवचसो न धीमान् कर्तुमर्हति ॥११९॥

An intelligent person, remembering the teachings of Ātreya, should not indulge in any acitivity which yeilds bad results either immediately or after some time. (119)

इति नवमोऽध्यायः

Thus ends the ninth chapter.

अथ दशमोऽध्यायः

Chapter 10

ANNAPĀNA VIDHI ADHYĀYA

(Regimen of foods and drinks)

अथातोऽन्नपानविधिमध्यायं व्याख्यास्यामः । इतिहस्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter known as Annapāna Vidhi - regimen of taking foods and drinks-; thus said Ātreya and other great sages. (1)

Annapāna prayojanam (usefulness of food and drinks):

विधिविहितमन्नपानमिष्टेन्द्रियार्थमायतनमायुषो ब्रुवते ।
यदायत्तानि ह्योजस्तेजोधात्विन्द्रियबलतुष्टिपुष्टिप्रतिभारोग्यादीनि ।
तदिन्धना चान्तराग्नेः स्थितिः । अग्निमूलं च देहधारणमिति ॥२॥

Authorities say that food and drinks partaken in a proper manner only, are helpful for satisfying the senses and bestowing ling life. On it, depends the valour, growth, nourishment, intellegence and health (of the person). It is the fuel for the internal fire and this fire is the chief support of the body. (2)

Ahāra kalpana viśeṣah (factors related to food):

अथात्मवान् स्वभावसंयोगसंस्कारमात्रादेशकालोपयोगव्यवस्थाः सप्ताहारकल्पनाविशेषाणां स्वास्थ्यास्वास्थ्यफलानां हेतुभूताः समीक्ष्य हितमेवानुरुध्येत ।

So, a self-controlled person should partake foods only after considering the seven factors related to food; such as; Svabhāva (natural qualities) Saṁyoga (admixture) Samskāra (processing) Mātrā (quantity) Deśa (habitat) Kāla (season) and Upayoga vyavasthā (mode of using), which are the causes for either health or ill health.

Notes:- There is a slight difference with regard to the number of factors related to food between Caraka samhita and this text. Caraka counts eight such factors, the eighth factor being the Upayoktṛ - the user (the person who eats, his nature and constitution) whereas Vagbhata includes the 'user' under the factor Deśa (habitat) itself.

Ahāra svabhāva (nature of food material):

तत्र स्वभावतो दिव्योदकरक्तशालिषष्टिकमुद्गैणलावादयो लघवः । क्षीरेक्षुव्रीहिमाषानूपामिषादयो गुरव इति । ते खल्वपि संयोगादिविशेषैरन्यथात्वं प्रतिपद्यन्ते ॥३॥

By their, Svabāva (nature), rain water, red variety of rice, rice which matures in sixty days, greengram, meat of deer and lāva bird (busturd quail) are easily digestible; whereas milk, sugercane juice, big sized rice, blackgram and meat of animals living in marahy region are not easily digestible. Even these undergo change to the opposite by the effect of saṁyoga (admixure) and other facors. (3)

Ahāra saṁyoga (admixture) etc:

तत्र संयोगो नाम द्वयोर्बहूनां वाद्रव्याणां संहतीभावः । स विशेषमारभते यन्नैकैकशो द्रव्याणि । संस्कारस्तु तोयाग्निसन्निकर्षशौचमन्थनदेशकालभावनाभाजनादिभिरुपजन्यते । मात्रा पुनः पिण्डपरिमाणतः समुदायेन प्रतिद्रव्यापेक्षया चाहारराशिः । देशो द्रव्यस्योपयोक्तुश्चोत्पत्यवस्थाने । तत्र पुनरुपयोक्ता स्वस्थातुरत्वतः प्रकृतिभेदतश्च परीक्ष्यः ॥४॥

Saṁyoga(admixture) is mixing two or more substances together. This union produces special effects not present in individual substances of the combination.

Saṁskāra (processing) is the result of contact with water and fire, washing, churning, place, time, mode and vessel used for cooking.

Notes: contact with water means soaking articles of food in water to make them moist and soft; contact with fire includes roasting, frying, heating, burning, boiling in water frying in fats, cooking in steam, baking on a pan etc; the place of cooking and time of cooking, vessels used for cooking and preserving also influence the quality of food. preparing and preserving sour things in copper or brass vessels becoming poisonous is the best known example for this.

Mātra (quantity) is applicable to the total quantity of food to be consumed and also to each item separately. Deśa (habitat, place) refers to both the region in which the article of food is grown and also to the region where the user lives. Again here Upayokta (the user) of the food should be examined (understood) either as a healthy or unhealthy person

and by the type of his constitution. (4)

Ahara Kāla (time) :

कालस्तु ऋतुव्याध्यपेक्षो जीर्णाजीर्णलक्षणश्च । अजीर्णेऽपि पूर्वस्याहारस्यापरिणतो रस उत्तरेणोपसंसृज्यमानः सर्वान् दोषान् प्रकोपयत्याशु । जीर्णे तु स्वस्थानस्थेषु दोषेषु वातानुलोम्यादुत्सृष्टेषु मूत्रपुरीषवेगेषु विशुद्धेषूद्गारहृदयस्रोतोमुखेषु विशदकरणे लघुनि शरीरेऽग्नावुदीर्णे जाताया बुभुक्षायामभ्यवहृतमन्नमप्रदूषयद्दोषानायुर्बलवर्णानभिवर्द्धयति । केवलमयमेव कालो भोजनस्य। अतीतकालं पुनस्तद्वातविष्टब्धं कृच्छ्राद्विपच्यते कर्शयत्यन्नरुचिं च पुनरुपहन्ति ॥५॥

Kāla (time) refers to both the season and the stage of the diseases, so also to symptoms of proper digestion (of food previously partaken) or improper digestion. In case of improper digestion, the end product of the food previously consumed, mixing with the end product of today's food causes the increase of all dosās quickly. If the food of the previous day has undergone proper digestion, the dosas will be remaining in their own places, movement of vāta will be downward causing easy elimination of urine and faeces, the eructations (belchings) are good, the orifics of the heart and other channels will be clear, the sense organs are functioning well, a feeling of lightness of the the body, kindling of the internal fire and hunger manifest, the end product of the previous day's food will not vitiate (increase) the doṣās but helps improvement of life, strength and colour (of the body). Only that is the best (ideal) time for taking food.

Food partaken, long after the usual (ideal) time, will cause obstruction to (the movement of) vāta, undergoes digestion with difficulty, makes the body weak and destroys the desire for food. (5)

Notes:- The bad effects of taking food either too early or too late and the good effects of taking food at the proper time have been clearly described above. It is very necessary to decide a suitable time to take food both during day and night and stick to it. The digestive organs and their functions get conditioned for effective digestion, if this habit is maintained. The other functions of the body also depend upon the condition of digestion. It is now established that many disorders of digestion and even some other diseases are due to irregularity of time of food. The various digestive juices

are secreted in the digestive tract at the accustomed time of food; if the food is taken before the scheduled time, it does not undergo digestion because of absence of these juices, if the food is taken long after the scheduled time, then also these juices are absent in the tract. Both these give room for occurance of many diseses. Hence sticking on to a specific time for taking food is essential for maintainance of health.

Ahāra upayoga vyavasthā(regimen of food):

उपयोगव्यस्था तु नास्नातो न दिग्वासा नैकवस्त्रधृक् न मलिनवसनो नाहुत्वा न जपित्वा नानिरूप्य देवताभ्यो न पितृभ्यो न दत्वाग्रमन्नमग्नये न गुरुभ्यो नातिथये नाभ्यागतेभ्यो न श्ववयःश्वपचेभ्यः प्रत्यवेक्ष्य चाश्रितोपाश्रितानपि तिरश्चोऽपि स्वपरिगृहीतान् प्रशस्तदेशकालोपकरणयुक्तः स्रग्वी विभूषितः सुगन्धिरार्द्रपाणिपादः सुविशुद्धवदनोऽभिमतसहायः केशमक्षिकाद्यनुपजुष्टमनिन्द्यमनिन्दन्ननिन्दितमपुनरुष्णीकृतं नात्युष्णमनुपदग्धं सुसिद्धमलोलो नासात्म्यं नाविदितं नाविदितागमं नातिसायं नातिप्रगे नाकाशे नातपे नान्धकारे नाधो वृक्षस्य न शय्यास्थो नोन्नम्य प्रदेशिनीं न पात्रे भिन्ने नासंवृते न मलिने भावदूषिते वा न चासनस्थिते न हस्तस्थे न हस्ते प्राङ्मुखः सुमनाः शुचिभक्ताक्षुधितानुकूलजनोपहितं हितमन्नमश्नीयात्। न पर्युषितमन्यत्र मांसोपदंशभक्ष्येभ्यः। नाशेषमन्यत्र दधिमधुघृतसलिलसक्तुशुक्तपायसेभ्योऽपि च। स्निग्धं लघूष्णमविलम्बित मनतिद्रुतमजल्पन्नहसंस्तन्मनाः समीक्ष्य सम्यगात्मानम् ॥६॥

Upayoga vyavastha (the manner of taking food) should be as follows; persons should not take food without taking bath, without putting on any cloths, without offering oblations to fire, without repeating the holy hymns, without submitting (offering) to gods and manes, without giving food first to the fire, preceptors, the invited and the uninvited guests, the dogs, birds, and beggers, to those depending upon him and others who depend on them and animals like cows, horse, etc. maintained in the house.

Persons should take food from his own hand, at a suitable place, time and accompaniments, wearing garlands and ornaments; with scents anointed to the the hands and feet, his face and mouth well cleaned, helped by the affectionates; food not being contaminated with hairs, flies, etc., and food which is not impoverished; he should abstain from abusing it (finding fault in it or expressing dislike), that food which is

not used by others, not made hot for the second time, not very hot, not overcooked, prepared well, and without too much of interest in it (in other words, without much greed or lust in eating).

Food should not be one which is not accustomed to, which is not known, which is not mentioned in the texts; it should not be taken very late in the evening nor very early in the morning, in a very open place (without enclosing on any side), in sun light, in darkness, under a tree, lieing in bed, keeping the index finger raised up; (as a sign of declining) in vessel which is broken, not covered, not clean, that food thought to be bad even though might not be actually so; by holding the container or the food in his hand.

The person should eat food sitting facing east, with a pleasant mind, served by clean, affectionate, unhungry and obedient people and that food suitable to him.

Stale food should not be taken except meat, upadamśa (pickles) bhakṣya (eatables which require good mastication); food which are preserved from the previous day should not be taken except curds, honey, ghee, liquid foods containing flour, soured whey and pudding prepared from milk.

Food should contain fats (oil, ghee etc.), be easily digestible and warm. It should not be eaten very leisurely or very hurriedly or accompanied with too much of talk and laughter. The person should eat food with relish and with a good knowledge of his ownself (his health, capacity of consumption etc.). (6)

स्निग्धलघूष्णानि हि वह्निमौदर्यमुदीरयन्ति कोष्ठं परिशोधयन्ति धातून्न विकुर्वते क्षिप्रं जरयन्ति अनिलमनुलोमयन्ति । तथा स्निग्धं दृढीकरोतीन्द्रियाण्युपचिनोति शरीरमपचिनोति जरसं बलमभिवर्द्धयति वर्णप्रसादमभिनिर्वर्त्तयति । लघु च पुनः स्वभावादिभिन्नमपि चाल्पदोषं भवति । उष्णं च पुनर्जनयति रुचिमुपशोषयति श्लेष्माणम् । विलम्बितं तु भुञ्जानो न तृप्तिमधिगच्छति बहु च भुङ्क्ते शीतीभवति चान्नजातं विषमपाकं च भवति । अतिद्रुतं तु भुञ्जानस्य जल्पतो हसतोऽन्यमनसो वा भवेदुत्स्नेहनमवसादनं भोजनस्याप्रतिष्ठानं गुणदोषाविभावनं च ॥७॥

Food which contains fat and which is easily digestible, kindles the fire in the abdomen (digestive power), cleanses the alimentary tract, does not vitiate the tissues, gets digested quickly and causes the downward movement of vāta; produces pulmpiness of the body, postpones old age, increase strength and improves colour and complexion; food which is laghu (easily digestible) does not harm the doṣās and undergoes digestion without causing any difficulty even though it may become unsuitable slightly.

Food which is uṣna produces good taste (appetite) and dries up the kapha.

Person who eats food leisurely does not feel contented, eats large quantity, the food becomes cold and so acts like poison and does not get digested well. Person who eats very hurriedly, accompanied with too much of talk and laughter and whose mind is engaged with other things, will have his food going in through wrong passage, gets delayed in digestion; food does not stay in the alimentary tract to the required time and the person will not be able to experiance the good or bad of the food. (7)

Sātmya (accustom, habituation):

समीक्ष्य सम्यगात्मानमिति ममेदं सात्म्यमिदमसात्म्यमिति नित्यमप्रमत्तः प्रत्यवेक्षेत । तत्र सात्म्यं नाम सहात्मना भवत्यभ्यस्तं तदौचित्यादुपशेत इत्येके । सात्म्यविपरीतमनुपशयादसात्म्यम् । अन्ये पुनः प्रकृतिवयोदेशर्तुदोषव्याधिवशेन सात्म्यं बहुविधमिच्छन्ति । ते ह्युपशयमात्रमङ्गीकृत्य विपरीतगुणमप्युपचारेण सात्म्यमाचक्षते । तुल्यगुणं चानुपशयादसात्म्यम् । सात्म्यं तु प्रवरावरमध्यविभागेन त्रिविधम् । तत्र सर्वरसं प्रवरमेकरसमवरं मध्यं तु मध्यममेव । तेषु प्रवरं समदोषस्योपदिशन्तीति । इतरेषामपि क्रमेण सात्म्यमपि चाहितं पादेन वा विवर्जयेदित्युक्तं प्राक् । तत्र यदाहारजातं समधातूननुवर्त्तयति विषमांश्च समीकरोति तत्समासतो हितम् । विपरीतमहितम् । तत् पुनर्मात्रायोगादिवैचित्र्यादनियतमपि यथोपदेशं यथाभूयिष्ठं च शीलयेत् परिहरेच्च ॥८॥

The words "considering ones own self" means that the person who eats should know which is Sātmya (accustomed food) to him and which

is Asātmya (not accustomed food). Here 'Sātmya' is defined by some as "that which becomes one with the body from the habit of using it for a long time and so gives comfort to the body. The opposite of Sātmya and that causing discomfort to the body is Asātmya". Some others say that Sātmya is of many kinds, as related to constitution of the body, age, habitat, season, doṣa, disease etc. They consider "giving comfort" only as the accepted criteria and include even those of the opposite qualities under sātmya categorically. They say that some times even those of identical qualities are Asṭmya as they cause discomfort to the body.

Sātmya is of three kinds - the best, medium and poor; getting accustomed to all the tastes is best, and to any one taste in poor and to two or more tastes is medium. The best one is seen in persons whose constitution is formed by all the three doṣas in equal proportion, the other two in others.

It was earlier stated that those things which are unhealthy should be discontinued gradually even though they are accustomed to. In general terms, that food which maintains the health of the normal tissues and makes the abnormal one normal, is to be considered as good (healthy, wholesome, suitable for health). The opposite of this is bad (unhealthy, unsuitable food). Though both these, are again, unspecific due to the quantity, admixture etc., of food, they are either to be used or rejected as (per their quality described) earlier. (8)

Notes:- In regions where rice is the staple food of the people every person living there will be eating rice even from his childhood and will have become accustomed to it. It does not give him any discomfort. So rice is Sātmya to him. The same rice will not be so, for a person who has been accustomed to eating wheat since his childhood. Giving comfort and fit to be used for long period are the criteria to judge any thing as 'Sātmya'. Some substances give comfort for some time but are unfit to be used for a long time eg. coffee, tea etc. Some substances produce discomfort for some time but are fit to be used for a long time eg. Harītaki, etc.

It is ideal to use foods containing all the six tastes daily but very few will be doing so. Majority of the people are accustomed to two, three or four tastes. The common

Indian meal usually contains a staple food (rice, wheat, jawar, ragi etc.), curry or soup (prepared with vegetables or meat with liberal quantity of spices, sours and salt) a little quantity of pickles, (predominantly sour, saltly and bitter), sauces, fried eatables etc., as adjuvants. So it is a wholesome food. Some people are fond of one or two tastes only than others and eat a little more of it. Though it is pleasant for them, its long continued use of any one or two tastes only is not good and will certainly cause disorders in them. Hence the advice to discontinue such habit even though it is pleasant for some time. Likewise the habit of using foods of all tastes should be cultivated gradually to maintain health.

Ahitāśana (unhealthy diet):

तथा विशेषतः समशनमध्यशनममात्राशनं विषमाशनं च वर्जयेत् । तत्र पथ्यापथ्येमेकत्रभुक्तं समशनम् । भुक्तस्योपरि भुक्तमध्यशनम् । अमात्राशनं पुनः पृथगेवोपदेक्ष्यते । अप्राप्तातीतकालं तु भुक्तं विषमाशनमिति । भुञ्जानस्तु पेयायूषरसान् व्यञ्जनानि राजतेषु पात्रेषु निदध्यात् । परिशुष्कप्रदिग्धानत्युष्णं च पयः सौवर्णेषु । खलखट्वरकाम्बलिकान् कांस्येषु । रागषाडवसट्टकान् वज्रवैडूर्य विचितेषु । घृतमायसे पयः सुशीतं ताम्रमये पानीय पानकानि च मृद्धेमस्फटिककाचमयेषु ओदनं च विस्तीर्णे मनोरमे स्थाने । अन्यथा हि वर्णगन्धरसान्यत्वादहितं स्यात् ॥१॥

Likewise Samaśana, Adhyaśana, Amātrāśana and Viṣamāśana should be avoided. Samaśana is mixing healthy and unhealthy foods together, Adhyaśana is taking food over the previous food (before the food taken earlier is digested), Amātrāśana will be described later separately, (Chapter 11) Viṣamāśana is taking food, too early or too late than the scheduled time.

At the time of eating, peya (drinkables) yūṣa (soup) rasa (mutton soup) and vyañjana (boiled vegetables, sauces, pickles) should be kept in silver vessels; those which are dry, which adhere to the vessel, which are very hot and milk should be kept in gold vessels; khala (buttermilk boiled with sour substances and spices), khaṭwara (a preparation with pungent and sour substances for licking) kāmbalika (sour milk mixed with whey) should be kept in bronze vessels; rāgaṣāḍava (a sweet syrup compounded of grapes, pomagranates or mango along with ginger, cordomum, ghee etc.) and saṭṭaka (buttermilk processed with cumin seeds) in beautiful

vessels made of diamonds and beryl; ghee in an iron vessel, cooked milk in copper vessels; drinking water, syrups and boiled rice in vessels of mud, gold, quartz or glass; all these being arranged in a wide and pleasant place; otherwise they will undergo change in their colour, smell and taste and become unfit for use. (9)

अपि च। दक्षिणपार्श्वे भक्ष्यं स्थापयेत्। सव्ये पेयं लेह्यं मुखोद्घर्षणपिण्डीं च मध्ये भोज्यमिति। यथाग्निसात्म्यं तु प्राक् द्रवमुपशुष्कं वाऽश्नीयात्। प्रागेव तु गुरुस्वादुस्निग्धं च। मध्येऽम्ललवणम्। अन्ते रूक्षं द्रवमितररसयुक्तं च। तत्र मन्दाग्नेर्द्रवोष्णेन समुत्तेजितोष्मणोऽन्यदुपयुक्तं सम्यक् पाकमेति ॥१०॥

And further, bhakṣya (eatables) are to be arranged on the right side, peya (drinkables) lehya (lickables) and balls which require hard chewing are to be on the left side and bhojya (staple or the chief food) in the centre.

Considering the digestive capacity and habituation, foods which are either watery or very dry (non- fatty) hard to digest, sweet and fatty should be consumed in the begining; those which are sour and salty in the middle and those which are dry (non-fatty) liquid and of other tastes at the end. Those who have poor digestive capacity should consume liquid and warm foods in the begining itself, for the digestive activity getting stimulated by the heat, digest the other foods which are eaten later, in a proper way. (10)

Anupāna (after drink):

अनुपाने तु सलिलमेव श्रेष्ठं सर्वरसयोनित्वात्सर्वभूतसात्म्यत्वाज्जीवनादिगुणयोगाच्च। तच्छीतं दधिमधुयवगोधूममद्यविशेषेषु सर्वेषु च विदाहिषु शरद्ग्रीष्मयोश्च। उष्णं पिष्टमयेष्वन्येषु च दुर्जरेषु हेमन्ते च। द्रवद्रव्यविज्ञानीयं चेक्षेत। क्षीरं शालिषष्टिकयोः तथैवोपवासाध्वभाष्यस्त्री व्यायामक्लान्तबालवृद्धेषु। मांसरसः शोषादिषु। वाते त्वम्लांनि च। पित्ते शर्करोदकम्। त्रिफलोदकं तु सक्षौद्रं श्लेष्मणि प्रायश्चाक्षिगलरोगेषु। मस्त्वेव वा दध्नि कूचिकाकीलाटयोश्च। धान्याम्लं मस्तु तक्रं वा शाकावरान्नेषु। मद्यं मांसेषु फलाम्लमम्बु वाऽऽसवांश्च विविधान् विभज्य प्रयोजयेत्। विशेषतस्तु मध्वासवान् ग्राम्येषु तीक्ष्णान् त्रिफलासवान् वन्येषु। न्यग्रोधादिफलासवान् विष्किरेषु अर्कशेलुशिरीषकपित्थासवान् बिलेशयेषु दिग्धुहतेषु च।

अम्लफलासवान् प्रसहेषु काशेक्षुपद्मबीजशृङ्गाटककशेरुकमृद्वीकाखदिरासवान् क्षौद्रयुक्तं वा शीतमुदकमुदश्विद्वा महामृगेष्वौदकेषु च । सुरां प्रतुदेषु तथा श्रमार्त्तेषु कृशेषु च । मधूदकं स्थूलेषु । मद्यं मद्यमांससात्म्येष्वल्पाग्निषु । अपि च । समासेनान्नविपरीतमविरोधि च ॥११॥

As an Anupāna (after-drink, liquid to be taken after meals) water is the best because it is the chief source of all the tastes, it is accustomed to all living beings and possesses the properties of sustaining of life etc. It should be taken cold, after consuming curds, honey, barley, wheat and all other foods which cause burning sensation during digestion and is śarat (autumn) and grīṣma (summer) seasons.

It should be taken hot after consuming foods prepared from corn flour and such other which are hard to digest; during hemañta (season of frost) and as described in the chapter on liquid substances (Chapter 6)

Milk as an after-drink is best after eating rice and rice which matures in sixty days; for those who are debilitated with fasting, long walk, speaking, sexual intercourse and exercise, and also for children and the aged.

Meat soup is best for those who are emaciated by consumpiton and other diseases; sour syrups for those having disorders of vāta; sugarwater for disorder of pitta; water boiled with triphalā mixed with honey for disease of kapha and of the eyes and throat.

Mastu (whey) or cold water are best after consuming dadhi (curds) kūchīka (inspissated buttermilk) and kilāṭa (inspissated milk).

Dhānyāmla (sour gruel of cereals), mastū (whey) or takra (buttermilk) are ideal after eating foods prepared with pulses, vegetables and coarse grains;

Madya (wines) are good after consuming meat or the syrups of sour fruits, water or fermented drinks; prepared in cold processing will be ideal depending upon the qualities, can also be used; especially madhvāsava (wine prepared from honey) after consuming meat of domesticated animals.

Strong triphalāsava after eating meat of animals living in forests;

nyagrodhādi phalāsava (fermented liquids prepared from fruits of vaṭa and others)after meat of viṣkira birds; liquors prepared from arka, śelu śirīśa, kapittha, after eating meat of animals which live in burrows and those killed by poisoned weapons; liquor prepared from sour fruits after eating meat of prasaha birds; liquors prepred from kāśa, ikṣu, seeds of lotus, sṛṅgāṭaka, kaśeruka, mṛdwīka and khadira mixed either with honey, cold water, or udaświt (buttermilk dilluted with water) after consuming meat of big game animals (lion, tiger, bison etc.,) and those living in water; surā (liquor prepared by distillation) after eating meat of pratuda birds and for persons who are fatigued by exertion and emaciated; water mixed with honey for those who are obese (fatty); madya (wine) for those who are habituated to wine and meat daily and who have poor digestion. In brief that liquid which possesses the properties opposite of that of the food and that which does not cause any harm to the person is the ideal (after drink) (11)

अनुपानं खलु तर्पयति प्रीणयत्यूर्जयति बृंहयति देहस्य पर्याप्तिमभिनिर्वर्तयति भुक्तमवसादयत्य न्नसङ्घातं भिनत्ति मार्दवमापादयति क्लेदयति सुखपरिणामितामाशुव्यवायितां चाहारस्योपज नयति । वर्ज्यं तूर्ध्वजत्रुगदश्वासकासप्रसेकहिध्मास्वरभेदोरः क्षतिभिर्गीतभाष्मयप्रसक्तैश्च । तेषां हि प्रदूष्यामाशयमुरः कण्ठस्थितमाहारजं स्नेहमासाद्य तदभिष्यन्दाग्निसादच्छर्यादीनाम यान् विदध्यात् । पीत्वा च भाष्यगेयाध्वस्वप्नान्नशीलयेत् । पानं च प्रक्लिन्नदेहमेहकण्ठाक्षिरोग व्रणिन इति ॥१२॥

An after-drink tones up the body, gives satisfaction, invigorates, causes plumpiness, gives a feeling of contentment, makes the food move downwards easily, breaks the hard materials of the food, makes them soft, moistens them, helps for easy digestion and distribution to all the parts of the body.

After drink is to be avoided by those who are suffering from diseases of the parts of the body above the shoulders, dyspnoea, cough, excess salivation, hiccup, hoarseness of voice, injury to the chest and those who are indulging in too much of singing and speaking. For such persons, the afterdrink disturbs the stomach and chest, increases the moisture of the food in the throat and causes watery discharges from the tissues,

indigestion, vomitting and other diseases.

After taking such a drink, person should not indulge in speaking, singing, walking long distances and sleeping.

Persons who are suffering from accumilation of moisture in the body, polyurea, diseases of the throat, eyes and ulcers should not take an afterdrink. (12)

Notes:- Drinking of fluids after eating solid foods is a good habit and is prescribed as a daily routine. Whatever might have been the practice in ancient times but now a days only water is taken immediately after meals. The quantity of water or other fluids to be taken has not been mentioned above some how. As known to everybody it should be in moderate quantity, say about a quarter of a litre. Large amounts taken may cause vomitting or other discomforts and very little amounts may not be sufficient to the body. Solid foods will undergo proper digestion only after it is moistened well with water. So drinking moderate quantity of water after each meal should be cultivated as a healthy habit.

Bhojanottara karma (activities after meals):

ततः पाणिगतमन्नमन्येनापनीय दन्तान्तरस्थं च शनैः शनैः शोधनेन विशोध्य लेपगन्धस्नेहापनोदमाचान्तोऽङ्गुल्यग्रगलिताम्बुपरिषिक्तनेत्रस्ताम्बूलादिकृत वदनवैशद्यो धूमपानादिहृतोर्ध्वकफवेगः पदशतमात्रं गत्वा वामपार्श्वेन संविशेत् । द्रवोत्तरभोजनस्तु शय्यां नातिसेवेत। यानप्लवनवाहनाग्न्यातपांश्च भुक्तवान् वर्जयेत् । आहारपरिणामकराः पुनरिमे भावा। तद्यथा। ऊष्मा वायुः स्नेहः क्लेद कालः समयोगश्च । तत्रोष्मा पचति वायुरपकर्षति स्नेहो मार्दवं जनयति क्लैदः शैथिल्यमापादयति कालः सर्ववपुर्व्याप्तिमभिनिर्वर्त्तयति । समयोगस्त्वेषामन्नपरिणामधातुसाम्यकरः सम्पद्यते । समयोगस्य तु पुनः कारणान्युचितो हितश्च देहसंस्कारोऽभ्यवहारश्चेष्टा शयनं सौमनस्यं च । परिणमतस्त्वाहारस्य गुणाः शरीरगुणभावमापद्यन्ते यथास्वमविरुद्धाः । विरुद्धास्तु विहताश्च विरोधिभिर्विहन्युः शरीरमिति ।

After taking the meals, the person should clean his hands well, to remove the remnants of food, clean the teeth by tooth picks to remove the residue of food, if any, sticking on there, gargle the mouth to remove the coating, smell and greasiness; touch the eyes with the moist finger tips, make the mouth pleasant by chewing betel leaves, inhale smoke to remove upward accumulation of kapha, walk about hundred steps

and recline comfortably on his left side. Those who have taken more liquid foods should not make the use of bed for long. Riding in chariot, swimming, basking in the sun should be avoided.

Ahāra pariṇāmakara bhāva (factors helpful for digestion):

The following are the factors which bring about digestion of food, viz., heat, air, fat, moisture, time and proper combination; heat (fire-like activity inside the stomach) cooks the food; air (or nervous activity causing peristailists and other movemnts of the stomach and intestines) causes downward movement of food; fat brings about softness; moisture breaks up the food particles; time makes the food (effect of food) to reach all the parts of the body; proper combination of all these factors helps to maintain the normalcy of the tissues. The factors responsible for proper combination of the above, are again, the suitable and healthy foods, the condition of the body, mode and procedure of eating, reclining and such activities and a pleasant mind.

The qualities and properties of the digested food will ultimately assume the qualities and properties of the body (of the tissues) if such foods are not opposite (of the qualities of the tissues). Foods which possess the opposite qualities (to those of the tissues) will destroy the body by assuming antagonistic qualities. (13)

भवन्ति चात्र ।१३।

Some more verses further;

औकुलाभ्योषपृथुकान् सुपिष्टकृततण्डुलान् ।
न जातुभुक्तवानद्यान्मात्रयाद्यात्सुकाङ्क्षितः ॥१४॥

Persons should not eat aukula (unripe corns present in their ears, fried or burnt over fire) abhyoṣa (unripe barley fried or burnt over fire) pṛthuka (parboiled paddy fried and flattened) and eatables prepared with rice flour after meals; but if very much tempted or desired he can take very little of it. (14)

शाकावरान्नकट्वम्लकषायलवणोत्कटम् ।

त्यजेदेकरसासात्म्यं गुरु शुष्कं च भोजनम् ॥१५॥

Foods which are prepared from vegetables, grains of least quality, having predominance of pungent, sour, astringent and salt, habit of eating foods of any one taste only, foods which are hard to digest and which are dry should be avoided. (15)

वक्ष्यते यन्निदानादौ सर्वदोषप्रकोपणम् ।
अत्यभिष्यन्दि विष्टम्भि विदाहि गुरु रुक्षणम् ॥१६॥

All those which are mentioned as the causes in each disease, those which brings about increase of all the doṣās, which are atyabhiṣyandi (cause severe obstruction of tissue pores by more fluid secretion), those which are constipating, which cause burning sensation during digestion, those not easily digestible, those causing dryness inside, should not be eaten. (16)

कीलाटदधिकूचीकामत्सशुष्काममूलकम् ।
क्षारपिष्टविरूढाद्यं तत्समस्तं न शीलयेत् ॥१७॥

Kilāṭa (inspissated milk) dadhikūrcika (inspissated buttermilk) fish, dry or uncooked raddish, alkaline foods, flours, germinated grains should not be used as food. (17)

Hitāhāra (suitable food):

शीलयेच्छालिगोधूमयवषष्टिकजाङ्गलम् ।
सुनिषण्णकजीवन्तीबालमूलकवास्तुकम् ॥१८॥
पथ्यामलकमृद्वीकापटोलीमुद्गशर्कराः ।
घृतंदिव्योदकक्षीरक्षौद्रदाडिमसैन्धवम् ॥१९॥

The daily use of the following should be cultivated - rice, wheat, barley, rice maturing in sixty days, meat of animals of desert like regions, sunisaṇṇaka, jivanti, tender mūlaka, vāstuka, pathā, āmalaka, mṛdvika, patlī, mudga, śarkara, ghee, rain water, milk, hony, dādima and saindhava. (18-19)

त्रिफलां मधुसर्पिर्भ्यां निशि नेत्रबलाय च ।
स्वास्थ्यानुवृत्तिकृद्यच्च रोगोच्छेदकरं च यत् ॥२०॥

Triphala, mixed with honey and ghee can be taken daily at nights to improve the strength of the eyes (vision); all foods which are good to maintain the health, and all those which cure the diseases should be used daily. (20)

स्वभावमात्रायोगादिपरस्परविपर्ययैः ।
भोजनानि विरुध्यन्ते तानि विद्वान् विवर्जयेत् ॥२१॥

A wise man should avoid such foods which become incompitable (or unhealty) by their nature, quantity, admixture of substances of opposite qualities etc. (21)

त्यागाद्विषमहेतूनां समानां चोपसेवनात् ।
विषमा नानुबन्धन्ति जायन्ते धातवः समाः ॥२२॥

By avoiding those which cause abnormalities in the tissues and using those which have similar qualities as of the tissues, the tissues will not undergo abnormal changes but will remain normal. (22)

अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥
आश्रयं पवनादीनां चतुर्थमवशेषयेत् ॥२३॥

Half of the stomach should be filled with solid foods, one quarter by liquids and another quarter should be kept vacant for air etc. (23)

मन्दानलबलारोग्यनृपेश्वरसुखात्मसु ।
योज्यः क्रमोऽयं सततं नावश्यमितरेषु च ॥२४॥

This practice is essential for those who have poor digestive capacity, who are weak, who are of poor helth, for kings, the wealthy, and tender. It is not so much essential for others. (24)

करोति रूक्षं बलवर्णनाशं त्वग्रूक्षतां वातशकृन्निरोधम् ।
स्निग्धं त्वतिश्लेष्मचयप्रसेक हृद्गौरवालस्यरुचिप्रणाशान् ॥२५॥

Very dry foods cause loss of strength and colour, (complexion) dryness of the skin and obstruction to the movement of flatus and faeces; fatty foods cause great increase of kapha, excess salivation, heavyness of the heart, lazyness and loss of taste (appetite).(25)

अत्युष्णमन्नं मददाहतृष्णाबलप्रणाशभ्रमरक्तपित्तम्
शीतं तु सादारुचिवह्निसादहल्लासविष्टम्भनरोमहर्षान् ॥२६॥

Very hot foods cause toxicity, (excitement), burning sensation, thirst, loss of strength, giddiness and bleeding diseases; very cold foods cause deblity, loss of taste, weak digestive capacity, oppression in the chest (nausea), stasis of food for long time inside and horripilations.(26)

अतिस्थिरं मूत्रशकृद्विबन्धमतृप्तिमव्याप्तिमशीघ्रपक्तिम् ।
अतिद्रवं पीनसमेहकासस्यन्दान् करोत्यग्निबलं च हन्ति ॥२७॥

Very hard (solid) foods cause obstruction to urine and feces, a feeling of not being contented, of not spreading to all the parts of the body and of not undergoing quick digestion; very liquid foods produce running in the nose, polyurea, cough, ophthalmia and destroy the digestive power. (27)

अतिमधुरमनलशमनं भुक्तमसात्म्यं न पुष्टये वपुषः ।
अतिलवणमचक्षुष्यं तीक्ष्णात्यम्लं जरा साक्षात् ॥२८॥

Foods which are very sweet diminish the digestive capacity, not good for health and do not nourish the body; foods which are very salty are bad to the eyes; while very sour foods bring oldage quickly by their powerful effect. (28)

इति विधिमबलम्ब्य योऽन्नपान बलमिव विग्रहवत्सदोपयुङ्क्ते ।
तनुमपि तनुजां रुजां त्वनाप्य व्रजति नरः स समाशतस्य पारम् ॥२९॥

Persons who always follow the above regimen of foods and drinks shall surely obtain strength similar to a statue, do not suffer from even minor diseases and surely attain a life of more than one hundred years.

इति दशमोऽध्यायः ॥

Thus ends the tenth chapter.

अथैकादशोऽध्यायः

Chapter 11

MĀTRĀŚĪTĪYA ADHYĀYA
(Quantity of food):

अथातो मात्राशितीयं नामाध्यायं व्याख्यास्यामः । इति हस्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called as Mātrāśītīya (quantity of food to be consumed); thus said Ātreya and other great sages (1).

Ahāramātrā (quantity of food):

मात्राशी स्यात् । मात्रा पुनरग्निबलाहारद्रव्यापेक्षिणी । कुक्षेरप्रतिपीडनमाहारेण हृदयस्यासंरोधः पार्श्वयोरविपाटनमनतिगौरवमुदरस्य प्रीणनमिन्द्रियाणां क्षुत्पिपासोपरतिः स्थानासनशयनगमनोच्छ्वासप्रश्वासभाष्यसङ्कथासु सुखानुवृत्तिः सायं प्रातश्च सुखेन परिणमनं बलवर्णोपचयकरत्वं चेति मात्राया लक्षणम् ॥२॥

Man should always eat a determined quantity of food. Such a quantity depends upon the digestive capacity and the nature of the food material.

An ideal quantity is that which does not cause any discomfort in the abdomen, obstruction in the region of the heart, stretching pain in the flanks, too much of heavyness of the abdomen; which gives satisfaction to the sense organs, quenches hunger and thirst, does not cause any difficulty for sitting, reclining, lieing, walking, inspiration and expiration, speaking and reading; undergoes easy digestion both in the evening and morning, provides strength, colour (complexion) and stoutness to the body.(2)

त्रिभागसौहित्यमर्द्धसौहित्यं वा गुरूणामुपदिश्यते । लघूनामपि नातिसौहित्यम् ।
अनिलानलगुणबहुलानिहि लघूनि तुल्यगुणत्वादग्निसन्धुक्षणान्यविधिना चाल्पदोषाणि ।
इतराणि तु पृथिवीसलिलगुणबहुलान्यसामान्याद्विपरीतान्यन्यत्र व्यायामाग्निबलात् ।
अमात्रा पुनरशनस्य हीनताऽऽधिक्यं च ।
तत्र हीनमात्रमशनं बलवर्णोपचयमनोबुद्धीन्द्रियोपघातकरं विबन्धकृदवृष्यमनायुष्यमनौजस्यं सारविध्मापनमलक्ष्मीजननमशीतेश्च वातविकाराणामायतनम् ।
अतिमात्रं पुनः सर्वदोषप्रकोपणमाहुः ।

तेन हि प्रपीड्यमाना वातादयो युगपत्प्रकुपिताः कुक्ष्यैकदेशस्थास्तदेवापरिपक्कमाविश्य विष्टम्भयन्तोऽलसकमभिनिर्वर्तयन्ति ।
सहसा वाधरोत्तराभ्यां मार्गाभ्यां प्रच्यावयन्तो विषूचिकाम् ॥३॥

The quantity of foods which are guru (hard to digest) is either threefourth or half of one's satisfaction; and for those which are laghu (easy to digest) it is that quantity which does not cause oversatisfaction.

Easily digestable foods possess the properties of vāyu and agni (mahābhūta) preponderantly, stimulate the digestive activity because of identical properties and cause mild increase of doṣas, if at all, by other ways.

Others (foods which are not easily digestable) possess the properties of pṛthvi and ap (mahābhūta) preponderantly, are generally opposite (of the digestive activity) unless helped by exercises and stimulents of digestion.(3)

Notes : All the substances in this world are composed of the pañcamahābhūtas only, so also the articles of food and even the human body. The nature and properties of substances are according to the preponderance of one or more of the mahābhūtas in them. Tejas is the bhūta (element) responsible for heat and activities of heat., Food materials which possess this bhūta in (element) responsible for heat and activities of heat. Food materials which possess this bhūta in greater proportion are easily digestable inside the alimentary tract because it is Tejas itself that is present there which we call as Koṣṭhāgni (fire- like activity in the alimentary tract known also as digestive activity). Such foods undergo easy and quick digestion because of identical properties. The pṛthvi and ap bhūtas possess properties opposite of tejas and food materials which possess these two bhūtas preponderantly diminish the capacity of the Koṣṭāgni (digestive activity in the alimentary tract) and so do not undergo easy and quick digestion. In this way food materials are of two kinds viz. Laghu- which are easily digestable and Guru- which are not easily digestable. Between them laghu foods do not cause much trouble to the body while guru foods cause many disturbances and diseases; occassional over eating of laghu foods may not cause trouble to the body but guru foods taken even slightly less than the usual quantity sometimes causes indigestion. So it is better to avoid taking guru foods in more quantities.

Variation in quantity of food means either less or more than the usual fixed quantity.(3)

Hīnamātrā (inadequate quantity):

The use of food which is less than the usual (determined, accustomed) quantity, causes diminition of strength, colour (and complexion), mental activity, intellegence and functions of the sense organs; produces constipation and loss of sexual vigour; does not help long life and good vigour; reduces the strength, creates inauspicious activities and becomes the cause for diseases of vāta origin to manifest in the body.(3)

Atimātrā (excess quantity):

The use of food which is more than the usual quantity produces increase of all the doṣās. Troubled by the food, vāta and other two doṣās undergo quick increase, spread to all the parts of the abdomen; the food without undergoing digestion stays for a long time inside the abdomen producing (the disease) Alasaka or gets eliminated out of the body quickly both in downward and upward directions producing (the disease) Viṣūcika. (3)

Notes : The use of food either less or more in quantity may or may not produce the above mentioned symptoms and diseases on the same day but continued as a habit for some time will surely produce diseases. Eating excess quantity of food is more dangerous as it may produce the symptoms and diseases even on the same day.

Alasaka :

अपि च ।
प्रयाति नोर्ध्वं नाधस्तादाहारो न च पच्यते ।
आमाशयेऽलसीभूतस्तेन सोऽलसकः स्मृतः ।४।

Further;

Food neither moves upward nor downward, does not undergo digestion but stays leisurely inside the stomach-this disease is known as Alasaka.(4)

Viśūcika :

विविधैर्वेदनोद्भेदैर्वाय्वादिभृशकोपतः ।
सूचीभिरिव गात्राणि विध्यतीति विषूचिका ।।५।।

Increase of vāta and other doṣās taking place quickly, gives rise to different kinds of discomforts specially pain as though being pricked by needles all over the body- this disease is (known as) Viṣūcika.(5)

तत्र वातः शूलानाहाङ्गमर्दमुखशोषप्रलापकम्पमूर्च्छाभ्रमजृम्भोद्वेष्टनाक्षिप्रवेशशिरोहृदयातिरुक्सिराकुञ्चनस्तम्भनानि करोति ।
पित्तं पुनर्ज्वरातिसारान्तर्दाहवैवर्ण्यतृष्णामदभ्रमप्रलयानि ।
श्लेष्मा तु छर्द्यरोचकप्रसेकाङ्गसादाविपाकशीतज्वरगात्रगौरवाणि । विशेषस्तु दुर्बलस्याल्पवह्लेर्बहुश्लेष्मणोवातमूत्रपुरीषवेगविधारिणोऽन्नपानमनिलप्रपीडितं श्लेष्मणाविबद्धमार्गमलसत्वादबहिर्मुखीभवत् छर्द्यतीसारवर्ज्यानि यथोक्तानि शूलादीन्युपजनयत्यतिमात्राणि ।
सोऽलसः । अतिमात्रदुष्टास्तु दोषाः प्रदुष्टामवद्धमार्गास्तिर्यग्गच्छन्तः कदाचिदस्य शरीरं दण्डवत् स्तम्भयन्ति ततस्तमलसकमसाध्यं ब्रुवते ॥६॥

Vāta (undergoing increase predominantly) produces pain and distention of the abdomen, bodyache, dryness of the mouth, delerium, tremors, fainting, giddiness, yawning, twisting pain, sunken eyes, severe pain in the head and heart, constriction of the veins and stiffness of the body parts;

Pitta (undergoing increase predominantly) produces fever, diarrhoea, burning sensation inside the body, discolouration, thirst, toxicity (excitement), giddiness and fainting (loss of conciousness).

Kapha (undergoing increase predominantly) produces vomiting, loss of appetite, salivation, weakness of the body parts, indigestion, preceded by chills, (rigors), and feeling of heavyness of the body.

Specially in those people who are debilitated, of poor digestive activity, who have predominance of kapha in their body and who habitually suppress the urges of flatus, urine and faeces; the food and drinks being forced by vāta but obstructed in their movement by kapha are held up inside without moving out, and cause pain and other symptoms in greater degree but without vomiting and diarrhoea. This is Alasa.

The doṣās undergoing great increase, becoming obstructed (in their normal channels) by Āma, begin to move sidewards (in abnormal

channels), sometimes makes his body (of the patient of Alasaka) stiff like a wooden log. Such an Alasaka is said to be asādhya (incurable.)(6)

Āma viṣa (undigested food; toxins of food) :

विरुद्धाध्यशनाजीर्णाशीलिनः पुनरामदोषमामविषमामनन्ति ।
विषसदृशलिङ्गत्वात् । तत्परमसाध्यानाम् ।
आशुकारितया विरुद्धोपक्रमत्वाच्च ।
न च केवलं मात्रयैव कृत्स्नमाहारफलमवाप्तुं शक्यं स्वभावादीनां भिन्नफलत्वात् ॥७॥

Those persons who indulge in incompitable (unhealthy) foods and overeating will becomes victims of Āmadoṣa; it is also known as Āmaviṣa because it produces symptoms similar to those of poison. It is incurable because of its quickness in action and complicated in treatment.

Foods will not give all their benefits only by their quantity; even their nature, etc., (admixture, processing) also bestow different benefits. (7)

Notes : The ingested food undergoes digestion inside the alimentary tract by the Koṣṭāgni (also called Jātharāgni, Kāyāgni and and Pācaka pitta correspondeing to digestive activity brought about by different digestive juices such as gastric juice, bile, pancreatic juice, intestinal juice etc). If the Agni is normal, the food will be properly digested and the end product of digestion the essence of food- will be prepared well, fit to be assimilated by the tissues. If, on the other hand the Agni is weak (poor digestive activity) then the food will not be cooked properly and the final end product will be containing large amount of inadequately digested or uindigested food particles. These are known as Āma (uncooked, unprocessed, raw). Production of Āma which started inside the alimentary tract gradually invades the doṣās and through them spreads to the dhātus (tissues) and the malās (waste products) also. This condition gives rise to many diseases. This concept of Āma and its effects is one of the important doctrines of pathology in Āyurveda.

तथा हि । गुरुरूक्षशुष्कशीतद्विष्टविष्टम्भिविदाह्यशुचिविरुद्धात्यम्बुपानद्रवमकाले
काले वा कामक्रोधलोभेर्ष्याह्रीशोकोद्वेगभयक्षुदुपतप्तेन वा
यदन्नपानमुपयुज्यते तदप्याममेव प्रदूषयति ॥८॥

Likewise, foods which are hard to digest, dry, (moistless), cold, the disliked; those which cause constipation or burning sensation, which are dirty and incompatables; drinking of large amounts of water; foods

which are mainly liquid, these taken at improper or proper time; foods and drinks taken by a person who is afflicted with lust, anger, greed, jealosy, shyness, grief, emotions, fear and hunger, are also going to produce Āma in the body.(8)

Notes: The point to note here is the effect of various kinds of emotions on digestion. A calm and peaceful mind is very much essential for good digestion. Persons who are victims of such emotional upsets frequently get into different kinds of disorders of digestion sooner or later. Mere good and healthy food alone is not enough for proper digestion.

Āma cikitsa (treatment of Āma):

तत्र साध्यमामं दुष्टमलसीभूतमुल्लिखेत् पाययित्वासलवणमुष्णं वारि ।
तथात्वच्छर्दयन्तमतिलीनदोषं कृष्णानागदन्तीकल्कयुक्तं पाययेत् ।
मदनफलकषायं वा पिप्पलीसिद्धार्थकल्कयुक्तम् ।
दन्तीमागधिकावचूर्णितं वा कोशातकीरसम् ।
अवस्थापेक्षी वा वमनकल्पोक्तानि तीक्ष्णवमनानि ।
ततः स्वेदवर्त्तिप्रणिधानाभ्यामुपाचरेत् ॥९॥

The Āma which is bad and stagnating inside and which can be treated easily should be brought out in the upward route (by emesis) making the person drink warm water mixed with salt. If the person does not vomit (with salt water) because of āma lurking deep, he should be administered a paste of kṛṣṇā (pippali) and nāgadanti or decoction of madanaphala mixed with the paste of pippali and siddhārtaka or powder of danti and māgadhikā mixed with the juice of kośatakī or any other powerful emetic recipe described in the chapter on vamanakalpa, depending on the condition. Later on, he should be treated with sudation therapy and rectal suppositories (9).

सद्यः सम्यग्विशुद्धस्य शाम्यन्ति तदुपद्रवाः ।
शूले निरन्नकोष्ठेऽद्भिः कोष्णाभिश्चूर्णिताः पिबेत् ॥
हिङ्गुप्रतिविषाव्योषसौवर्चलवचाऽभयाः ।
अथवा पिप्पलीमूलं त्रिवृतादारुसैन्धवम् ॥११॥

Further on;

Soon after the purificatory therapy, its (of Āma accumilation) complications also subside; If pain in the abdomen continues even when there is no food inside, warm water mixed with the powder of hingu, prativiṣā vyośā, sauvarcala salt, vacā and abhayā or a powder of pippalimūla, trivṛt, dāru and saiñdhava salt or powder of śunthi, milky sap of snuhī, saiñdhava salt, pippali and marica or a powder of pāthā, amlavetasa, yavakṣāra, yavāni and puṣkara mūla should be given with warm water (10-12).

शुण्ठीः सक्षीरलवणपिप्पलीमरिचानि च ।
पाठाम्लवेतसक्षारयवानीपौष्कराणि वा ॥१२॥
द्विरुत्तरं हिङ्गुवचाऽग्निकुष्ठ सुवर्चिकाक्षारबिडाजमोदम् ।
शूलोदरानाहविषूचिकार्शोहृद्रोगगुल्मोर्ध्वसमीरणघ्नम् ॥१३॥

Powder prepared from hingu, vaca, agni, kuṣṭa suvarcika kṣāra, biḍa lavana and ajamoda each succeding one, in double the quantity to the preceding. This recipe cures pain and distention of the abdomen, viśucika, haemorrhoids, heart disease, abdominal tumors and upward movement of vāta (revese peristalsis, belching etc).(13)

Notes : The proportion of drugs will be hingu- one part, vaca two parts, citraka four parts, kuṣṭa eight parts, sauvarecakṣāra- sixteen parts, biḍalavaṇa thirtytwo parts and ajamoda sixtyfour parts -all to be mixed nicely, powdered and taken with hot water.

मुस्ताजमोदपूतीकवचाशुण्ठ्यग्निधान्यकैः ।
सवालकशठीबिल्वैः क्वाथं तृट्छूलवान् पिबेत् ॥१४॥

The person who is having thirst and pain in the abdomen can be given the decoction of mustā, ajamodā, pūtikā, vacā, śunṭhi, agni, dhāṇaka, vālaka, śaṭhi and bilva.(14)

रास्नाकट्फलषड्ग्रन्थाबृहतीद्वयजोङ्गकैः ।
गुग्गुलवतिविषाकुष्ठपत्रव्याघ्रनखाम्बुदैः ।
कुर्याच्छुष्कैःसमूत्रैर्वा लेपोद्वर्त्तनधूपनम् ॥१५॥

Rāsna, kaṭphala, ṣaḍgranthā (vacā), the two bṛhati, joṅgaka (aguru) guggulu, ativiṣā, kuṣṭha, patra, vyāghranakha and aṁbuda-powder of all these either dry or mixed with cow's urine can be used as paste for application, massaging or fumigation of the abdomen. (15)

सरुक्चानद्धमुदरमम्लपिष्टैः प्रलेपयेत् ।
दारुहैमवतीकुष्ठशताह्वाहिङ्गुसैन्धवैः ॥१६॥

In case of pain and enlargement of the abdomen, a paste prepared with dāru, haimavati (vacā), kuṣṭha, śatāhwā, hingu and saiṅdhava macerated with any sour juice has to be applied over the abdomen.(16)

यवचूर्णश्च साक्षारतक्रः कोष्ठार्तिजित् परम् ।
योजयेतसैन्धवान्तैश्च वर्तिं विण्मूत्रसङ्ग्रहे ॥१७॥
नाम्यमानानि चाङ्गानि भृशं स्विन्नानि वेष्टयेत् ।

Takra (buttermilk) mixed with yavakṣāra is ideal to relieve pain of the abdomen.

In case of obstruction to faeces and urine a rectal wick (suppository) prepared with drugs ending with saiṅdhava (emumerated in verse 16) can be introduced into the rectum.

The parts of the body which have contracted should be given good fomentation and kept wrapped.(17)

विषूच्यामतिवृद्धायां पार्ष्ण्योर्दाहः प्रशस्यते ॥१८॥

In case of advanced stage of Viṣūcika, branding of the heel (of the patient with a hot iron rod) is of great benefit. (18)

द्विक्षारजीर्णपिण्याककुष्ठारुष्करचित्रकैः ।
सशुक्तसैन्धवैस्तैलं पक्वमभ्यञ्जने हितम् ॥१९॥

An oil prepared with the two kṣārās (sarjikṣāra and yavakṣāra) piṇyāka (old oil cake of sesamum), kuṣṭha, āruṣkara, citraka, sukta (salted liquor) and saiṅdhava is good for oil-bath (massage over the body and bathing in hot water) for the patient who has severe stiffness of the body, to be used after he had effective emetic and purgative therapies.(19)

सुच्छर्दितविरिक्तस्य गात्रायामेऽतिदारुणे ।
भल्लातकमधूच्छिष्टजीर्णपिण्याकनागरैः ।
घृततैलं पचेत्साम्लैस्तच्च खल्लीघ्नमुत्तमम् ॥२०॥

Oil or ghee prepared with bhallātaka, madhūcchiṣṭa (bees wax) old piṇyạka (oil cake ofsesamum) nāgra along with sour substances is very good to relieve khallī (stiffness and contractures of the arms and legs).(20)

त्वक्पत्ररास्नागरुशिग्रुकुष्ठैरम्लप्रपिष्टैः सवचाशताह्वैः ।
उद्वर्त्तनं खल्लिविषूचिकाघ्नं तैलं विपक्वं च तदर्थकारि ॥२१॥

Massaging the body with a paste prepared from twak, patra, rāsna, agaru, ś́igru, kuṣṭha vacā śatāhva and any sour juice cures Khalli (stiffness and contractures of arms and legs) and Viśucika. An oil prepared with the above drugs will also serve the same purpose. (21)

तदहश्चोपवास्यैनं विरिक्तवदुपाचरेत् ।
सामन्येनेति सिद्धोक्ता विषूच्यलसकक्रिया ॥२२॥

After making the patient fast for one day he should be looked after in the same way as prescribed for a person who has undergone a purgative therapy.

The above are the general, effective methods of treatment for both Viśūcika and Alasa.(22)

आमदोषेषु त्वन्नकाले जीर्णाहारं दोषोपलिप्तामाशयं स्तिमितगुरुकोष्ठमनन्नाभिलाषिणमभिस मीक्ष्यं पाययेद्दोषशेषपाचनार्थमौषधं वह्निसन्धुक्षणार्थं च ।
अजीर्णाहारं पुनर्न पाययेत् ।
यत आमदोषदुर्बलोह्याग्निर्युगपदामदोषमौषधमाहारजातं चाशक्तः पक्तुम् ॥२३॥

In those who have Āmadoṣa, after the food gets digested, the āmaṣaya (stomach) will be found coated inside with a layer of āma, causing loss of movement, heavyness of the abdomen and lack of desire for food. In such a condition, the patient is to be given medicines to digest the undigested pasty material and also to kindle the agni (digestive function). If the food has not been digested such medicines should not be given;

because the Agni (digestive activity) will have been weakened by both the āmadoṣa and the food and it will not be able to digest the medicine. (23)

Notes : It is needless to say that digestion of food will be improper when once āma doṣa gets formed inside. Some times the food undergoes digestion to some extent and some quantity moves forward to the intestines while more remains inside the stomach itself causing discomfort. At that stage digestive drugs are to be given.

अपि चैषा विभ्रमोऽतिबलत्वादुपरतानलबलमातुरं सहसैवातिपातयेत् ।

Further, the diseases caused by āmadoṣa being very powerful because of the weakness of the agni (digestive activity) they may kill the patient suddenly.(24)

आमदोषजानां पुनर्विकाराणामपतर्पणेनैवोपशमो भवति ।।२४।।

तत्तु त्रिविधम् लङ्घनं लङ्घनपाचनमवसेचनं च ।

तत्र लङ्घनमल्पदोषाणाम् ।

तेन ह्यनिलानलवृध्या वाताातपपरीत इवाल्पः सलिलाशयोऽल्पदोषः प्रशोषमापद्यते ।

लङ्घनपाचनाभ्यां मध्यदोषे वातातपाभ्यां पांसुभस्मावकिरणैरिव चानतिमहान् सलिलाशयः।

बहुदोषाणां पुनर्दोषावसेचनमेव कार्यम् ।

न ह्यस्राविते पल्वलोदकौघे शाल्यादिपुष्टिर्भवति ।।२५।।

Again, the diseases caused by āmadoṣa can be cured only by Apatarpaṇa. It is of three kinds; Laṅghana, (fasting), Laṅghana-pācana (fasting combined with digestice therapies) and Avasecana (forceble elimination or expulsion).

Laṅghana is indicated when the āma doṣa is mild. It enhances the agni (digestive function) and vāta which cause disappearance of little amount of āmadoṣa, just as little amount of water in a tank disappears by the (action of) wind and sun.

When the āmadoṣa is profound only Avasecana (expelling it out by force) should be done; Just as the crops in a field do not grow well unless the excess water, and silt are drained out.(25)

तस्मात्सन्तर्पणनिमित्तानां च नान्तरेणापतर्पणमस्ति शान्तिः ।

अपतर्पणनिमित्तानां च नान्तरेण सन्तर्पणमिति ।
एवमन्येषामपि व्याधीनां यथास्वं निदानविपरीतमौषधमेवावचारयेत् ।
सति त्वनुबन्धेनिदानविपरीतमपास्य व्याधिविपरीतमेव तदर्थकारि वा ।
विमुक्तामदोषस्यपुनः परिपक्वामदोषशेषस्य दीप्ते चाग्नावभ्यङ्गास्थापनानुवासनं विविधस्नेहपानं च युक्तया प्रयोज्यम्। प्रसमीक्ष्य दोषौषधादीनामवस्थान्तराणि ।
भवन्ति चात्र ॥२६॥

For such of the diseases which are caused by Santarpaṇa (excess food intake, over- nutrition) there is no treatment other than Apatarpaṇa (fasting, intake of less food, undernutrition); for diseases caused by Apatarpaṇa there is no treatment other than santarpaṇa.

This (principle) is applicable to other diseases also; the treatment should be done by the use of drugs (or therapies) opposite of the causes of the disease. If there is combination (of doṣās or diseases) then the treatment shall be the use of drugs (or therapies) opposite of the diseases, discarding the use of drugs (or therapies) opposite of the causes, or it may be the use of drugs (or therapies) which give the same effect (opposite effect though not actually opposite drugs).

Notes : Ordinarily the first principle of treatment of disease is the avoidance of the cause or use of drugs which possess qualities opposite to the cause. In some diseases which are caused by diverse kinds of causes or when more than one disease is present in the body, the treatment has to be the use of drugs or methods of treatment which are opposite of the disease proper. Some times it may even be the use of drugs or methods which are not actually opposite of the disease but still produce the opposite effect of curing the disease. (Tadarthakāri cikitsa).

After the āmadoṣa has been resolved but some residue of it still remaining and the person having good digestive capacity, he should be given oil massage and bath, decoction enema, oil enema and many kinds of drinking of fats, carefully considering the condition of the doṣās, dhātūs and other factors. (26)

Notes : Āmadoṣa does not remain in the alimentary tract only but spreads even to the tissues all over the body. Oil massage and bath in hot water bring such āmadoṣa from the tissues all over the body to the alimentary tract, and the two types of enemas

will help in eliminating āmadoṣa from the alimentary tract.

यः श्यावदन्तौष्ठनखोऽल्पसंज्ञः छर्द्यर्दितोऽन्तर्गतताम्रनेत्रः ।
क्षामस्वरः स्रस्तसमस्तसन्धिर्यायान्नरोऽसौ पुनरागमाय ॥२७॥

He (the patient of āmadoṣa) whose teeth (gums) lips and nails have become blue, who is slightly concious (or even unconcious), troubled with vomitings, whose eyes are sunken and red, voice very feeble and all the joints loosened does not come back to life.(27)

व्योषं करञ्जस्य फलं हरिद्रे मूलं समावाप्य च मातुलुङ्ग्याः ।
छायाविशुष्कागुलिकाः कृतास्ता हन्युर्विषूचीं नयनाञ्जनेन ॥२८॥

Vyoṣa (trikaṭu), the seeds of karañja, the two haridrā and the root of mātuluṅga are all made into a pill, dried in shade and preserved. Applying the paste of this pill into the eyes as an eye- salve cures Viśucika.(28)

शिरीषनक्ताह्वफणिज्जबीजत्रायन्त्यपामार्गफलैश्च वर्त्तिः ।
बस्तस्य मूत्रेण विषूचिकाघ्नी प्रलेपधूपाञ्जननस्ययोगैः ॥२९॥

Śirīśa, naktāhvā, seeds of phaṇijjaka, trāyañti, fruits of apāmārga are all rubbed nicely with goat's urine and a wick prepared; used either as an external application, fumigation, eye-salve or nasal drops it cures viṣūcika.(29)

Trividha Ajirṇa (three kinds of indigestion) :

अजीर्णं च कफादामं विष्टब्धमनिलाद्भवेत् ।
विदग्धं पित्तकोपेन त्रिप्रकारमिति स्मृतम् ॥३०॥

Ajirṇa (indigestion) is of three kinds viz Āmājīrṇa from the increase of kapha, Viṣṭabdhājīrṇa, from the increase of vāta and Vidagdhājīrṇa from the increase of pitta. (30)

तत्रामे गुरुतोत्क्लेदः शोफो गण्डाक्षिकूटयोः ।
उद्गारश्च यथाभुक्तमविदग्धः प्रवर्त्तते ॥३१॥

In Āmājīrṇa the symptoms are- feeling of heavyness, nausea, swelling of the cheeks and the eyesockets and belching similar to those which

come immediately after food, coming up without any sign of digestion.(31)

विष्टब्धे शूलमाध्मानं विविधा वातवेदनाः ।
मलवाताप्रवृत्तिश्च स्तम्भो मोहोऽङ्गपीडनम् ॥३२॥

In Viṣtabdhājīrṇa, the symptoms are- pain and distention of the abdomen with accumilation of gas, appearance of different symptoms of increase of vāta, non-elimination of faeces and flatus, stiffness, delusion and aches all over the body.(32)

विदग्धे भ्रमतृण्मूर्छाः पित्ताच्च विविधा रुजाः ।
उद्गारश्च साधूमाम्लः स्वेदो दाहश्चजायते ॥३३॥

In Vidagdhājīrṇa; giddiness, thirst, fainting different symptoms of increase of pitta, sour and warm belchings, sweating and feeling of burning sensation all over the body are the symptoms.(33)

लङ्घनं कार्यमामे तु विष्टब्धे स्वेदनं भृशम् ।
विदग्धे वमनं यद्वा यथावस्थं हितं भवेत् ॥३४॥

Āmājīrṇa is to be treated by laṅghana (fasting or light liquid food), Viṣtabdhājirṇa by profound sudation (methods to cause perspiration) and Vidagdhājirṇa by vamana (emesis) or by any other way which is appropriate to the existing condition.(34)

Vilaṁbika:

गरीयसो भवेल्लीनादामादेव विलम्बिका ।
कफवातानुविद्धामलिङ्गा तत्समसाधना ॥३५॥

Even Vilaṁbika is due to accumilation of large amounts of āmadoṣa in the alimentary tract. The symptoms and treatment of this disease is the same as of āma associated with kapha and vāta.(35)

Rasaśeṣājirṇa:

रसशेषेऽन्नविद्वेषो हृदयाशुद्धिगौरवे ।
तत्राभुक्त्वा दिवास्वप्यात् क्षुद्वानद्याल्लघुप्रति ॥३६॥

In case of Rasaśeṣājīrṇa there will be aversion to food, impurity in

the hṛdaya, and feeling of heavyness of the body. The person who is having this condition should be asked to sleep during day without taking any food and later take light foods if he feels hungry.(36)

Notes : Rasaśeṣājīrṇa is the condition in which the end product of digestion has little amounts of āma (undigested or unprocessed materials) remaining in it. This being a very mild condition does not require any drug treatment. The symptom, "impurity in the hṛdaya" is appearance of too many belchings of bad smell and taste.

यामैश्चतुर्भिर्द्वाभ्यां च भोज्यभैषज्ययोः समे ।
पाकोऽग्नौयुक्तयोर्द्राक्क तीक्ष्णे मन्दे पुनश्चिरात् ॥३७॥

A period of four yāmās (twelve hours) and two yamās (six hours) are required for the proper digestion of food and medicines respectively. It may be earlier than these periods if the Agni (digestive activity) is powerful and late if the agni is weak. (37)

सभक्तमौषधं तस्मान्मन्दाग्नेरवचारयेत् ।
पूर्वाह्णे भोजनं सात्म्यं लघु दीपनबृंहणम् ॥३८॥

Hence, medicines are to be administered along with food itself to persons who have poor digestive ability, because the food taken in the morning is accustomed to, easily digestable, kindles digestion and nourishes the body.(38)

प्रातराशे त्वजीर्णेऽपि सायमाशो न दुष्यति ।
अजीर्णे सायमाशे तु प्रातराशो हि दुष्यति ॥३९॥

Even if the food taken in the forenoon is not digested well, taking food again in the night does not cause any harm, whereas if the food taken at night is not digested well, taking food the next morning will defenetely cause harm.(39)

दिवा प्रबोध्यतेऽर्केण हृदयं पुण्डरीकवत् ।
तस्मिन्विबुद्धे स्रोतांसि स्फुटत्वं यान्ति सर्वशः ॥४०॥
व्यायामाच्च विचाराच्च विक्षिप्तत्वाच्च चेतसः ।
न क्लेदमुपगच्छन्ति दिवा तेनास्य धातवः ४१॥
अक्लिन्नेष्वन्नमासिक्तमत्यन्तेन न दुष्यति ।

अविदग्धेष्विव पयस्स्वन्यत्संमिश्रितं पयः ॥४२॥

During day, the heart will be open by the effect of sunlight just like the lotus flower opens at the sight of the sun; because of that all the channels of the body become clear and active. The dhātus (tissues) do not become laden with moisture during day-time because of exercise (physical activity) and mental activity being more. When the channels are not having excessive moisture, the food taken do not cause much harm. Just as the uncooked milk does not become spoiled by admixture of any other kind of milk.(40-42)

रात्रौ तु हृदये म्लाने संवृतेष्वयनेषु च ।
यान्ति कोष्ठे परिक्लेदं संवृते सर्वधातवः ॥४३॥
क्लिन्नेष्वन्यदपक्वेषु तेष्वासिक्तं प्रदुष्यति ।
विदग्धेषु पयस्स्वन्यत् पयस्तप्तेष्विवार्पितम् ।
नैशे तस्मादजीर्णेऽन्ने नान्यद्भुञ्जीत भोजनम् ॥४४॥

At nights, the heart will be closed, all the channels also will have been closed, all the dhātus (tissues) will be having more moisture, which even comes to the alimentary tract. Thus getting too much of moisture it becomes full of other undigested materials also and causes harm, just as cooked milk gets spoiled when it is mixed with other milk. Hence, if the food taken in the night has not been digested well, the next meal should not be partaken again.(43-44)

Notes : In ancient times people firmly believed that heart is the seat of all activities of both the body and mind and that the function of the heart is very active during day and les during nights. Hence the description of its opening and closing akin to that of the lotus flower. The other changes taking place in the alimentary tract and the tissues are also different between day and night. There is much truth in these descriptions as seen in the light of the present day knowledge also.

All the organs and tissues of the body will be more active during day than during night. During day man being physically active, all the moisture secreted by the tissues will be excreted out; whereas during night man being inactive and engaged in sleep for about ten or twelve hours, the excretary functions will also be withheld. So, much of the moisture secreted by the tisues accumilates within them. In this manner almost all the functions of the body are more efficient during day than during night.

Jirṇāhāra Lakṣaṇa (symptoms of digestion):

उद्गारशुद्धिरुत्साहो वेगोत्सर्गो यथोचितः ।
लघुता क्षुत्पिपासा च जीर्णाहारस्य लक्षणम् ॥४५॥

Pure belchings, (without any taste or smell), enthusiasm, elimination of wastes at the proper time, lightness of the body, appearance of hunger and thirst are the symptoms of good digestion of food.(45)

प्रायः प्रज्ञापराधेन रोगग्रामः प्रजायते ।
नृणामशनलुब्धानां विशेषेण विषूचिका ॥४६॥

Large number of diseases are generally due to wrong activity- (violation of dietic regemen), and specially so the viṣūcika, in those who are greedy of food.(46)

दोषोपनद्धं यदि लीनमन्नं पित्तोल्वणस्यावृणुयान्न वह्निम् ।
जाये त दुष्टा तु ततो बुभुक्षा या मन्दबुद्धीन् विषवन्निहन्ति ॥४७॥

In persons who have predominance of pitta, the food staying inside the alimentary tract, though getting polluted by the increased doṣās, still does not minimise the function of Agni (digestive activity). So, they develop a bad hunger which kills the unintellegent person, like poison.(47)

इति एकादशोऽध्यायः ।

Thus ends the eleventh chapter.

अथ द्वादशोध्यायः

Chapter 12

DVIVIDHAUṢADHA VIJNĀNĪYA ADHYĀYA
(Two kinds of treatment)

अथातो द्विविधौषधविज्ञानीयमध्यायं व्याख्यास्यामः ।इति हस्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter entitled Dvividhauṣadha Vijnānīya (knowledge of the two kinds of therapy). Thus said Ātreya and other great sages. (1)

Dvividha auṣadha (two kinds of therapies) :

द्विविधमौषधमूर्जस्करं रोगघ्नं च ।उभयमपि चोभयात्मकम् ।बाहुल्येन तु निर्देशः ।तत्रोर्जस्करं द्विविधं रसायनं वाजीकरणं च । रोगघ्नमपि द्विविधम् । रोगस्य प्रशमनमपुनर्भव करं च । पुनश्चद्विविधम् । द्रव्यमद्रव्यम् च । तत्र द्रव्यम् त्रिविधम् । भौममौद्भिदं जङ्गममिति । तेषु वक्ष्यमाणं हेमादि लवणान्तं प्रायेण भौमम् ।औद्भिदं पुनर्वनस्पतिवानस्पत्यवीरुदौषधिभेदेन चतुर्विधं भवति । तत्र फलिनो वनस्पतिः । पुष्पफलवान् वानस्पत्यः । वल्ली गुल्मवीरुत् । फलपाकान्ताश्चौषध्य इति । जङ्गमोद्भवं मधुघृतादि जङ्गमद्रव्यमाहुः ॥२॥

Treatment (therapy, medicament) is of two kinds; Ūrjaskara-that which promotes health and vigour and Rogaghna - that which cures diseases; though each one serves the purpose of the other also, their separate mention in view of their importance. Ūrjaskara (which promotes health and vigour) is again of two kinds; Rasāyana (rejuvination) and Vājikaraṇa(virilification). Rogaghna (that which cures diseases) is also of two kinds, Praśamana (that which mitigates the disease) and Apunarbhavakara (that which prevents the recurrance of disease). They are again of two kinds; Dravya (with the use of drugs) and Adravya (without the use of drugs).

Trividha auṣadha dravya (three kinds of drugs) :

The drug is of three kinds; Bhauma (mineral), Audbhida (vegetable) and Jañgama (animal); those enumerated further, starting with gold and ending with

salt are all bhauma (mineral) generally; audbhida (vegetable drugs) is again four kinds; Vanaspati, Vānaspatya, Vīrudh and Oṣadhi. Those which bear fruits are vanaspati, those which bear flowers and (then) fruits are vānaspatya;creepers and bushes are Vīrudh and those which perish after their fruits mature are oṣadhi; Honey, ghee and other products of animals are Jañgama. (2)

अद्रव्यं पुनरुपवासानिलातपच्छायामन्त्रसान्त्वनदानभयोत्रससङ्क्षोभणहर्षणभर्त्सनहसनस्वप्न जागरण संवाहनादीनि ।

Adravya (drugless treatments) are- fasting, exposure to breeze, sunlight, shade, sacred spells, appeasing (gods), charity, threatening, terrorising, shock, creating happiness, tormenting, laughing, sleep, avoidance of sleep, riding etc.

Trividha cikitsā (three kinds of treatments) :

पुनरपि च त्रिविधं दैवव्यपाश्रयं युक्तिव्यपाश्रयं सत्वावजयश्चेति । तत्र दैवव्यपाश्रयं मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिधानगमनादि । युक्तिव्यपाश्रयमाहारौषधयोजनादि । सत्वावजयः पुनरहितान्मनोनिग्रहः ।

Treatment is again of theree kins; Daivavyapāṣrya (invoking the grace of gods). Yuktivypāṣraya (intellegent use of drugs) and Satvāvajaya (controlling of the mind). Chanting of hymns, wearing of plants, gems; auspicious ceremonies, oblations, sacrifices, vows, expiatory rites, fasting, reciting holy chants (scriptures), surrendering to gods and pilgrimage are all Daivavyapāṣraya. Adminstration of foods and drugs is Yuktivyāpasraya (method of drug treatment); Satvāvajaya is control of the mind, keeping it away from unhealthy thoughts. (3)

पुनरपि च त्रिविधम् । अपकर्षणं प्रकृतिविघातो निदानत्यागश्च ॥३॥

ते पुनरपकर्षणादयो द्विविधाः बाह्याभ्यन्तरभेदेन तत्र बाह्यमपकर्षणं ग्रन्थ्यर्बुदोपपक्ष्मक्रिमिश ल्यादिषु शस्त्रहस्तयन्त्रादिभिः । आभ्यन्तरं पुनर्वमनविरेचनादिभिः । प्रकृतिविघातः संशमनम् । तत् बाह्यमभ्यङ्गस्वेदप्रदेहपरिषेकोपमर्दनादि । आभ्यन्तरं यदन्तरमनुप्रविश्याविक्षो भयद्दोषान् शमयति । निदानत्यागो यथादोषं शीतोष्णाशनव्यायामादीनां वर्जनं स्निग्धरुक्षाद्या नभ्य-

वहारंश्च। तत्र शस्त्रादिसाध्ये भेषजमनुक्रमते न तु भेषजसाध्ये शस्त्रादि ॥४॥

Treatment is again of three kinds; Apakarṣaṇa (elimination), Prakṛti vighāta (mitigation) and Nidānatyāga (avoidance of cause); each of these three are again of two kinds - Bāhya (external) and Abhyañtara (internal). External elimination (removal) is done in diseases like tumors, malignant growths, extra eye-lashes, parasites and foreign bodies by the use of the instruments, hands and other applicances; internal elimination is by emesis, purgation and other methods.

Prakṛtivighāta is Saṁśamana (mitigation or alleviation of the disease); use of oil massage, sudation (fomentation), applying poultices, pouring decoction or other liquids and mild massage are the internal methods of mitigation; these methods acting inside the body mitigate the disease without increasing the doṣās.

Nidānatyāga (avoidance of cause) is avoidance of cold, heat, food, exercise and use of things which are unctous, dry etc., in accordance with doṣās.

In diseases which require surgical treatment, the use of medicine is also applicable but in diseases which can be treated by medicines, surgery is not applicable. (4)

पुनरपि त्रिविधं हेतुविपरीतं व्याधिविपरीतमुभयार्थकारि च। तत्र हेतुविपरीतं गुरुस्निग्धशीतादिजे व्याधौ लघुरूक्षोष्णादि । तथेतरस्मिन्नितरत् । व्याधिविपरीतम् । द्वौ मूलोपक्रमौ लङ्घनबृंहणे । पञ्च कर्माणि वमनादीनि सधूमधूपाञ्जनादीनि च । तथा विम्लापनोपनाहन-पाटनादीनि ॥५॥

Again, it (treatment) is of three kinds; Hetuviparīta (opposite of the cause), Vyādhi viparīta (opposite of the disease) and Ubhayārthakāri (serving the purpose of both); Hetuviparīta (opposite of the cause) is the use of materials which are light, dry and hot in diseases caused by materials which are heavy, unctious, and cold; likewise for the others; Vyādhiviparīta (opposite of the disease) is of two kinds (a) mūlopakrama (chief methods) being the lañghana (making the body thin) and bṛmhana (making the body stout): (b) the pañca karmās (five purificatory therapies)

such as Vamana etc., inhalation, fumigation, collyrium and others; so also squeezing (mild massage) poultices (fomentation), cutting and others (in case of surgical treatments) - are all Vyādhi viparīta. (5)

Notes : Pancakarmās are the five purificatory therapies such as Vamana (emesis) Virecana (purgation) Anuvāsana - basti (oil enema) Nirūha basti (decoction enema) and Nasya (nasal medication).

यच्च दोषशमनत्वे सत्यपि ज्वरे विशेषतो हितंमुस्ता पर्पटकं यवाग्वश्च प्रमेहे रजनी यवान्नं चेत्यादि । रक्तपित्ते चोर्ध्वगे विरेचनमधोगे वमनम् । उभयार्थकारि पुनर्दैवव्यपाश्रयमौषधम्। तथा छर्द्यां छर्दनमतिसारे विरेचनं मदात्ययेमद्यपानं तुत्थदग्धेऽग्निप्रतपनं पित्तेऽन्तर्निगूढे विमार्गगे वा स्वेदः कट्वम्ललवणतीक्ष्णोष्णाभ्यवहारश्च बहिः प्रवर्त्तनाय स्वमार्गापादनाय च। श्लेष्मणि चान्तर्निगूढे स्तब्धे बहिः शीतोपचारस्तत्पीडितस्योष्मणोऽन्तःप्रवेशेन कफोविलयातामुपयति । एवंविधं ह्यविपरीतमेव सत् भेषजं हेतुव्याधिविपरीतमर्थं करोति ॥६॥

Some materials (drugs, foods or activities) though possessing the property of mitigating the increased doṣās in general, are found to be specifics for certain diseases; for exmple, musta, parpaṭaka and yavāgu (thin rice gruel) are best suited for Jvarās (fevers); rajani and yava in prameha (polyurea); purgation therapy in upward bleeding, and emesis therapy in downward bleeding etc.

Ubhayārthakāri (treatment which serves the purpose of both - hetuviparīta (opposite of the cause) and vyadhi Viparīta (opposite of the disease) - includes all the methods enumerated under Daivavyāpāśraya; emesis to cure vomitting, purgation to cure diarrhoea, alcoholic drinks to cure alcoholism, application of heat to remove the burn caused by tuttha (copper sulphate), sudation therapy or use of pungent, sour, salty, penetrating and hot substances to bring out the pitta which is either hidden inside, or localised in any one place and restore it to its normal routes; application of cold and other cold comforts which makes the body heat to move deep inside and liquify the kapha which is deep seated and immobile. These and many such methods even though not opposite in nature act as opposite of both the cause and the disease. (6)

Anauṣadha :

अनौषधं पुनर्द्विविधं बाधनमनुबाधनं च । तत्र सद्यः प्राणहरं बाधनम् । कालान्तरेणानु-बाधनमिति।

Anauṣadha (non-medicament, or non-therapy) is also of two kinds; Bādhana and Anubādhana; Bādhana is that which causes death quickly and Anubādhana causes death after a long time. (7)

Pradhāna auṣadhi gaṇa (important drugs and their properties) :

परं चातो रसवीर्यादिभेदेन यथास्थूलमौषधैकदेश उपदिश्यते ॥७॥

सुवर्णं बृंहणं स्निग्धं मधुरं रसपाकयोः ।
विषदोषहरं शीतं सकषायं रसायनम् ॥८॥

Further on, will be described some medicines (drugs) along with their taste, potency etc., in brief.

Suvarṇa (gold) produce stoutnes and unctousness of the body; is sweet in taste and also at the end of digestion, removes the poisonous effects, cold in potency, slightly astringent in taste and is rejuvinator. (8)

रूप्यं स्निग्धं कषायाम्लं विपाके मधुरं रसम् ।
वयसः स्थापनं शीतं लेखनं वातपित्तजित् ॥९॥

Rūpya (silver) is unctous, astringent and sour in taste but sweet at the end of digestion, retards ageing, cold in potency, is scarifying and mitigates vāta and pitta. (9)

ताम्रं सतिक्तमधुरं कषायं लेखनं लघु ।
कटुपाकरसं शीतं रोपणं कफपित्तजित् ॥१०॥

Tāṁra (copper) is slightly bitter, sweet and astringent, is scarfying, light, pugnent at the end of digestion, cold in potency, heals ulcers and mitigates kapha and pitta. (10)

कांस्यं कषायानुरसं विशदं लेखनं लघु ।
दृष्टिप्रसादनं रूक्षं तिक्तं पित्तकफापहम् ॥११॥

Kāmsyam (bronze) has astringent as the secondary taste, is non-sticky, scarifying, light, improves vision, is dry, bitter in taste and mitigates pitta and kapha. (11)

सतिक्तलवणं भेदि पाण्डुत्वंकृमिवातनुत् ।
लेखनं पित्तलं किञ्चित् त्रपु सीसं च तद्गुणम् ॥१२॥

Pittala (brass) is slightly bitter and salty, purgative, cures anaemia, worms, diseases caused by vāta, is slightly scarifying; Trapu (tin) and Sīsa (lead) are also similar in properities. (12)

चक्षुष्यं कृष्णलोहं तु कषायं स्वादुतिक्तकम् ।
लेखनं वातलं शीतं कृमिकुष्ठकफप्रणुत् ॥१३॥

गात्रशैथिल्यपालित्यपाण्डुघ्नं शोषशोफजित् ।
तद्वत्तीक्ष्णं विशेषेण तद्विकाषि सुदुर्जरम् ॥१४॥

Kṛṣṇaloha (blackmetal, iron) is good for the eye, astringent, sweet and bitter in taste, scarifying, increases vāta, cold in potency and cures worms, leprosy and diseases caused by kapha, looseness of the body, grey hairs anaemia, consumption and dropsy; Tikṣṇaloha (magnetic iron) is also similar in properties and specially possesses the property of spreading to all the parts of the body quickly and undergoes digestion with great difficulty. (13-14)

पद्मरागमहानीलपुष्परागविदूरकाः ।
मुक्ताविद्रुमवज्रेन्द्रवैडूर्यस्फटिकादिकम् ॥१५॥

मणिरत्नं सरं शीतं कषायं स्वादुलेखनम् ।
चक्षुष्यं धारणात्तत्तु पाप्मालक्ष्मीविषापहम् ॥१६॥

धन्यमायुष्यमोजस्यं हर्षोत्साहकरं शिवम् ।
सक्षारं उष्णवीर्यश्च काचो दृष्टिकृदञ्जनात् ॥१७॥

Precious stones and gems such as Padmarāga (ruby) Mahānīla (sapphire) Puṣparāga (topaz) Viḍūraka (cat's eye) Muktā (pearl) Vidruma (coral) Vajreñdra (diamond) Vaiḍūrya (beryl) sphaṭika (quartz) and others are laxatives, cold in potency, astringent and sweet, scarifying and improves vision; by wearing on the body they destroy sin, inauspiciousness (witchcraft) and poison, bestow wealth, long life, vigour, happiness, enthusiasm and all such good effects. Quartz (rockcrystals and glass) are slightly astringent, hot in potency and improves vision by use as eyesalves. (17)

शङ्खोदधिमलौ शीतौ कषायावतिलेखनौ ।
तुत्थकं कटु सक्षारं कषायं विशदं लघु ॥१८॥

लेखनं भेदि चक्षुष्यं कण्डूकृमिविषापहम् ।
विशदो गैरिकः स्निग्धः कषायमधुरो हिमः ॥१९॥

Śañkha (conch shell) and udadhimala (sea-foam) are cold in potency, astringent and scarifying predominantly; Tuttha (copper sulphate) is pungent, slightly alkaline and astringent in taste, acts like poison, light, scarifying, purgative, good for the eyes, removes itching, worms (bacteria) and poison; Gairika (redochre) is anhydrous, smooth, astringent and sweet in taste and cold in potency. (18-19)

कफघ्नी तिक्तकटुका मनोह्वा लेखनी सरा ।
स्निग्धं कषायकटुकं हरितालं विषप्रणुत् ॥२०॥

Manohvā (realgar) mitigates kapha, bitter and pungent in taste, scarifying and laxative; Haritāla (orpiment) is unctous, astringent and pungent in taste and destroys poison. (20)

कषायं मधुरं शीतं लेखनं स्निग्धमञ्जनम् ।
रक्तपित्तविषच्छर्दिहिध्माघ्नं दृक्प्रसादनम् ॥२१॥

स्रोतोऽञ्जनं वरं तत्र ततः सौवीरकाञ्जनम् ।
कफघ्नं तिक्तकटुकं छेदि सोष्णं रसाञ्जनम् ॥२२॥

Añjana (antimony) is astringent and sweet in taste, cold in potency, sacrifying,

unctous, cures bleeding diseases, poison, vomitting, hiccup and improves vision. Srotoñjana (antimony) is the best and next inferior is sauvīrañjana. Rasāñjana mitigates kapha, bitter and pungent in taste, tears the doṣās and hot in potency. (21-22)

स्वादु हिध्माप्रशमनं कासमेहक्षयापहम् ।
कफघ्नमुष्णं कटुकं शिलाजतु रसायनम् ॥२३॥

तिक्तं च छेदनं योगवाहित्वात्सर्वरोगजित् ।
विशेषात् कृच्छ्रमेहार्शः पाण्डुशोफकफापहम् ॥२४॥

Śilājatu (bitumen) is sweet in taste, cures hiccup, cough, diabetes, consumption; mitigates kapha, hot in potency, pungent and is a rejuvinator. It is bitter in taste, the doṣās, cures all diseases by its property of acting in both ways (as cold and also as hot), specially it cures dysurea, diabetes, haemorrhoids, anaemia, dropsy, and diseases caused by kapha. (23-24)

कषाया मधुरा रूक्षा कासघ्नी वंशरोचना ।
तुगाक्षीरी क्षयश्वासकासघ्नी मधुरा हिमा ॥२५॥

Vamśarocana (bamboo manna) is astringent, sweet in taste, dry and cures cough; Tugākṣīri cures consumption, dyspnoea, cough and is sweet in taste and cold in potency. (25)

विष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमलं विदुः ।
वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ॥२६॥

All varieties of salts produce more moisture inside the body, enter through minute pores, cause release of wastes, mitigate vāta, helps digestion, penetrate deep, hot in potency, improve taste and increase kapha and pitta. (26)

सैन्धवं तत्र सस्वादु वृष्यं हृद्यं त्रिदोषनुत् ।
लघ्वनुष्णं दृशः पथ्यमविदाह्यग्निदीपनम् ॥२७॥

Saiñdhava (rock salt) is slightly sweet, aphrodisiac, good for the heart, mitigate all the three doṣās, light, not hot in potency, good for vision, does not cause

burning sensation during digestion but increases the digestive activity. (27)

लघु सौवर्चलं हृद्यं सुगन्ध्युद्गारशोधनम् ।
कटुपाकं विबन्धघ्नं दीपनीयं रुचि प्रदम् ॥२८॥

Sauvarcala is easily digestable, good for heart, has good smell, purifies the belchings, pungent at the end of digestion, removes constipation, increases hunger and appetite. (28)

ऊर्ध्वाधः कफवातानुलोमनं दीपनं बिडम् ।
विबन्धानाहविष्टम्भशूलगौरवनाशनम् ॥२९॥

Biḍa lavaṇa (black salt) causes downword movement of kapha located in the head and of vāta in the abdomen, increases digestion, cures constipation, distention of abdomen, stasis of food inside for a long time, colic and feeling of heavines. (29)

विपाके स्वादु सामुद्रं गुरु श्लेष्मविवर्धनम् ।
सतिक्तकटुकक्षारं तीक्ष्णमुत्क्लेदि चौद्भिदम् ॥३०॥

Sāmudra (sea salt, common salt) is sweet at the end of digestion, hard to digest and causes increase of kapha greatly; Audbhida slt (salt obtained from alkaline soil) is bitter, pungent and alkaline in taste, penetrating and causes nausea. (30)

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः ।
रोमकं लघु पांसूत्थं सक्षारं श्लेष्मलं गुरु ॥३१॥

Kṛṣṇa lavaṇa (black salt obtained from mines) possess all the properties of sauvarcala except the smell, Romaka lavaṇa (salt from soil) is easily digestable; pāmsulavaṇa (salt obtained from soil) is alkaline, increases kapha and hard to digest. (31)

लवणानां प्रयोगे तु सैन्धवादीन् प्रयोजयेत् ।
गुल्महृत् ग्रहणीपाण्डुप्लीहानाहगलामयान् ॥३२॥

श्वासार्शः कफवातांश्च शमयेद्यवशूकजः ।
स्वर्जिका तद्गुणान्यूना क्षारेण तु ततोऽधिका ॥३३॥

While using salts, saiñdhava andits next succeding (sauvarcala, biḍa, sāmudra and audbhida) only are to be preferred.

Kṣāra of Yavaśūka (barley corn spikes) cures abdominal tumor, duodenal diseases, anaemia, enlargment of spleen, distention of the abdomen, diseases of the throat, dyspnoea, haemorrhoids and diseases caused by vāta.

Svarjika Kṣāra (impure sodium corbonate) is slightly inferior to it (yavakṣāra) but superior in its alkaline property. (33)

क्षारः सर्वश्च परमं तीक्ष्णोष्णः कृमिजिल्लघुः ।
पित्तासृग्दूषणः पाकी छेद्यहृद्यो विदारणः ॥
अपथ्यः कटुलावण्याच्छुक्रौजः केशचक्षुषाम् ॥३४॥

All kṣārās (alkalies) specially, possess properties such as penetrating, heat producing, destroys worms (bacteria), light, vitiate pitta and blood, help digestion, tears off the tissues, not good to the heart, cut through the tissues, not good to semen (reproductive tissue), ojas, (the essence of the tissues), hairs and eyes in view of its pungent and salty qualities. (34)

कषाया मधुरा पाके रूक्षा विलवणा लघुः ।
दीपनी पाचनी मेध्या वयसः स्थापनी परम् ॥३५॥

उष्णवीर्या सरायुष्या बुद्धीन्द्रियबलप्रदा ।
कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् ॥३६॥

शिरोऽक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ।
सशोषशोफातीसारमेहमोहवमिक्रिमीन् ॥३७॥

श्वासकासप्रसेकार्शः प्लीहानाहगरोदरम् ।
विबन्धं स्त्रोतसां गुल्ममूरुस्तम्भमरोचकम् ॥३८॥

हरीतकी जयेद्व्याधींस्तास्तांश्चकफ वातजान् ।

Triphalā

Harītaki is astringent, sweet at the end of digestion, dry, saltless in taste

(possess all the other five tastes), easily digestable, stimulates digestion, digests the food, increases intellegence, retards old age, hot in potency, laxative, prolongs life, strengthens the mind, sense organs; cures leprosy (and other skin diseases), discolorration, hoarseness of voice, chronic intremittant fevers, diseases of the head and eyes, anaemia, heart disease, jaundice, disease of the doudenum, consumption, dropsy, diarrhoea, diabetes, delusion, vomitting, worms (internal parasites) dyspnoea, cough, nasal catarrh, haemorrhoids, splenic disorders, enlargement of abdomen, enlargement of abdomen due to homicidal poison, obstruction of the tissue pores, abdominal tumor, stiffness of the thighs, anorexia and many other diseases caused by increased kapha and vāta. (35-39)

तद्वदामलकं शीतं माधुर्यात् पित्तजित् परम् ॥३९॥

कफं कटुविपाकित्वादम्लत्वान्मारुतं जयेत् ।
परं च कण्ठ्यं चक्षुष्यं हृद्यं दाहज्वरापहम् ॥४०॥

Āmalaka is similar to it (harītaki) but is cold in potency, effectively mitigates pitta by its sweetness, kapha by its pungent taste at the end of digestion and vāta by its sourness, it is very good for the throat, eyes, heart and fevers accompanied by burning sensation or burning sensation and fevers. (40)

अक्षं तु तद्गुणात् न्यूनं कषायमधुरं हिमम् ।
कासश्वासगलश्लेष्मपित्तशुक्रहरं लघु ॥४१॥

परं केश्यस्तु तन्मज्जा शुक्रघ्नं च ततोऽञ्जनम् ।

Akṣa (vibhītaki) - is slightly inferior to it (haritaki) in qualities, astringent sweet in taste, cold in potency, cures cough, dyspnoea, throat disease; mitigates kapha, pitta and śukra (corneal ulcer) and is light (easily digestable). Its marrow is best for the hairs, destroys the śukra (corneal ulcer) and good as an eye-salve. (41)

इयं रसायनवरा त्रिफलाक्ष्यामयापहा ।
रोपणी त्वग्गदक्लेदमेदोमेहकफास्रजित् ॥४२॥

These three (harītaki, āmalaka and vībhtaki) are together known as Triphalā, is very good rejuvinator, cures all the diseases of the eyes, heals ulcers, removes diseases of the skin, accumulation of moisture, fat, diabetes, diseases caused by increased kapha and blood. (42)

Caturjātaka - trijātaka :

सकेसरं चतुर्जातं त्वक्पत्रैलं त्रिजातकम् ।
पित्तप्रकोपि तीक्ष्णोष्णं रूक्षं रोचनदीपनम् ।।४३।।

रसे पाके च कटुकं कफघ्नं मरिचं लघु ।
श्लेष्मलास्वादुशीतार्द्रा गुर्वी स्निग्धा च पिप्पली ।।४४।।

सा शुष्का विपरीतातःस्निग्धा वृष्या रसे कटुः ।
स्वादुपाकानिलश्लेष्मश्वासकासापहा सरा ।।४५।।

न तामत्युपयुञ्जीत रसायनविधिं विना ।

Kesara, (nāgakesara) Twak, Patra and Elā are together. known as Caturjātaka, while combination of twak, patra and ela is Trijātaka; they cause increase of pitta, are penetrating, hot in potency, dry, improve taste and digestion. (43)

Marica is pungent both in taste and at the end of digestion, mitigates kapha, and is easily digestable.

Pippali when still tender (green) cause increase of kapha, is sweet, cold in potency, hard to digest and unctous; when fully dried, is opposite of the tender one in qualities, is dry, aphrodisiac, pungent in taste, sweet at the end of digestion, mitigates vāta and kapha, cures dyspnoea and cough, and is laxative; it should not be used for long periods without observing the regimen prescribed for rejuvination therapy. (44-45)

नागरं दीपनं वृष्यं ग्राहि हृद्यं विबन्धनुत् ।।४६।।

रुच्य लघु स्वादुपाकं स्निग्धोष्णं कफवातजित् ।
तद्वदार्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् ।।४७।।

स्थौल्याग्निसदनश्वासकासश्लीपदपीनसान्।
चविका पिप्पलीमूलं मरिचाल्पान्तरं गुणैः॥४८॥

Nāgara (dry ginger) promotes hunger, is aphrodisiac, water absorbant, good for the heart, relives constipation, stimulates taste, easly digestable, sweet at the end of digestion, unctious, hot in potency and mitigates kapha and vāta; Ārdraka (green ginger) is also similar in properties.

Trikaṭu :

These three (marica, pippali and nāgara) together are known as Trikaṭu, it cures obesity, dyspepsia, dyspnoea, cough, filariasis and rhinitis.

Cavikā and the root of Pippali plant are slightly inferior to marica in properties. (46-48)

चित्रकोऽग्निसमः पाके शोफार्शःकृमिकुष्ठहा।
पञ्चकोलकमेतच्च मरिचेन विना स्मृतम्॥
गुल्मप्लीहोदरानाहशूलघ्नं दीपनं परम्॥४९॥

Citraka is similar to fire for digetion, cures dropsy, haemorrhoids, worms (bacteria) leprosy (and other skin diseases).

Pañcakola :

All the above except marica are together known as Pañcakola, it cures abdominal tumors, splenic disorders, enlargement of abdomen, distention and colic and is a best stimulator of digestion. (49)

Mahat pañcamūla :

विल्वकाश्मर्यतर्कारीपाटलाटुण्टुकैर्महत्।
जयेत् कषायं तिक्तोष्णं पञ्चमूलं कफानिलौ॥५०॥

Combination of Bilva, Kāṣmarya, Trakāri, Pāṭala, and Ṭuñṭuka is known as Mahat Pañcamūla. It is astringent bitter in taste, hot in potency and mitigates kapha and vāta. (50)

Hrasva Pañcamūla :

ह्रस्वं बृहत्यंशुमतीद्वयगोक्षुरकैः स्मृतम्।
स्वादुपाकरसं नाति शीतोष्णं सर्वदोषजित्॥५१॥

Combination of the two Bṛhatis (bṛhati and kanṭakāri) the two aṁśumatis (Śāliparṇī and pṛśniparṇī) and Gokṣura is known as Hrasva Pañcamūla. It is sweet in taste and at the end of digestion, neither very cold nor hot in potency and mitigates all the three doṣās. (51)

Madhyama Pañcamūla :

बलापुनर्नवैरण्डशूर्पपर्णीद्वयेन च।
मध्यमं कफवातघ्नं नातिपित्तकरं लघु॥५२॥

Balā, Punarnavā, Eranda, the two śūrpaparṇis (māṣaparni and mudgaparṇi) - are together known as Madhyama Pañcamūla. It mitigates kapha and vāta, does not cause increase of pitta very greatly and is easily digestable. (52)

Jīvana Pañcamūla :

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम्।
जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम्॥५३॥

Abhiru (śatāvari) - Vīra - Jivañti, Jīvaka and Rṣabhaka - are together known as Jīvana pañcamūla. It is good for the eyes, aphrodisiac and mitigates pitta and vāta. (53)

Tṛṇa Pañcamūla :

तृणाख्यं शरदर्भेक्षुशालिकाशैस्तु पित्तजित्।
अजश्रृङ्गी हरिद्रा च विदारीशारिवाऽमृताः॥५४॥

वल्याख्यं कण्टकाख्यं तु श्वदंष्ट्राभीरुसैर्यकैः।
सहिंस्राकरमर्दीकैस्सर्वदोषहरे च ते॥५५॥

Śara, Darbha, Ikṣu, śāli and kāśa together form Tṛṇa pañcamūla. It mitigates pitta.

Valli and Kanṭaka pañcamūla :

Ajasṛngi, Haridrā, Vidāri, Sārivā, Amṛta are together known as Vallī Pañcamūla; Śvadaṁstra, Abhīru, Sairyaka, Hiṁsra and Karamardika together is known as Kanṭka Pañcamūla. Both these mitigate all the three doṣās. (54-55)

कारवीकुञ्चिवाजाजीकवरीधान्यतुम्बरु ।
अन्नगन्धहरं रुच्यं दीपनं कफवातजित् ॥५६॥

Kāravi, Kuñci, Ajāji, Kavari (śatapuṣpa) Dhanyā and Tuṁburu-these remove the bad smell of foods, increase their taste, kindle digestion and mitigate kapha and vāta. (56)

बाष्पिका कटुतिक्तोष्णा कृमिश्लेष्महरा परम् ।
तद्वच्च राजिका विघ्नसादनी दीपनी परम् ।
शूलाटोपहरा रुच्या दीप्यकः कोष्ठशूलजित् ॥५७॥

Bāṣpikā is pungent, bitter, hot in potency, kills worms and mitigates kapha effictively. Likewise is Rājika, it removes the obstacles (caused by evil spirits etc.) kindles digestion effectively. Dīpyaka relieves colic, flatulence, increases taste and cureș abdominal pain. (57)

अहृद्याः सर्षपाः स्निग्धा बाष्पिकावच्च कीर्त्तिताः ।
हिङ्गु वातकफानाहशूलघ्नं पित्तकोपनम् ॥५८॥

कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।
पित्तास्रकोपि तच्चैवं श्रेष्ठं बोष्काणदेशजम् ॥५९॥

ततो न्यूनगुणं त्वन्यद्द्रव्यव्यञ्जनधूपनम् ।

Sarṣapa is not good to the heart, unctous, and similar to bāṣpika in other qualities.

Hiñgu mitigates vāta and kapha, relieves distention and pain of the abdomen and cause increase of pitta, is pungent in taste and at the end of digestion, improves taste, kindles hunger, helps digestion, light (easly digestable), increases pitta and

rakta; that obtained from Boṣkāṇa country is the best. All others which resemble it in form, smell and taste (meaning artificially prepared) are inferior. (58-59)

शताह्वाकुष्ठतगरसुरदारुहरेणवः ॥६०॥

एलैलवालुसरलत्वग्व्याघ्रनखचोरकाः ।
लघूष्णाः कटुकाः पाके कफवातनिबर्हणाः ॥६१॥

Śatāhwā, kuṣṭha, tagara, suradāru, hareṇu, elā, elavālu, sarala, twak, vyāghranakha, coraka are all easily digestable, hot in potency, pungent at the end of digestion and mitigate kapha and vāta. (60-61)

सैर्यकस्तिक्तमधुरः स्निग्धोष्णः कफवातजित् ।
बस्तिमूत्रविबन्धघ्नो वृष्यो गोक्षुरको हिमः ॥६२॥

Sairyaka is bitter, sweet in taste, unctous, hot in potency, mitigates kapha and vāta; Gokṣuraka relieves the obstruction of urine in the bladder, is aphrodisiac and cold in potency. (62)

पाचनं कफपित्तघ्नं तिक्तं शीतं विषाद्वयम् ।
कफघ्नं तिक्तकटुकं मुस्तं संग्राहि पाचनम् ॥६३॥

The two Viṣās (viṣa and ativiṣā) are digestives, mitigate kapha and pitta, bitter in taste and cold in potency.

Mustā mitigates kapha, bitter - pungent in taste, absorbs water and helps digestion. (63)

तिक्ताऽमृता त्रिदोषघ्नी ग्राहिण्युष्णा रसायनी ।
दीपनी ज्वरतृड्दाहकामलावातरक्तनुत् ॥६४॥

Amṛta is bitter, mitigates all the three doṣās, absorbs water, hot in potency is a rejuvinator, helps digestion, cures fever, thirst, burning sensation, jaundice and vātarakta (gout). (64)

तिक्तशीतौ ज्वरहरौ लघू भूनिम्बपर्पटौ ।
निम्बस्तिक्तो हिमः कुष्ठकृमिपित्तकफापहः ॥६५॥

Bhūnimba and Parpaṭa are bitter, cold in potency, cures fever and easily digestable.

Nim̃ba is bitter, cold in potency, cures leprosy and worms (bacteria) and mitigate pitta and kapha. (65)

महानिम्बः परं ग्राही कषायौ रूक्षशीतलः ।

Mahānimba as an efficient water absorber, astringent in taste, dry and cold in potency. (66a)

गुग्गुलुः पिच्छिलुः स्पर्शे विशदोऽभ्यवहारतः ॥६६॥

सस्वादु सकटुस्तिक्तः सकषायो रसायनम् ।
व्रण्यः स्वर्यः कटुः पाके रुक्षः सूक्ष्मोऽग्निदीपनः ॥६७॥

क्लेदमेदोनिलश्लेष्मगण्डमेहापचीक्रिमीन् ।
पिटकाग्रन्थिशोफांश्च हन्त्युष्णः स्त्रंसनो लघुः ॥६८॥

Guggulu is stickly on touch but clears stickness when used internally, slightly sweet, pungent, bitter and astringent in taste, rejuvinator, good for ulcers and voice, pungent at the end of digestion, dry, gets into minute pores, improves digestive activity, cures over - hydration, fat accumulation, increase of vāta and kapha, enlarged lymph glands, diabetes, scrofula (or goitre), worms (bacteria), boils, tumors and inflamatory swellings; is laxative and easily digestable. (66-68)

शङ्खपुष्पीसरा तिक्ता मेध्या कृमिविषापहा ।
कटुतिक्तोष्णमगरु स्निग्धं वातकफापहम् ॥६९॥

Śañkhapuṣpī is laxative, bitter, improves intellegence, cures worms and poison.

Agaru is pungent, bitter, hot in potency, unctous and mitigates vāta and kapha. (69)

पित्तास्त्रविषतृड्दाहक्लमघ्नं गुरु रूक्षणम् ।
सर्वं सतिक्तमधुरं चन्दनं शिशिरं परम् ॥७०॥

लघु रक्तं — ……………………………।

All varieties of Candana cure diseases caused by pitta, rakta (blood) and poison; relieve thirst, burning sensation, fatigue; hard to digest, dry, bitter sweet in taste and efficiently cold in potency. The red variety is easily digestable. (70)

……… तथोशीरं वालकं पाचनं च तत्।
ज्वारातिसारवमथुरक्तपित्तक्षतापहम्॥७१॥

Uśīra and Vālaka - are also similar in qualities, help digestion, cure fever, diarrhoea, vomiting, bleeding disease and injury inside the lungs. (71)

मधुकं रक्तपित्तघ्नं व्रणशोधनरोपणम्।
गुरु स्वादु हिमं वृष्यं चक्षुष्यं स्वरवर्णकृत्॥७२॥

Madhuka cures bleeding disease, cleanses and heals ulcers, is hard to digest, sweet, cold in potency, aphrodisiac, good for the eyes, voice, and colour (complexion). (72)

कटुतिक्ते निशे कुष्ठमेहपित्तकफापहे।
प्रलेपाज्जयतः कण्डूं शोफं दुष्टव्रणं विषम्॥७३॥

The two Niśās (haridrā and dāruharidrā) are pungent - bitter, cure leprosy (and other skin diseases), diabetes, mitigate pitta and kapha, by external application they cure itching, swelling, bad ulcers and poison (swelling etc. caused by poison). (73)

प्रपौण्डरीकं चक्षुष्यं शिशिरं व्रणरोपणम्।
कषायतिक्तमधुरं रक्तपित्तप्रसादनम्॥७४॥

Prapauṇḍarīka is good for the eye, cold in potency, heals ulcers, astringent, bitter and sweet in taste and removes the impurities in rakta (blood) and pitta. (74)

बलात्रयं स्वादु वृष्यं स्निग्धं शीतं बलप्रदम्।
तत्र नागबला बल्या क्षतक्षीणहिता गुरुः॥७५॥

The three Balās (balā, atibalā, and nāgabalā) are sweet in taste, aphrodisiac, cause unctousness, cold in potency, strengthening; out of them, nāgabala gives

stength, good for those emaciated from wounds and is hard to digest. (75)

ताम्बूलं कटु सक्षारं रुच्यमुष्णं कफप्रणुत् । भेदि सम्मोहकृत् पूगं कषायं स्वादु रोचनम् ॥७६॥

Tāṁbūla is pungent, slightly alkaline, improves taste, hot in potency and mitigates kapha. Pūga is purgative, causes intoxication, astringent - sweet in taste and improves taste preception. (76)

जातिपत्री कटुफलं कङ्कोलकलवङ्गकम् । लघु तृष्णापहं हृद्यं वक्त्रदौर्गन्ध्यनाशनम् ॥७७॥

Jātipatrī is pungent. Its phala (jatiphala), Kañkola and Lavañga are easily digestable, relieve thirst, good for heart and remove the bad smell of the mouth. (77)

सस्वादुतिक्तस्तृष्णाघ्नः कर्पूरश्श्लेष्मछेदनो हिमः । लताकस्तूरिका तद्वन्मुखशोषहरा परम् ॥७८॥

Karpūra is slightly sweet and bitter, relieves thirst, tears off (the sticky) kapha and is cold (in potency). (78a)

Latākastūrika is also similar and effectively cures dryness of the mouth. (78)

कषायमधुरं शीतं पद्मं पित्तकफास्त्रजित् । तद्वत् बकुलपुन्नागकुमुदोत्पलपाटलम् ॥७९॥

Padma is astringent sweet in taste, cold in potency, mitigates pitta, kapha and rakta, like-wise are Bakula, Punnāga, Kumuda, Utpala and Pāṭala and Campaka. (79)

सचम्पकं ततो न्यूनं गुणैः कोरण्डकिंशुकम् । मालतीमल्लिकापुष्पं तिक्तं जयति मारुतम् ॥८०॥

Caṁpaka is slightly inferior in qualities to the above; are Koraṇḍa and Kiṁśuka, Mālati, Mallika flowers are bitter and mitigate vāta. (80)

विषपित्तकफान्नागं सिन्दुवारं च तद्गुणम् । कफघ्नं कैतकं तिक्तं शैरीषं विषहारि च ॥८१॥

Nāgapuṣpa and Siñduvāra are similar in qualities and mitigate poisons, pitta and kapha, Kaiṭaka flower mitigates kapha, and is bitter. Flower of Sirīśa is antipoisonous. (81)

वातलं पुष्पमागस्त्यं कषायं कफपित्तजित् । चातुर्थिकज्वरहरं नावनेनोपयोजितम् ॥८२॥

Flower of Agastya tends to increase vāta, is astringent and mitigates kapha and pitta; used as a nasal drops, it cures fever which manifests once in four days. (82)

बन्धूकं श्लेष्मलं ग्राहि तद्वदेव च यूथिका ।कफघ्नमुष्णवीर्यं च कुङ्कुमं व्रणशोधनम् ।।
अवल्वेडकजं बीजं कटिवातकफप्रणुत ।।८३ ।।

Bandhūka increases kapha and absobs moisture; Yūthīka is also similar.

Kuṁkuma mitigates kapha, hot in potency, and cleanses the wounds; seeds of Avlgujā and Eḍagaja releve lumbago and mitigate kapha. (83)

Vihāra (activities) :

आस्या वर्णश्लेष्ममेदः सौकुमार्यकृदन्यथा ।अतोऽध्वाग्निबलांयूषि कुर्याच्चङ्क्रमणं सुखम् ।।८४ ।।
मारुतस्यानुलोम्यं च खुडस्तम्भश्रमापहम् ।

Āsya (simply sitting without doing any physical work) imparts colour (complexion), increases kapha and fat, and causes too much of delicateness of the body.

Adhva (walking long distances) is opposite of the above in property, increase digestive power, strength, and lifespan; cañkramaṇa (short walk) is comforting, causes downword movement of vāta, cures khuḍa (gout), stiffness of the limbs and fatigue. (84)

अन्वर्थसंज्ञं पादत्रं बलदृक्शुक्रवर्द्धनम् ।।८५ ।।
वर्ण्यं नेत्रहितं छत्रं वातवर्षातपापहम् ।

Pādatra (footwear) is true to its name (protects the feet), causes increase of strength, vision and semen. (85)

Chatra (umbrella), improves colour (complexion), good for the eyes, protects from wind, rain and sun. (85)

प्रवातो रौक्ष्यवैवर्ण्यस्तम्भकृद्दाहतृडभ्रमान् ।।८६ ।।
श्रमाग्निमूर्च्छांश्च जयेदप्रवातस्त्वतोऽन्यथा ।प्राग्वायुरुष्णोऽभिष्यन्दी त्वग्दोषार्शोविषक्रिमीन् ।।८७ ।।
सन्निपातज्वरं श्वासमामं वायुं च कोपयेत् ।पश्चिमः शिशिरो हन्ति मूर्च्छां दाहं तृषं विषम् ।।८८ ।।
दक्षिणो मारुतः श्रेष्ठो नेत्र्योऽङ्गबलवर्द्धनः ।रक्तपित्तप्रशमनो न च वातप्रकोपनः ।।८९ ।।
उत्तरो मारुतः स्निग्धो मृदुर्मधुर एव च ।कषायानुरसः शीतो दोषाणामप्रकोपनः ।।९० ।।

Pravāta (heavy breeze) cause dryness, discolouration, stiffeness, burning sensation, thirst, giddiness and relieves fatigue, excessive hunger and fainting; Apravāta (light breeze) is the opposite in properties; the breeze from the east is hot in effect, is abhiṣyañdi (which produces more scretions and cause obstruction of the tissue pores) and increases the diseases of the skin, haemorrhoids, poison, worms, fever, arising from all the three doṣās, dyspnoea, undigested food materials and vāta; breeze from the west is cold in effect, cures fainting, burning sensation, thirst and effects of poison; breeze from the south is very good (for health), improves the strength of the eyes and the body, mitigates bleeding disease, does not cause increase of vāta; breeze from the north cause moistness, mild, sweet and astringent in primary and secondary tastes respectively, cold in effect and does not increase the doṣās. (86-90)

आतपो भ्रमतृट्स्वेददाहमूर्च्छाविवर्णताः ।कुर्यात् पित्तास्त्रवह्नींश्च छाया चैतानपोहति ।।
तमः कषायकटुकं ज्योत्स्ना मधुरशीतला ।।९१ ।।

Ātapa (sunlight) causes, giddiness, thirst, sweating, burning sensation, fainting, discolouration, increases pitta, rakta and digestive activity.

Chāya (shade) relieves all above distresses; Tamas (darkness) is astringent and pungent in effect, whereas Jyotsña (moonlight) is sweet (pleasant) and cold in effect. (91)

भवति चात्र ।
रसादिभेदैरिति भेषजाना दिङ्मात्रमुक्तं न यतोऽस्ति किंञ्चित् ।
अनौषधं द्रव्यमिहावबोधो रूपस्य तेषां वनगोचरेभ्यः ।।९२ ।।

So far the taste and other properties of a few drugs were described in brief, only as a pointer; there is nothing (in the world) which is not a medicine, their featuers etc., are to be learnt from the dwellers in the forest. (92)

।। इति द्वादशोध्यायः ।।

Thus ends the twelvth chapter.

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अथ त्रयोदशोऽध्यायः

Chapter 13

AGRYASAṄGRAHAṆĪYA ADHYĀYA

(Collection of the best)

अथातोऽग्रयसङ्ग्रहणीयमध्यायं व्याख्यास्यामः इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Agryasaṅgrahaṇīya (collection of the best) : Thus said Ātreya and other great sages.(1)

श्रेष्ठमुदकमाश्वासनस्तम्भनक्लेदनानाम्। स्नानं सुरा च श्रमहराणाम्। क्षीरं जीवनीयानाम्। मांसं बृंहणीयानाम्। रसः प्रीणनानाम्। लवणमन्नद्रव्यरुचिकराणाम्। तिन्दुकमन्नद्रव्याऽरुचि कराणाम्। अम्लं हृद्यानाम्। कुक्कुटो बल्यानाम्। तैलं वातश्लेष्मप्रशमनानाम्। सर्पिर्वातपित्तप्र शमनानाम्। मधु श्लेष्मपित्तप्रशमनानाम्। स्वेदो मार्दवकराणाम्। व्यायामः स्थैर्यकराणाम्। क्षारः पुंस्त्वोपघातिनाम्। आमं कपित्थमकण्ठ्यानाम्। आविकं सर्पिरहृद्यानाम्। महिषीक्षीरं स्वप्नजननानाम्। मन्दकं दध्यभिष्यन्दकराणाम्। इक्षुर्मूत्रजननानाम्। यवाः पुरीषजनना नाम्। जाम्बवं वातजननानाम्। कुलत्थोऽम्लपित्तजननानाम्। माषाः शुष्कुल्योऽविक्षीरं च पित्तश्लेष्मजननानाम्। दुरालभापित्तश्लेष्मोपशोषणानाम्। उपवासो ज्वरहराणां। वृषो रक्तपित्त प्रशमनानाम्। कण्टकारिका कासघ्नानाम्। लाक्षा सद्यःक्षतघ्नानाम्। नागबलाभ्यासः क्षतक्षयघ्नानाम्। पुष्करमूलं हिध्माश्वासकासपार्श्वशूलारुचिहराणाम्। अजापयः शोषघ्नस्तन्य कररक्तसङ्ग्रहणप्रशमनानाम्। मृद्भृष्टलोष्टप्रसादः छर्दितृष्णातियोगप्रशमनानाम्। अरुष्कर श्चित्रकमूलं च शुष्कार्शःप्रशमनानाम्। कुटजो रक्तर्शःप्रशमनानाम्। लाजाश्छर्दिघ्नानाम्। यावशूकः स्रंसनीयपाचनीयार्शोघ्नानाम्। तक्राभ्यासोऽर्शःश्वयथुग्रहणीदोषघृतव्यापत्प्रशमना नाम्। क्रव्यान्मांसाभ्यासोऽर्शःशोषग्रहणीदोषघ्नानाम्। मुस्तं सङ्ग्रहणीयदीपनीयपाचनीया नाम्। अतिविषा सङ्ग्रहणीयपाचनीयसर्वदोषहराणाम्। बिल्वं सङ्ग्रहणीयदीपनीयवातकफ प्रशमनानाम्। उदीच्यं निर्वापणदीपनीयछर्द्यतीसार हराणाम्। कट्वङ्गं सङ्ग्रहणीयदीपनीया नाम्। कुटजत्वक् श्लेष्मपित्तरक्तसङ्ग्रहणीयोपशोषणीयानाम्। उत्पलकुमुदकिञ्जल्कोऽनन्ता च सङ्ग्रहणीयरक्तपित्तप्रशमनानाम्। काश्मर्यफलं रक्तसङ्ग्रहणीयरक्तपित्तप्रशमनानाम्। गन्धप्रियङ्गुः शोणितपित्तातियोगप्रशमनानाम्। पृश्निपर्णी रक्तसङ्ग्रहणीयदीपनीयपाचनीय वातहरवृष्याणाम्। सालपर्णी वृष्यसर्वदोषहराणाम्। बला सङ्ग्रहणीयबल्यवातहराणाम्।

पिप्पलीमूलं दीपनीयपाचनीयाऽऽनाहहराणाम् चित्रकमूलं दीपनीयपाचनीयगुदशोफशूलहराणाम्। गोक्षुरको मूत्रकृच्छ्रानिलहराणाम्। हरिद्रा प्रमेहहराणाम्। रक्तावसेको विद्रधिविसर्पपिटकागण्डमालपहराणाम्। एरण्डतैलाभ्यासो वर्ध्मगुल्मानिलशूलहराणाम्। लशुनो गुल्मानिलहराणाम्। हिङ्गुनिर्यासः श्छेदनीयपाचनीयानुलोमिकवातकफप्रशमनानाम्। अम्लवेतसो भेदनीयदीपनीयानुलोमिकवातकफप्रशमनानाम्। उष्ट्रीक्षीरमुदरश्वयथुघ्नानाम्। अयोरजः पाण्डुरोगघ्नानाम्। खदिरः कुष्ठघ्नानाम्। विडङ्गः कृमिघ्नानाम्। रास्ना वातहराणाम्। एरण्डमूलं वृष्यवातहराणाम्। गुग्गुलुर्मेदोनिलहराणाम्। अमृता सङ्ग्रहणीयदीपनीयवातश्लेष्मशोणितविबन्धप्रशमनानाम्। मदनफलं वमनाऽस्थापनानुवासनोपयोगिनाम्। त्रिवृत्सुखविरचेनानाम्। चतुरङ्गुलोमृदुविरेचनानाम्। स्नुक्पयस्तीक्ष्णविरेचनानाम्। प्रत्यक्पुष्पी शिरोविरेचनानाम्। त्रिफलातिमिरघ्नानाम्। गुग्गुलुर्व्रण्यानाम्। शिरीषो विषघ्नानाम्। आमलकं वयस्थापनानाम्। हरीतकी पथ्यानाम्। क्षीरघृताभ्यासो रसायनानाम्। समघृतसक्तुप्राशाभ्यासो वृष्योदावर्तहराणाम्। सङ्कल्पो नक्ररेतश्च वृष्याणाम्॥२॥

दौर्मनस्यमवृष्याणाम्। तैलगण्डूषाभ्यासो दन्तबलरुचिकराणाम्। चन्दनोदुम्बरं दाहनिर्वापणलेपनानाम्। रास्नागरुणी शीतापनयनप्रलेपनानाम्। लामज्जकोशीरे दाहत्वग्दोपस्वेदापनयनप्रलेपनानाम्। कुष्ठं वातहराभ्यङ्गोपनाहोपयोगिनाम्। मधुकं चक्षुष्यवृष्यकेश्यकण्ठ्यबल्यविरेचनीयरोपणीयानाम्। अजीर्णाशनं ग्रहणीदूषणानाम्। विरुद्धवीर्याशनं निन्दितव्याधिकराणाम्। गुरुभोजनं दुर्विपाकानाम्। अति मात्राशनमामदोपहेतूनाम्। यथाग्र्यभ्यवहारोऽग्निसन्धुक्षणानाम्। यथासात्म्यमाहारविहारौ सेव्यानाम्। एकासनशयनभोजनं सुखनाशकराणाम्। विषमाशनमग्निवैपम्यकराणाम्। काले भोजनमारोग्यकराणाम्। सुदर्शनमन्नं श्रद्धजननानाम्। वेगधारणमनारोग्यकराणाम्। तृप्तिराहारगुणानाम्। अनशनमायुषोह्रासकराणाम्। प्रमिताशनं गवेधुकान्नं च कर्शनीयानाम्। उद्दालकान्नं रूक्षणीयानाम्। मद्यं सौमनस्यजननानाम्। मद्याक्षेपो धीधृतिस्मृतिहराणाम्। स्त्रीष्वतिप्रसङ्गः शोपकराणाम्।। शुक्रवेगविनिग्रहः षाण्ढ्यकराणाम्। पादाभ्यामुद्वर्तनमन्नश्रद्धाजननानाम्। सूनादर्शनमन्नाश्रद्धाजननानाम्॥३॥

मिथ्यायोगो व्याधिमुखानाम्। रजस्वलागमनमलक्ष्मीमुखानाम्। ब्रह्मचर्यमायुष्याणाम्। परदारगमनमनायुष्याणाम्। अयथाप्राणमारम्भः प्राणोपरोधिनाम्। विषादो रोगवर्द्धनानाम्। हर्षः प्रीणनानाम्। शोकः शोषणानाम्। आश्वासो बलकराणाम्। निर्वृतिः पुष्टिकराणाम्। पुष्टिस्वप्नकराणाम्। स्वप्नः तन्द्रीकराणाम्। सर्वरसाभ्यासो बलकराणाम्। एकरसाभ्यासो दौर्बल्या

रोचकान्यतमदोषप्रकोपकराणाम्। गर्भशल्यमाहार्याणाम्। अग्निरामस्तम्भशीतशूलोद्वेष्टकप्रशमनानाम्। अजीर्णमुद्धार्याणाम्। बालोमृदुभेषजार्हाणाम्। वृद्धो याप्यानाम्। गर्भिणी तीक्ष्णौषधव्यवायव्यायामवर्जनीयानाम्। सौमनस्यं गर्भधारणानाम्। असौमनस्यं दुःखजनानाम्। सन्निपातो दुश्चिकित्स्यानाम्। आमविपमचिकित्स्यानाम्। ज्वरः शीघ्ररोगाणाम्। कुष्ठं दीर्घरोगाणाम्। राजयक्ष्मा रोगसमूहानाम्। प्रमेहोऽनुषङ्गिणाम्। जलौकसोऽनुशस्त्राणाम्। बस्तिर्यन्त्राणाम्। हिमवानौषधभूमीनाम्। सोम औषधीनाम्। मरुभूमिरारोग्यदेशानाम्। आनूपभूमिरहितदेशानाम्। निर्देशकारित्वामातुरगुणानाम्। अनिर्देशकारित्वमरिष्टानाम्। भिषक्किकित्साङ्गानाम्। सिद्धि वैद्याङ्गानाम्। नास्तिको वर्ज्यानाम्। लौल्यं क्लेशकराणाम्। आत्मवत्तोपकारिणाम्। शास्त्रसहितस्तर्कः साधकानाम्। दृष्टकर्मता निस्संशयकराणाम्। असमर्थता भयंकराणाम्। तद्विद्यसम्भाषा बुद्धिवर्द्धनानाम्। आचार्यः शास्त्राधिगमहेतूनाम्। आयुर्वेदोऽमृतानाम् । सद्वैद्यद्वेषः प्राणत्यागहेतूनाम्। सद्वचनमनुष्ठेयानाम्। वायुः प्राणसंज्ञाप्रदानहेतूनाम्। सर्वसन्यासः सुखानामिति। तत्रोदकाग्निमृद्भृष्टलोष्टप्रसादतक्राभ्यासरक्तवसे कैरण्डतैलाभ्यासोष्ट्रीक्षरमदनफलमद्याक्षेपैकरसगर्भिणीनामेकैकस्मात् समुदायाच्च निर्द्धारणम्। पुष्करमूलादीनां तु समुदायादेवेति ॥४॥

1. Udaka (water) is best / chief among those which revive, withhold and moisten.
2. Snāna (bath) and Surā (wines) is best / chief among those which relieve fatigue.
3. Kṣīra (milk) is best / chief among those which invigorate the body.
4. Māṁsa (meat) is best / chief among those which produce stoutness.
5. Rasa (meat juice) is best / chief among those which produce satisfaction.
6. Lavaṇa (salt) is best / chief among those which give good taste to food.
7. Tiṅduka is best / chief among those which spoil the taste of food.
8. Amla (sour) is best / chief among those which are good for the heart.
9. Kukkuṭa (meat of cock) is best / chief among those which give strength.
10. Taila (sesamum oil) is best / chief among those which mitigate vāta

and kapha.

11. Sarpi (ghee, butterfat) is best / chief among those which mitigate vāta and pitta.
12. Madhu (honey) is best / chief among those which mitigate kapha and pitta.
13. Sveda (sudation, fomentation) is best / chief among those which produce softness.
14. Vyāyāma (physical exercise) is best / chief among those which produce firmness.
15. Kṣāra (alkalies) is best / chief among those which destroy virility.
16. Āma kapittha is best / chief among those which are not good for the throat.
17. Āvika sarpi (ghee prepared from ewe's milk) is best / chief among those which are not good for the heart.
18. Mahiṣīkṣīra (buffaloe's milk is best / chief among those which produce sleep.
19. Mañdaka dadhi (curds not well formed) is best / chief among those which cause obstruction of tissue pores by secretion of more moisture.
20. Ikṣu (sugar cane juice) is best / chief among those which cause more production of urine.
21. Yava (barley) is best / chief among those which cause more production of feces.
22. Jāmbava is best / chief among those which cause increase of vāta.
23. Kulattha is best / chief among those which produce amlapitta (hyperacidity in the stomach).
24. Māṣa, śaskulī (fried pastry) and Avikṣīra (ewes milk) is best / chief among those which cause increase of pitta and kapha.
25. Durālabha is best / chief among those which dry up the moisture of pitta and kapha.

26. Upavāsa (fasting) is best / chief among those which cure fevers.
27. Vṛṣa is best / chief among those which cure bleeding disease.
28. Kaṅṭakāri is best / chief among those which cure cough.
29. Lākṣā is best / chief among those which cure fresh taumatic wounds.
30. Nāgabalā (habitual use of) is best / chief among those which cure consumption due to wounds.
31. Puṣkaramūla is best / chief among those which cure hiccup, dyspnoea, cough, pain in the flanks and anorexia.
32. Ajāpaya (goat's milk) is best / chief among those which cure consumption, produce breast milk, stop bleeding and mitigate the dosās.
33. Mṛdbhraṣṭa loṣṭa udaka (water into which heated mud balls have been immersed) is best / chief among those which cure excessive vomitting and severe thirst.
34. Āruṣkara and citramūla is best / chief among those which cure dry haemorrhoids.
35. Kuṭaja is best / chief among those which cure bleeding haemorrhoids.
36. Lāja (fried paddy) is best / chief among those which cure vomitting.
37. **Yavaśūka (barley corn) is best / chief among those which cause soft elimination of feces, digest the food and cure haemorrhoids.**
38. Takrābhyāsa (habit of drinking buttermilk) is best / chief among those which cure haemorrhoids, dropsy and duodenal disorders.
39. Kravyādamāṁsābhyāsa is best / chief among those which cure haemorrhoids, consumption and duodenal disorder.
40. Mustā is best / chief among those which cause absorption of water kindle hunger and help digestion.
41. Ativiṣā is best / chief among those which cause absorption of water, help digestion and mitigate of all the three dosas.
42. Bilva is best / chief among those which cause absorption of water

help digestion and mitigate vāta and kapha.

43. Udīcya is best / chief among those which cause mitigation of the dosās, help hunger, cure vomitting and diarrhoea.
44. Kaṭvaṅga (āralu) is best / chief among those which absorb water and kindle digesion.
45. Kuṭajatwak is best / chief among those which mitigate kapha, pitta, stop bleeding and allieviate the dosas.
46. Utpala, Kumuda, Kiñjalka, Anantha is best / chief among those which absorb water and mitigate rakta and pitta or cure raktapitta (bleeding disease).
47. Kāśmarya phala is best / chief among those which stop bleeding and cure bleeding disease.
48. Gandhapriyaṅgu is best / chief among those which control the excessive discharge of blood in the bleeding disease.

48 A. Pṛśniparṇi is best / chief among those which stop bleeding, kindle hunger, help digestion, mitigate vāta and act as aphrodisiac.

49. Śāliparṇi is best / chief among those which are aphrodisiac and mitigate all the dosās.
50. Balā is best / chief among those which absorb water, strengthening and mitigate vāta.
51. Pippalīmūla is best / chief among those which kindle hunger, help digestion, and relieve flatulence.
52. Citramūla is best / chief among those which kindle hunger, help digestion, cure swelling and pain of the rectum.
53. Gokṣura is best / chief among those which cure dysurea and mitigate vāta.
54. Haridrā is best / chief among those which cure diabetes.
55. Raktāvaseka (blood letting) is best / chief among those which cure abscess, herpes, boils and scrofula.
56. Eraṇḍa taila abhyāsa (habitual use of) is best / chief among those

which cure scrotal swelling (hernia), abdominal tumor and colic caused by increased vāta.

57. Laśsuna is best / chief among those whch cure abdominal tumor and aggravated vāta.

58. Hiṅgu niryāsa is best / chief among those which pierce the tissues, help digestion, laxative and mitigate vata and kapha.

59. Amlavetasa is best / chief among those which are purgatives, kindle hunger, laxatives and mitigate vata and kapha.

60. Uṣṭrīkṣīra (camel's milk) is best / chief among those which cure abdominal enlargement and dropsy.

61. Ayoraja (iron filings) is best / chief among those which cure anaemia.

62. Khadira is best / chief among those which cure leprosy and other skin diseases.

63. Viḍaṅga is best / chief among those which cure worms (intestinal parasites).

64. Rāsnā is best / chief among those which cure diseases caused by vāta.

65. Eraṇḍa mūla is best / chief among those which act as aphrodisiac and cure diseases caused by vata.

66. Guggulu is best / chief among those which cure obesity and mitigate vāta.

67. Amṛtā is best / chief among those which absorb water, kindle hunger, mitigate vāta, kapha, rakta and constipation.

68. Madanaphala is best / chief among those which are useful in emesis, decoction enema and oil enema.

69. Trivṛit is best / chief among those which cause easy purgations.

70. Caturaṅgula is best / chief among those which are mild purgatives.

71. Snuk paya (sap of snuhī) is best / chief among those which drastic purgatives.

72. Pratyak puṣpī is best / chief among those which are purgatives to

the head.

73. Triphala is best / chief among those which cure blindness.
74. Guggulu is best / chief among those which cure ulcers.
75. Śirīṣa is best / chief among those which are antipoisonous.
76. Āmalaka is best / chief among those which protect from old age.
77. Harītaki is best / chief among those which are good for health.
78. Kṣīraghṛtābhyāsa is best / chief among those which are rejunivators.
79. Samaghṛtasaktupraśābhyāsa (habitual use of equal quantities of ghee and cornflour meals) is best / chief among those which act as aphrodistic and relieve upward movement (reverse peristalisis).
80. Sankalpa (desire, inclination) and Nakra retas (semen of the crocodile) is best / chief among those which are aphrodisiacs.
81. Daurmanasya (bad mind, non-inclination) is best / chief among those which are non-aphrodisiacs.
82. Tailagaṇḍūṣabhyāsa (habit of gargling the mouth with oil) is best / chief among those which give strength to the teeth and impart good taste.
83. Cañdana and Udumbara is best / chief among those unguents which relieve burning sensation.
84. Rāsna and Aguru is best / chief among those unguents which and remove coldness (thus impart warmth).
85. Lāmajjaka and Uśīra is best / chief among those unguents which relieve burnig sensation, diseases of the skin and excessive perspiration.
86. Kuṣṭha is best / chief among those which are used for oil massage and poultices to mitigate vāta.
87. Madhuka is best / chief among those which are good for the eyes, aphrodisiacs good for hairs and throat, give strength, purgations and heal wounds.
88. Ajīrṇāśana (eating uncooked foods) is best / chief among those which

cause disorders of the duodenum.

89. Viruddhavīryāśana (eating foods of opposite potencies mixed together) is best / chief among those which cause undesirable (incurable diseases).

90. Gurubhojana (eating foods which are hard to digest) is best / chief among those which cause improper digestion.

91. Atimātraśana (eating large quantities of food) is best / chief among those which cause production of Amadosa (undigested materials at the end of digestion).

92. Eating foods comensurate with the ability of Agni (digestive capacity) is best / chief among those which kindle the digestive activity and keep it properly.

93. Habit of indulging only in accustomed foods and activities is best / chief among those which are to be adhered to.

94. Adopting only one posture in sitting and sleeping; and taking only one meal a day is best / chief among those which destroy happiness.

95. Viṣamāśana (eating foods which are a mixture of healthy and unhealthy substances) is best / chief among those which cause disorders of digestion.

96. Kālabhojana (eating food at proper time) is best / chief among those which promote health.

97. Sudarśana anna (pleasant looking food) is best / chief among those which cause desire for eating.

98. Vegadhāraṇa (suppression of natural urges of the body) is best / chief among those which cause ill health.

99. Tṛipti (feeling of contentment) is best / chief among those which qualities of food.

100. Anaśana (fasting or starvation) is best / chief among those which reduce the span of life.

101. Pramitāśana and gavedhukānna (eating very little quantity of food prepared from Gavedhuka) is best / chief among those which cause

emaciation of the body.

102. Uddālakānna (food prepared from uddalaka) is best / chief among those which cause dryness of the body.

103. Madya (alcoholic drinks) is best / chief among those which cause exhillaration of the mind.

104. Madyākṣepa (too much of drinking alcoholic beverages) is best / chief among those which cause loss of intelligence, fortitude and memory.

105. Atistrīprasaṅga (excessive indulgence in sex) is best / chief among those which cause emaciation (or consumption).

106. Śukraveganigraha (suppression of ejaculation of semen) is best / chief among those which cause impotence.

107. Pādodvartana (getting the body pressed mildly by the feet of another person) is best / chief among those which cause inclination for food.

108. Śūnadarsana (sight of a dead body assulted by weapons) is best / chief among those which cause disinclination for food.

109. Mithyāyoga (improper indulgence in all activities, foods, therapies etc.) is best / chief among those which are the causes of diseases.

110. Rajasvalāgamana (sexual intercourse during menstrual period) is best / chief among those which are inauspicious activity.

111. Brahmacarya (celibecy) is best / chief among those which confer long life.

112. Paradāragamana (sexual intercourse with another man's wife) is best / chief among those which cut short life.

113. Ayathaprāṇa-arambha (excertion beyond one's capacity) is best / chief among those which are risky to life.

114. Viṣāda (dejection, depression,despair) is best / chief among those which cause increase of diseases.

115. Harṣa (joy, pleasure, happiness) is best / chief among those which

give satisfaction, pleasantness and gratify.

116. Śoka (sorrow, grief) is best / chief among those which cause emaciation / consumption.

117. Āśvāsa (comforting consoling or assuring) is best / chief among those which give strength, courage / fortitude.

118. Nirvṛtti (satisfaction, delight, pleasure) is best / chief among those which nourish the body.

119. Puṣṭi (nourishment) is best / chief among those which produce sleep.

120. Svapna (sleep) is best / chief among those which cause stupor (lassitude).

121. Sarvarasābhyāsa (habit of taking foods of all the tastes) is best / chief among those which give strength.

122. Ekarasābhyāsa (habit of taking food of any one taste) is best / chief among those which cause debility, anorexia and increase of one or the other doṣās.

123. Garbhaśalya (obstructed foetus) is best / chief among those which is to be pulled out quickly.

124. Agni (fire, exposure to heat, fomentation etc.) is best / chief among those which cook the āma (undigested material relieve stiffness, cold, pain and twitchings.

125. Ajīrna (indigestion or uncooked food) is best / chief among those which to be removed out by vomiting.

126. Bāla (infants and children) is best / chief among those which are to be given mild acting medicines or therapies.

127. Vṛddha (old persons) is best / chief among those which to be protected carefully.

128. Garbhiṇi (pregnant women) is best / chief among those which to be spared from strong medicines (or therapies), sexual intercourse and exercises.

129. Saumanasya (pleasant mind) is best / chief among those which maintain pregnancy.
130. Asaumanasya (unpleasant mind) is best / chief among those which cause misery, unhappiness.
131. Sannipāta (increase of all the three doṣās together) is best / chief among those which are difficult to treat.
132. Āmaviṣa (poison undigested material produced in the alimentary tract) is best / chief among those which not to be treated.
133. Jvara (fever) is best / chief among those diseases which manifest quickly.
134. Kuṣṭha (leprosy) is best / chief among those which protracted diseases.
135. Rājayakṣma (pulmonary tuberculosis) is best / chief among those which disease complex (combination of more than one disease).
136. Prameha (diabetes, polyurea) is best / chief among those which relapsing diseases.
137. Jalauka (leeches) is best / chief among those which secondary instruments.
138. Bastiyantra (enema apparatus) is best / chief among those which among the appliances.
139. Himavān (Himalaya mountain) is best / chief among those which land where herbs grow.
140. Soma (Soma plant) is best / chief among those which medicinal herbs.
141. Marubhūmi (desert / dry land) is best / chief among those which land for good health.
142. Ānūpabhūmi (marshy / water logged) is best / chief among those which land for bad health.
143. Nirdeśakaritva (adhering to the regimen or carrying out the instruction of the physicians) is best / chief among those which qualities of the patient.

144. Anirdeśakāritwa (disobediance of the instructions etc.) is best / chief among those which signs of death.
145. Bhiṣak (physician) is best / chief among those limbs of treatments.
146. Siddhi (success in treatment) is best / chief among those qualities of the physician.
147. Nāstika (atheist) is best / chief among those persons to be rejected.
148. Laulya (too much of attatchment, indulgence, involvement) is best / chief among those which cause unhappiness.
149. Ātmavat (self confidence or resourcefulness) qualities of the persons who are helpful to others.
150. Śāstrasahita tarka (logic supported by scientific doctrines or scriptures) : qualities of the persons who vishes to win in debate.
151. Dṛṣṭakarmata (practical experience) is best / chief among those which do not cause doubt or confusion.
152. Asāmarthatā (incapacity) is best / chief among those which cause fear.
153. Tadvidyasambhāṣā (scientific seminar or assembly) is best / chief among those which help enhance knowledge.
154. Ācārya (preceptor) is best / chief among those who helps to attain mastery of the science.
155. Āyurveda (science of life) is best / chief among those which the eternal sciences.
156. Sadvaidyadweṣa (hating a good physician) is best / chief among those which cause for death.
157. Vāyu (respiration, Vata of the body) is best / chief among those which are the signs of life and conciousness.
158. Sarvasanyāsa (detachment from all activities) is best / chief among those which are causes of happiness.

Among the above, the following are to be considered best either individually or in the said combination as a whole :

Water, fire, water into which heated potsherds have been immersed, habit of drinking buttermilk, blood letting, habit of taking costor oil daily, camel's milk, use of madanaphala (to produce vomitting), too much of alchoholic drinks, use of food of any one taste only habitually, and the pregnant women; Pushkara mūla and others are best in groups..

भवति चात्र।

अग्र्याणां शतमुद्दिष्टं पञ्च पञ्चाशदुत्तरम्। अलमेतद्विजानीयाद्धिताहितविनिश्चये ।।५।।

Further on;

Thus, one hundred-fiftyfive - best things have been enumerated, to be taken as sufficient to determine the good and bad (for health).(5)

इति त्रयोदशोऽध्यायः।

Thus ends the thirteenth chapter.

अथ चतुर्दशोऽध्यायः

Chapter 14

ŚODHANĀDIGAṆA SAÑGRAHA ADHYĀYA

(Collection / group of purificatory drugs)

अथ शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Śodhanādigaṇa sañgraha - collection or group of drugs useful for purificatory therapies; thus said Ātreya and other great sages.(1)

Vamanopayogī (Emetics) :

मदनजीमूतकेक्ष्वाकुकोशातकीद्वयफलपुष्पपत्राणिकुटजकरञ्जत्रपुससर्षपपिप्पलीविडङ्गैलाप्रत्यक्पुष्पीहरेणुपृथ्वीकाकुस्तुम्बरुप्रपुन्नाटानां फलानि शारदानि च हस्तिपर्ण्याः कोविदारकर्बुदारारिष्टाश्वगन्धानीपविदुलबिल्वबिम्बीबन्धुजीवकश्वेताशणपुष्पीसदापुष्पीवचाचित्राचित्रकमृगेन्द्रवारुणीसुषवीचतुरङ्गुलस्वादुकण्टकपाठापाटलीशार्ङ्गेष्टामधुकमूर्वासप्तपर्णसोमवल्क द्वीपिशिग्रुसुमनस्सौमनस्याययवानीवृश्चीवपुनर्नवामहासहाक्षुद्रसहेक्षुकाण्डकालक्तपिप्पलीमूलचविकानलदोशीरह्रीबेरमूलानि। शाल्मलीशेलुकाभद्रपर्ण्यैरावण्यावर्त्तक्युपोदकोद्दालधन्वनरसाञ्जनराजादनोपचित्रागोपभृङ्गाटिकापिच्छाः। प्रियङ्गुपुष्पम्। तालीसपत्रम्। हरिद्राभृङ्गवेरकन्दौ। मधुयष्टीदारुहरिद्रासारौ। तगरगुडूचीमधुफाणितक्षीरक्षारलवणानिचेति वमनोपयोगीनि ॥२॥

(a) Phala (fruits), puṣpa (flowers) and patra (leaves) cf : madana, jīmūtaka, ikṣvāku, kośātakīdwaya.

(b) Phala (fruits) that ripen during śaratṛtu of kuṭaja, karañja, trapusā, sarśapa, pippalī, vidañga, elā, pratyakpuṣpī, hareṇu, pṛthvīka, kustumburu, prapunnāṭa and hastiparṇi.

(c) mūla (roots) of kovidāra, karbudāra, ariṣṭa, aśvagañdhā, nīpa, vidula, bilva, biṁbī, bañdhu jīvaka, śvetā, śanapuspī, sadāpuṣpī, vacā, citrā, citraka, mṛga, indravāruṇi, suśavi, caturañgula, svādukaṇṭaka, pāṭhā, pāṭali, śārñgeṣṭā, madhuka, mūrvā, saptaparṇā, somavalka, dvīpi, śigru, sumanā, saumanasya, yavāni, vṛścīva, punarvavā, mahāsahā, kṣudrasahā, iksukāṇḍa, ālakta, pippalīmūla, cavikā, nalada, uśīra and hrībera.

(d) Picchā (slimy material) of : śālmalī, selūka, bhadraparṇī, iravaṇī,

āvartakī, upodikā, uddālaka, dhañvana, rasañjana, rājādana, upacitrā, gopā and śrñgatika.

(e) Puṣpa (flowers) : of priyañgu, patra of tālīsa.

(f) Kāṇḍa (rhizomes) of haridrā and śṛngavera, sāra of madhuyaṣṭī and dāruharidrā, tagara, gudūcī, madhu, phāṇita, kṣīra, kṣāra, lavaṇās etc.

All the above are Vamanopayogi (emetics or drugs which help to produce vomiting.(2)

Notes : Kōśātakīdvaya (the two kośātaki) are kośātaki and tiktakośātakī.

Virecanopayogi (Purgatives):

त्रिवृच्छ्यामादन्तीद्रवन्तीशङ्खिनीसप्तलाजगन्धाजशृङ्गीवचागवाक्षीछगलान्त्रीसुवर्णक्षीरीचित्रक किणिहीह्रस्वपञ्चमूलवृश्चीवपुनर्नवापलङ्कषावास्तुकशाकसालमूलानि। तिल्वकरम्यककाम्पिल्यकपाटलीत्वचः त्रिफलापीलुप्रियालकुवलबदरकर्कन्धुकाश्मर्यपरूषक द्राक्षानीलिनीक्लीतनकोदकीर्याविडङ्गपूगपञ्चाङ्गुलफलानि। चतुरङ्गुलफलपत्राणि। पूतीकस्य त्वक्फलपत्राणि। महावृक्षसप्तच्छदज्योतिष्मतीक्षीराणि। क्षीरमद्यमस्तुतक्रधान्याम्लमूत्राणि चेति विरेचनोपयोगीनि ॥३॥

कोशातकीदेवदालीसप्तलाकारवेल्लिकास्वरसमर्कक्षीरमुष्णोदकं चेत्युभयात्मकानि।

(a) Mūla of trivṛt, śyāmā, dañti, dravañtī, śañkhinī, saptalā, ajagañdhā, ajasṛñgi, vacā, gavākṣī, chagalāñtrī, suvarnaḳṣīrī, citraka, kiṇihī, hraswa pañcamūla, vṛsciva, punarnavā, palañkasa, vāstūka and śāla.

(b) Tvaca of tilvaka, ramyaka, kāmpilyaka and patali.

(c) Fruits of triphalā, pīlu, priyāḷa, kuvala, badara, karkañdhu, kāśmarya, paruṣaka, drākṣā, nīlinī, klītanaka, udakīrya, vidañgā, pūga and pañcañgula.

(d) Fruits and leaves of caturañgula, bark, fruits and leaves of pūtīka, kṣīra of mahāvṛkṣa, saptachadā and jyotiṣmatī, kṣīra, madya, mastu, takra, dhānyāmla, mūtra.

All these are Virecanopayogi (purgatives or which help purgation).

Kośātakī, devadālī, fresh juices of saptalā, kāravellā, arkaksīra, (sap of arka) uṣṇodaka (warm water) - these are useful for both the above

purposes.(3)

Notes : Hrasva pañcamūla includes śāliparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī and gokṣura; triphala includes harītakī, vihītaka and āmalaka.

Nirūhopayogi (drugs for decoction enema):

बस्तिषु तु तेषु तेष्ववस्थान्तरेषुयान्युपयुज्यन्ते द्रव्याणि तान्यसङ्ख्येयत्वांन्नोपदिश्यन्ते। रसस्कन्धेभ्य एव यथादोषं यथावस्थं च विभजेत्। सर्वेषु तु प्रायो मदनकुटजजीमूतकेक्ष्वाकुकोशातकीद्वयत्रपुंससिद्धार्थकशताह्वाफलानि। बलादशमूलैरण्डत्रिवृद्वचायष्ट्याह्वकुष्ठरास्नापुनर्नवकत्तृणमूलानि। सरलदेवदारुहपुषाहिङ्गुरसाञ्जनव्योषपत्रैलामृतायवकोलकुलत्थगुडलवणमस्तुधान्याम्लमूत्रस्नेहक्षीरक्षौद्राणि चेति निरूहोपयोगीनि ॥४॥

The drugs which are to be used for enema therapy in different stages of diseases, being inumerable are not enumerated here. They are to be selected out of the drugs grouped under each rasa (taste), suitable to the dosā involved. Out of them, the following are generally useful for nirūha (decoction enema) : The fruits of madana, kuṭaja, jīmūtaka, ikśwāku, the two kośātaki, trapusā, siddhārthaka and śtāhvā, the roots of Balā, daśamula, eraṇḍa, tṛvṛit, vacā, yaṣṭī, kuṣṭha, rāsnā, punarnavā and kaṭtṛna, saraḷa, devadāru, hapuṣā, hiṅgu, rasāñjana, vyoṣa, Patra, ela, amṛta, yava, kola, kulattha, guḍa, (mollases), lavaṇa (salts), mastu (whey), dhānyāmla (sour gruel), mūtra (urine), sneha (fats), kṣīra (milk) and kṣaudra (honey).(4)

Notes : Kośtakī and tiktakośātaki are the two kośātakis; daśamūlās are bilva, agnimantha, syonaka, kāśmarya, paṭalā, śaliparṇī, pṛśniparṇi, bṛhatī, kaṇṭakārī and gokṣura; vyoṣa - also known as, trikaṭu, includes śunṭhi, marica and pippalī.

Śirovirecanopayogi (drugs for purgation for the head):

अपामार्गविडङ्गमरिचपिपलीशिरीषविल्वजाज्यजमोदवार्ताकपृथ्वीकैलाहरेणुफलानि। तालीसतमालतर्कारीहरितकवर्गपत्राणि। सर्षपाफलपत्राणि। शिग्रुफलपत्रत्वचः। हरिद्रामूलकलशुननागरकन्दपत्राणि। अतिविषाकन्दाः। कुष्ठवचाभार्ङ्गीश्वेताकिणिहीनागदन्तीज्योतिष्मतीगवाक्षीवयस्थावृश्चिकालीबिम्बीकरञ्जमूलानि। अर्कालर्कपुषपमूलानि। लोध्रमदनसप्तपर्णनिम्बपीलुबीजानि। मुरुङ्गीमातुलुङ्गीलवङ्गपुष्पाणि। अगरुसुरदारुसरलसल्लकीजिङ्गिण्यसनरसाञ्जनहिङ्गुलाक्षानिर्यासाः। तमालसालतालमधूकदार्वीसाराः। तेजस्विनीमेषशृङ्गीवराङ्गेङ्गुदीबृहतीद्व

यचोचत्वचः । राजादनमज्जक्षौद्रलवणानि मद्यानि गवादिशकृद्रसमूत्रपित्तान्येवंविधानि चेन्द्रि योपशयान्यन्यान्यपि तथा स्नेहाः क्षीरं रक्तं मांसरसो धान्यरसस्तोयमिति शिरोविरेचनोपयो गीनि ॥५॥

Fruits of apāmārga, vidaṅga, marica, pippalī, śirīṣa, bilva, ajājī, ajamodā, vārtaka, pṛthvīkā, elā, and hareṇu, leaves of tālīsa, tamāla, tarkāri and drugs of haritaka varga (mentioned in Chapter-7); fruits and leaves of sarśapa, fruits, leaves and bark of śigru; roots (tubers) and leaves of haridra, laśuna and nāgara; tuber of ativiṣā, roots of kuṣṭha, vaca, bhārṅgi, śwetā, kiṇihī, nāgadantī, jyotiṣmatī, gavākṣī, vayasthā, vṛścikālī, bimbī and karañja; flowers and roots of arka and alarka, seeds of lodhra, madana, saptaparṇā, nimba and pīlu; flowers of Muruṅgi, mātuluṅgi and lavaṅga; niryāsa (gum) of agaru, suradāru, saralā, śallakī, jiṅgiṇi, asana, rasañjana, hiṅgu and lākṣā; sāra (extract) of tamāla, śāla, tāla, madhūka and ḍārvī; the bark of tejaswini, meśasṛiṅgi, varāṅga, iṅgudī, bṛhatīdvaya, and coca, rājadana; majja (marrow), kṣaudra (honey), lavaṇās (salts), madyās (wines), śakṛt rasa (juice of dung) of cow and other animals, mūtra (urine), pitta, (bile / gall), sneha (fats), kṣīra (milk), rakta (blood), māṁsarasa (soup fo meat), dhānya rasa (soup of corns), toya (water) and also, all such others which are good to the health of the sense organs.

These are useful for śirovirecana (Purgatives for the head) (5)

Notes : Bṛhatīdvaya means bṛhati and kaṇṭakārī.

Prayogika Dhūmopayogi (drugs for inhalation for the healthy)

मधुकपद्मकमञ्जिष्ठाशारिवामुस्तापुन्नागकेसरैलवालुकसुवर्णत्वक्तमालपृथ्वीकाहरेणुलाक्षाश तपुष्पा सल्लकीशर्करामदनकमरुबकन्यग्रोधोदुम्बराश्वत्थप्लक्षलोध्रत्वक् पद्मोत्पलानि सर्वगन्ध द्रव्याणि च कुष्ठतगरवर्ज्यानि प्रायागिकधूमोपयोगीनि ॥ अगरुगुग्गुलु सल्लकीशैलेयकनलदह्री बेरहरेणूशीरमुस्ताध्यामकव राङ्गश्रीवेष्टकस्थौणेयकपरिपेलवैलवालुककुन्दुरुकसर्ज रसयष्टयाह्व फलसारस्नेहमधूच्छिष्टबिल्वफलमज्जयव तिलमाषकुङ्कुमानि मेदोमज्जवसासर्पींषि च स्नैहिकधू मोपयोगीनि। शिरोविरेचनद्रव्याणि गन्धद्रव्याणि च तीक्ष्णानि मनोह्वा हरितालं चेति तीक्ष्णधूमोपयोगीनि ॥६॥

Madhuka, padmaka, mañjiṣṭā, sārivā, mustā, punnāga, nāgakesara, elavāluka, suvarnatwak, tamāla, pṛthvīka, hareṇukā, lakṣa, śatapuṣpā, śallakī, śarkarā, madanaka, marubaka, nyagrodha, udumbara, asvattha, plakṣa, lodhra, tvak, padma, utpala, all fragrant substances except kuṣṭha; and tagara. These drugs are useful for prayogika dhuma (smoke inhalation for healthy persons).

Snaihika Dhūmopayogi (drugs for lubricative inhalation):

Aguru, guggulu, śallaki, śaileyaka, nalada, hrībera, hareṇa, uśīra, mustā, dhyāmaka, varaṅga, śriveṣṭaka, sthauneyaka, paripelava, elava-luka, kunduraka, sarjarasa, yaṣṭī, phalasāra, sneha, madhūchiṣṭa, bilva-phala, majjā, yava, tila, māṣa, kumkuma, medas (fat), majja (marrow), vasa (muscle fat) and sarpi (ghee). These are useful for Snaihika dhuma (inhalation of smoke to increase the moistness inside the head).

Tīkṣṇadhūmopayogi (drugs for strong inhalation):

Drugs enumerated under śirovirecana group and drugs which have a fragrant smell, manohva and haritāla.

These are useful for tīkṣṇadhūma (inhalation of smoke to produce irritation inside the head, removal of any obstruction, restoration of conciousness etc). (6)

Vātapraśamana (drugs which mitigate vāta):

भद्रदारुकुष्ठतगरवरुणबलातिबलार्तगलकच्छुराह्लादिनीकुबेराक्षीवत्सादिन्यर्कालर्ककतकभार्ङ्गी कार्पासीवृश्चिकालीपत्तूरप्रभृतीनि विदार्यादिगणो वीरतरादिस्तृणाख्यवर्ज्यानि षट् पञ्चमूलानि चेति वातशमनानि। दूर्वानन्तामोचरसमञ्जिष्ठापरिपेलवकालाकालीयककदलीकन्दलीपयस्या त्मगुप्तानालिकेरखर्ज्जूर द्राक्षाविदारीबदरीबलानागबलानागपुष्पाशतावरीशीत पाक्योदनपाकी तृणशूल्यांशुमतीद्वयारिष्टकारिष्टाटरूषकेत्कटप्रियङ्गुधातकीधवधन्वनस्यन्दनखदिरकदर प्रियालतालसालसर्जतिनिशाश्वकर्णगुन्द्रावानीरपद्मा पद्मकपद्मबीजमृणालकुमुदनलिनसौ गन्धिकपुण्ड रीकशतपत्रशैवालकल्हारोत्पलकाकोल्युत्पलिकाशालूकशृङ्गाटककशेरुकक्रौञ्चाद नप्रभृतीनि अन्यानि च शीतवीर्याणि सारिवादिः पद्मकादिः पटोलादिर्न्यग्रोधादिर्दाहहरो महाकषायस्तृणपञ्चमूलं चेति पित्तशमनानि। शीतशिवशतपुष्पासरलसुरदारुरास्नेङ्गुदीसात लासुमनःकाकादनीलाङ्गलिकाहस्तिकर्णमुञ्जा तलामज्जकप्रभृतीन्यन्यानि च रूक्षोष्णवीर्याण्या

रग्व धादिरसनादिरर्कादिः सुरसादिर्मुष्ककादिर्वत्सकादिर्मुस्तादिः शीतघ्नश्च महाकषायो वल्लीकण्टकपञ्चमूले च श्लेष्मशमनानीति ॥७॥

Bhadradāru, kuṣṭa tagara, varuṇa, balā, atibalā, ārtagalā, kacchurā, ahlādinī, kuberakshī, vatsādini, arka, alarka, kataka, bhārṅgī, kārpasī, vṛscikālī, pathūra, drugs of vidāryadigaṇa (mentioned in chapter 16) drugs of the six pañcamūlās (mentioned in chapter 12) except the tṛṇapañcamūla. These are useful for vātapraśamana (mitigation of the increased vāta).

Pittapraśamana (drugs which mitigate pitta):

Dūrvā, ananṫha, mocarasa, mañjiṡṫhā, paripelava, kāla, kāliyaka, kadalī, kaṇḍali payasyā, ātmagupta, narikela, kharjūra, drākṣā, vidārī, badarī, balā, nāgabalā, nāgapuṣpa, śatāvarī, śītapāki, odanapākī, tṛṇaśu-lya, aṁśumatī dvaya, ariṣṭaka, ariṣṭā, āṭarūṣa, itkaṭa, priyaṅgu, dhātakī, dhava, dhañvana, syañdana, khadira, kadara, priyāla, tāla, śāla, sarja, tiniśa, aśvakarṇā, gundrā, vānīra, padmā, padmaka, padma bīja, mṛṇāla, kumuda, naliṇa, saugañdhika, puṇḍarīka, śatapatrā, śaivāla, kalhāra, utpala, kākoli, utpalikā, śālūka, śṛṅgātaka, kaseruka, kraunñcādana and other drugs possessing cold potency, drugs of sārivādigaṇa, padmakādi gaṇa, paṭolādi gaṇa, nyagrodhādi gaṇa (mentioned in chpter 16) dāhaha-ra mahākaṣāya gaṇa (chapter 15) and tṛṇa pañcamūla group (chapter 12).

All above are useful as Pittaśamana (to mitigate the increased pitta).

Notes : Aṁśumatī dvaya means śāliparṇī and pṛṣniparṇī

Śleṣma praśamana (drugs which mitigate kapha):

Śīta, śivā, śatapuṣpā, saraḷā, suradāru, rāsna, iṅgudī, sātalā, sumana, Kākādanī, lāṅgalī, hastikarṇa, muñjātam, lāmajjaka and other drugs possessing qualities such as dry and hot potency; drugs of āragvadhādi gaṇa, asanādi gaṇa, arkādi gaṇa, surasādi gaṇa, muṣkakādi gaṇa, vatsaka-di gaṇa, mustādi gaṇa (chapter 16) śītaghna mahākaṣāya (chapter 15) vallī pañcamūla and kaṇṭaka pañcamula (chapter 12). All these are useful for kapha praśamana (to mitigate increased kapha).(7)

भवति चात्र।
समीक्ष्य दोषदूष्यादीनमी वर्गाः सुयोजिताः।
सर्वामयजयायालं जायन्ते नियतात्मनाम् ॥८॥

Further, these groups of drugs administered in accordance with the condition of the doṣās, dūṣyas etc., are sufficient to cure all the diseases of persons who are self-controlled.(8)

इति चतुर्दशोऽध्यायः

Thus ends the fourteenth chapter.

अथ पञ्चदशोऽध्यायः

Chapter 15

MAHĀKAṢĀYASAÑGRAHA ADHYĀYA

(Larger collection of efficacious recipes)

अथातो महाकषायसङ्ग्रहमध्यायं व्याख्यास्यामः इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Mahākaṣāya Sañgraha - larger collection of efficacious recipes; thus said Ātreya and other great sages(1).

आनन्त्यादौषधानामामयानां चानन्ता एव कषायाः। यः तु सुतरामुपयोगवन्तः प्रकर्षवर्तिनो वा ते जीवनीयादिसंज्ञाः प्रत्येकं दशकषायसंयोगात् पञ्चचत्वारिंशन्महाकषाया वक्ष्यन्ते। तत्प्रतिपत्त्यर्थमेव मन्दबुद्धीनाम्। बुद्धिमतामुदाहरणमात्रप्रदर्शनार्थम्। शक्यं हि बुद्धिमद्भिः स्वादुशीतस्निग्धादीन् जीवन्त्यादिषु साधारणान् गुणानालोच्य क्षीरेक्षुद्राक्षाक्षोड विदारीकन्दादिष्वपि तद्गुणेषु जीवनीयादित्वमवधारयितुम्। यथोक्तानुसरणमेव तु श्रेयो मन्दबुद्धेरपि। व्यस्ताश्च ते चत्वारि शतानि पञ्चाशदधिकानि तदभिधानान्येव। यद्यपि तानि तान्येव द्रव्याणीति द्रव्यसङ्करः कषायेषु तथापि न संज्ञाविरोधः। एकस्यापि बहुकार्यनिर्वर्तनात्। तत्र लवणवर्ज्या रसाः कल्पनायां कषाया इत्युच्यन्ते। तद्योनित्वात्। लवणस्य यतो निर्यासादिकल्पनानामसम्भवः। पृथगुपयोगोपकाररहितत्वाच्च नैरर्थक्यमिति ॥२॥

Drugs and diseases being innumerable, the recipes also are innumerable. Those which are very efficacious and so used widely, are given specific names like Jīvanīya (promoters of longevity) etc. Herein are described fortyfive such recipes, each group containing ten drugs. This is only to serve as a guide to those of poor intellect and as example only for the highly intellegent. Intellegent persons by noting the general properties like sweetness, cold potency, unctousness etc., found in the drugs of Jīvanīya group etc., will be able to understand and indentify such properties even in other materials like kṣīra (milk) ikṣu (sugercane) drākṣā, akṣoda, vidārikañda etc. But it will be wise on the part of the less intellegent to adhere to these groups only.

Counted separtely, the total number of drugs will be four hundred and fifty. Even though each one by itself is a recipe, yet grouping them

together under specific names do not contradict their actions; because each one can be used for more than one purpose.

Drugs of all the tastes except salt, are known as kaṣayas in the context of preparing recipes, because they are the source (materials); preparations of extracts (decoction) etc., from salt, not being possible, usage and utility of salt individually being little, it is not useful (for preparing recipes). (2)

भवन्ति चात्र ।
जीवन्तीकाकोल्यौ द्वे मेदे मुद्गमाषपर्ण्यौ च ।
ऋषभकजीवकमधुकं चेति गणो जीवनीयाख्यः ॥३॥

Jīvañti, the two kakolī, the two medā, mudgaparṇī, māṣaparṇī, ṛsabhaka, jīvaka and madhuka-all these together is known as Jīvanīya gaṇa (group of promoters of longevity). (3)

Notes : The two kakolī are kakolī and kṣīra kakolī; the two medā are medā and mahā medā.

वाट्याबला पयस्याकाकोल्याविक्षुवाजिगन्धे च ।
क्षीरिणिराजक्षवके भारद्वाजी च बृंहणीयोऽयम् ॥४॥

Vāṭyā, balā, payasyā, the two kakoli, ikṣu vājigañdha, kṣīriṇī, rājakṣavaka, bharadvāji - these together form the Bṛmhaṇīya gaṇa (group which makes the body stout). (4)

हैमवती चिरिबिल्वं मुस्ता कुष्ठं वचा हरिद्रे च ।
चित्रककटुकातिविषा वर्गोयं लेखनीयाख्यः ॥५॥

Haimavatī, cirabilvā, mustā, kuṣṭha, vacā, the two haridrā, citraka, kaṭuka and ativiṣā - together form the Lekhanīya gaṇa (scarificators). (5)

Notes : The two haridrā are haridrā and dāruharidrā.

अर्कैरण्डौ चित्रा चित्रकचिरिबिल्वशङ्खिनीसरला ।
हेमक्षीरी कटुका वह्निमुखी भेदनीयोऽयम् ॥६॥

Arka, eraṇḍa, citrā, citraka, cirabilvā, śañkhinī, saralā, hemakṣīrī, kaṭuka and vahnimukhī-together form the Bhedanīya gaṇa (purgatives). (6)

मधुमधुकपृश्निपर्णीकट्फललोध्रप्रियङ्गुधातक्यः ।
अम्बष्ठकी समङ्गा मोचरसश्चेति सन्धानः ॥७॥
हिङ्गुमरिचाम्लवेतस, दीप्यकभल्लातकास्थिसंयोगात् ।
वर्गः सपञ्चकोलोनिर्दिष्टो दीपनीयोऽयम् ॥८॥

Madhu, madhuka, prsniparnī, katphala, lodhrā, priyañgu, dhātaki, ambaṣṭaki, samañga and mocarasā together form the Sandhānīya gaṇa (promoters of healing) (7)

Hiñgu, maricā, amlavetasa, dīpyaka, bhallātaka asthi, and drugs known as pañcakola- all together form the Dīpanīya gaṇa (which kindle hunger).(8)

Notes : Pañcakola includes pippali, pippalimūla, cavya, citraka and nāgara.

ऐन्द्र्यतिरसा पयस्या ऋष्यप्रोक्ता स्थिरा बलातिबला ।
इति बल्यो दशकोऽयं हयगन्धा रोहिणी ऋषभः ॥९॥

Aiñdrī, atiraś, payasā, rsyaproktā, sthirā, balā, atibalā, hayagañdha, rohiṇī and ṛṣabhī- together from the Balya gaṇa (which provide strength).(9)

चन्दनतुङ्गपयस्या सितालतामधुकपद्मकोशीरिम् ।
वर्ण्यो गणोयमुदितो मञ्जिष्ठासारिवा सहितः ॥१०॥

Cañdana, tuñga, payasyā, sitā, latā, madhuka, padmaka, uśira, mañjiṣṭā and sārivā - these togeter form the Varṇya gaṇa (which impart normal colour and complexion).(10)

हंसपदीबृहतीद्वयमृद्वीकासारिवेक्षुमूलांनि ।
कैडर्यमधुककृष्णाः सविदार्यः कण्ठजननानि ॥११॥
वृक्षाम्लबदरदाडिमकुवलाम्राम्रातलिकुचकरमर्दम् ।
हृद्यं समातुलुङ्गाम्लवेतसं विद्धि वर्गमिमम् ॥१२॥

Hamsapādi, the two bṛhati, mṛdvika, sārivā, root of ikṣu, kaiḍarya, madhuka, kṛṣṇā and vidāri-these together form the Kaṇṭha Janana gaṇa (which restore the voice).(11)

Notes : The two bṛhatīare are bṛhatī and kaṇṭakārī.

Vṛkṣāmla, badara, dāḍima, kuvala, āmra, āmrātaka, likuca, karamarda, mātulunga and amlavetasa; understand this as the group of Hṛdya (good to the heart).(12)

नागरचविकाचित्रकविडङ्गमूर्वामृतावचामुस्ताः ।
सहपिप्पलीपटोलास्तृप्तिघ्नोऽयं गणः प्रथितः ॥१३॥

Nāgara, cavikā, citraka, vidañga, mūrvā, amṛtā, vacā, mustā, pippalī and paṭola- are together known as Triptighna gaṇa (that which destroys the abnormal feeling of contentment or lack of desire in any thing).(13)

कुटजफलबिल्वचित्रकमहौषधप्रतिविषावचाचविकाः ।
धन्वयवासं पथ्या दारुहरिद्रागणोऽयमर्शोघ्नः ॥१४॥

Kuṭaja phala, bilvā, citraka, mahauṣadha, prativiṣā, vacā, cavikā, dhañvayavāsa, pathyā and dāruharindrā - this group is known as Arśoghna gaṇa (which cures haemorrhoids).(14)

खदिरामलकारुष्करनिशाभयासप्तपर्णकरवीराः ।
कुष्ठाघ्नाश्चतुरङ्गुलविडङ्गजातिप्रवालाश्च ।।१५।।
नलदकृतमालचन्दनसर्षपघननिम्बकुटजमधुकानि ।
कण्डूं दारुहरिद्रासनक्तमालानि निघ्नन्ति ॥१६॥

Khadira, āmalaka, āruṣkara, niśā, abhayā, saptaparṇā, karavīra, caturañgula, vidañga and jāti pravāla- this group is Kuṣṭhaghna gaṇa (which cures leprosy and other skin diseases).(15)

Nalada, kṛtamāla, cañdana, sarṣapa, ghana, niṁba, kuṭaja, madhuka, druharidrā and naktamāla - this group is known as Kaṇḍūghna gaṇa (which cure itching, irritation etc.).(16)

अक्षीवमरिचकेबुकविडङ्गगण्डीरकिणिहिनिर्गुण्डयः ।
घ्नन्तिक्रिमीन् श्वदंष्ट्राविषाखुपर्ण्यस्तथा न चिरात् ॥१७॥

Akṣīva, marica, kebuka, vidañga, gaṇḍīra, kiṇihī, nirguñḍi, śwadamṣtrā, viṣa and ākhuparṇī- this group known as Krimighna gaṇa (kills the worms, bacteria etc.) quickly.(17)

मञ्जिष्ठाश्लेष्मातकरजनीसुवहाशिरीषपालिन्द्यः ।
सैलाचन्दनकतकाः ससिन्दुवारा विषं घ्नन्ति ॥१८॥

Mañjiṣṭā, ślesmātaka, rajanī, suvahā, śirīśa, pāliñdi, elā, cañdana, kataka and sindhuvāra - this group is Viṣaghna gaṇa (antipoisonous).(18)

शालिकुशकाशषष्टिकवीरणदर्भेक्षुवालिकेक्षूणाम् ।
तद्वद् गुन्द्रोत्कटयोर्मूलमलं स्तन्यजननाय ॥१९॥

Śāli, kuśa, kāśa, śaṣṭikā, vīraṇa, darbha, ikṣuvālika, ikṣu, guñdra mūla and itkaṭa mūla - these form the Stanya janana gaṇa (galactogogues).(19)

पाठानागरसुरतरुघनामृतासारिवेन्द्रयवमूर्वाः ।
कटुकाकिराततिक्तं वर्गोऽयं स्तन्यशुद्धिकरः ॥२०॥

Pāṭhā, nāgara, surataru, ghana, amṛta, sārivā, iñdrayava, mūrva, kaṭuka and kirātatikta - this group is called Stanyaśuddhikara gaṇa (purifies the breast milk).(20)

मेदाकाकोलीद्वयवृक्षरुहाजीवकर्षभकुलिङ्गाः ।
शुक्रजननो गणोऽयं सह जटिलाशूर्पपर्णीभिः ॥२१॥

Meda, the two kākoli, vṛkṣaruha, jīvaka, ṛṣabhaka, kuliñga, jaṭilā, and śurpaparṇī dwaya, this group is known as śukra janana gaṇa (cause production of semen).(21)

Notes :- Kākoli and kṣsīrakakoli are the two kakolis; śūrpaparṇīdwaya are mudga parṇī and māṣa parṇī.

कुष्ठैलवालुककट्फलकाण्डेक्ष्विक्ष्वब्धिफेनकोशीरैः ।
वसुकेक्षुरकैः शुक्रं शुध्येत् सकदम्बनिर्यासैः ॥२२॥
द्राक्षाकाकोलीद्वय मधुपर्णीमधुकजीवकविदार्यः ।
स्नेहोपगाः समेदा जीवन्तीशालिपर्णीकाः ॥२३॥

Kuṣṭha, elāvāluka, kaṭphala, kaṇḍekṣu, ikṣu, abdiphena, uśīra, vasuka, ikṣuraka and kadamba niryasa - this group is śukra śodhana gaṇa (which purifies the vitiated semen).(22)

Drākṣā, the two kākoli, madhuparṇī, madhuka, jīvaka, vidārī, medā, jīvañtī and śāliparṇī - together form Snehopaga gaṇa (adjuvants to

oleation therapy).(23)

सौभञ्जनकपुनर्नववृश्चीवकुलत्थमाषबदराणि ।
स्वेदोपगानि विद्यात् सयवतिलार्कोरुपगानि ॥२४॥
लाजाम्रबदरदाडिमयवषष्टिकमातुलुङ्गसेव्यानि ।
जम्ब्वाम्रपल्लवानि च वमिनिग्रहणानि मृत्सा च ॥२५॥

Śobhañjanaka, punarnavā, vṛścīva, kulattha, māṣa, badara, yava, tila, arka and urupūga - form the Svedopaga gaṇa (adjuvants to sudation therapy).(24)

Lājā, āmra, badara, dāḍima, yava, śaṣṭika, mātuluñga, sevyā, jambū, āmra and mṛt- together form the Vaminigrahaṇa gaṇa, (antiemeties).(25)

नागरधन्वयवासकवालकपर्पटकचन्दनगुडूच्यः ।
भूनिम्बघनपटोली कुस्तुम्बर्यस्तृषं घ्नन्ति ॥२६॥
बृहतीद्वयवृक्षरुहापुष्करमूलाभयाकणाभृङ्ग्यः ।
हिध्मा निघ्नन्ति शटी दुरालभा बदरबीजं च ॥२७॥

Nāgara, dhanvayavāsa, vālaka, parpaṭa, candana, gudūcī, bhūnimba, ghana, paṭolī and kustumburu - these together form Tṛṣaghna gaṇa (which relieve excessive thirst).(26)

The two bṛhatī, vṛkṣaruhā, puṣkaramūla, abhayā, kaṇā, śṛṅgī, śaṭī, durālabhā and badara bīja - these form Hidhmā nigrahaṇa (which stop hiccup).(27)

Notes: The two bṛhati are bṛhati and kaṇṭakārī.

श्यामानन्ता पद्मा कट्वङ्गः पद्मकेसरं लोध्रम् ।
धातकिकुसुमसमङ्गामोचरसाम्रास्थि विड्ग्रहणम् ॥२८॥

Śyāma, anantā, padmā, kaṭvañga, padmakesara, lodhrā, dhātaki kusuma, samañgā, mocarasā and āmrāsthi - these form Viḍgrahaṇa gaṇa (which withhold elimination of feces.(28)

जम्बूसल्लकिमधुकं नीलोत्पलकच्छुरातिलश्र्याह्वम् ।
भृष्टा च मृत् पयस्या सशाल्मली विड्विरजनानि ॥२९॥

Jambū, śallakī, madhuka, nīlotpala, kachurā, tila, śryāhwā, brṣṭa mṛt, payasyā and śālmalī - these form the Viḍvirajana gaṇa which impart the normal colour to the feces (29).

जम्ब्वाम्रोदुम्बरवटकपीतनप्लक्षपिप्पलाश्मन्तम् ।
भल्लातसोमवल्कं मूत्रग्रहणाय निर्दिष्टम् ।।३०।।

Jambū, āmra, udumbara, vaṭā, kapītana, plakṣā, pippala,aśmantaka, bhallātaka and omavalkā - are together known as Mūtragrahaṇa gaṇa (which withhold excess elimination of urine).(30)

कमलनलिनकुमुद मधुकसौगन्धिकधातकीलताकुसुमम् ।
मूत्रं नयति विरागं सोत्पलशतपत्रपुण्डरीकं च ।।३१।।

Kamala,nalina, kumuda, madhuka, saugandhika, latākusuma, dhātakī, utpala, śatapatra and puṇḍarīka together form the Mūtravirajaniya gaṇa (which impart the normal colour the the urine).(31)

वृक्षादनीश्वदंष्ट्रादर्भोत्कटवसुकवशिरकुशकाशाः । मूत्रं विरेचयेयुर्गुन्द्रा पाषाणभेदश्च ।।३२।।

Vṛkṣādanī, śvadaṃśṭrā, darbhā, utkaṭa, vasuka, vaśira, kuśa, kāśa, gundrā, and pāṣāṇabheda - together form the Mūtra virecana gaṇa (which produce large amount of urine).(32)

द्राक्षामलकपुनर्नववृश्चीवदुरालभाभयाकृष्णाः ।
कासं घ्नन्ति सभृङ्गीतामलकी कण्टकारी च ।।३३।।
चण्डाम्लवेतसशटी तामलकींसुरसहिङ्गुजीवन्त्यः ।
पुष्करमूलैलागुरुवर्गोऽयं श्वासशमनाय ।।३४।।

Drākṣā, āmalaka, punarnavā, vṛścīva, durālabhā, abhayā, kṛṣṇā, śṛṅgī, tāmalakī and kaṇṭakārī - these together form the Kāsaghna gaṇa (which cure cough).(33)

Caṇḍā, amlavetasā, śaṭī, tāmalakī, surasā, hiṅgu, jīvantī, puṣkaramula, elā and aguru - this group is Śvāsa śamana gaṇa (which relieves difficult breathing).(34)

द्राक्षापीलुपरूषकमञ्जिष्ठासारिवामृतापाठाः ।
त्रिफला चेति गणोऽयं ज्वरस्य शमनाय निर्दिष्टः ।।३५।।

Drākṣā, pīlu, parūṣaka, mañjiṣṭā, śārivā, amṛta, pāṭhā and triphalā this group is Jvaraghna gaṇa (which cures fevers).(35)

Notes : Triphala includes harītakī, vibhītaka and āmalaka.

दाडिमफल्गुपरूषकप्रियालयवषष्टिकेक्षुबदराणि।
श्रमनाशनानि विद्याद् द्राक्षाखर्जूरसहितानि ॥३६॥

Dāḍima, phalgu, parūṣaka, priyāla, yava, ṣaṣṭika, īkṣu, badara, drākṣā and kharjūra - this group is śramanāśana gaṇa (which relieves exertion).(36)

पद्मकलाजोशीरं मधुकोत्पलसारिवासितोदीच्यम्। काश्मर्यफलं गणो दाहहा प्रोक्तः ॥३७॥

Padmaka, lājā, uśīra, madhuka, utpala, sārivā, sitā, udīcya, kāśmaryaphala and candana- this group is called Dāhahara gaṇa (which relieve burning sensation).(37)

नतनागरागुरुवचाधान्यकभूतीकपिप्पलीव्याघ्र्यः।
शीतं शमयन्त्यचिरात् स्योनाकः साग्निमन्थश्च ॥३८॥

Nata, nāgara, aguru, vacā, dhānyaka, bhūtikā, pippalī, vyāghrī, syonāka and agnimantha, - these known as Sītaśamana gaṇa (relieves the feeling of cold quickly).(38)

तिन्दुकप्रियालवीजकसप्तच्छदखदिरकदरबदराणि।
अरिमेदवाजिकर्णौककुभश्चोदर्दशमनानि ॥३९॥

Tinduka, priyālabīja, saptachadā, khadira, kadara, badara, arimeda, vājikarṇa and kakubhā, - these form the Udardásamana gaṇa (which cure skin rashes, raised patches, swellings etc., of the skin).(39)

काकोल्येला सेव्यं निदिग्धिके शालिपृश्निपर्ण्यौ च।
भ्रन्त्यङ्गमर्दमचिराचन्दनमधुकोरुबूकं च ॥४०॥

Kākolī, elā, Sevyā, nidigdhikā, bṛhatī, śāliparṇī, pṛṣniparṇī, candana, madhuka and urubuka - this group known as Aṅgamarda hara gaṇa (cures body aches quickly.(40)

दीप्यकमरिचाजाजीगण्डीरं साजगन्धमथ शूलम्।
शमयति सपञ्चकोलं शोफं दशमूलमाद्यं च ॥४१॥

Dipyāka, marica, ajāji, gandīra, ajagandhā and pañcakola, -this known as Śūlaghna gaṇa (relieves pain in the abdomen quickly. (41).

Notes : Pañcakola includes pippalī, pippalimūla, cavya, citraka and nāgara.

Dasamūlas comprising of the first two pañcamūlās (mahat and hṛasva pañcamūlās) -this group is Śophaghna gaṇa (cures dorpsy).(41)

Notes : Bṛhatpañcamūla includes bilva, agnimantha, Syonāka, Kāśmarya and pāṭalā; Hṛasvapañcamūla includes Śāliparṇī, pṛśniparṇī, Bṛhatī, Kaṇṭakārī and Gokṣura, All these ten are together known as Daśamūla.

मधुमधुकलाजगैरिकफलिनीमोचरसमृत्कपालानि ।
संस्थापयन्ति रुधिरं रुधिरं च सशर्करं लोध्रम् ॥४२॥

Madhu, madhuka, lāja, gairika, phalinī, mocarasā, mṛtkapala, rudhira, śarkara and lodhra - these form the Rudhira Sthāpana gaṇa (which stops bleeding).(42)

शैलैलवालुकट्फलमोचरसाशोकपद्मकशिरीषम् ।
स्थापयति वेदनामथ सहतुङ्गकदम्बविदुलं च ॥४३॥

Śaila, elāvāluka, kaṭphala, mocarasā, aśoka, padmaka, śirīśa, tūnga, kadamba and vidula- these form the Vedanāsthāpana gaṇa (which relieves pain quickly) (43).

कैडर्यहिङ्गुचोरकपलङ्कषाऽशोकरोहिणिवयस्थाः ।
पूत्यरिमेदो जटिलागोलोमिवचाश्च संज्ञदाः ॥४४॥

Kaiḍarya, hiñgu, coraka, palañkaṣā, aśokarohiṇī, vayasthā, pūtyarimedā, jaṭilā, Golomi and vacā - these group is Saṁjnadā gaṇa (which restores conciousness).(44)

ऐन्द्री दूर्वामोघाविष्वक्सेनाऽव्यथा शिवारिष्टा ।
ब्राह्मी सवाटचपुष्पी शतवीर्या स्थापयेद् गर्भम् ॥४५॥

Aiñdrī, dūrvā, amoghā, visvaksenā, avyathā, śivā, ariṣṭa, brāhmī, vātyapuṣpī and śatavīryā - these are known as Garbhasthāpana gaṇa (which help maintainance of pregnancy).(45)

अथ षोडशोऽध्यायः

Chapter 16

VIVIDHA DRAVYA GAṆA SAṆGRAHA ADHYĀYA

(Different groups of drugs)

अथातो विविधद्रव्यगणसङ्ग्रहमध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Vividha dravya gaṇa sañgraha - collection of different groups of drugs; thus said Ātreya and other great sages. (1)

Vidāryādi gaṇa :

विदारिपञ्चाङ्गुलवृश्चिकालीवृश्चीवदेवाह्वयशूर्पपर्ण्यः।
कण्डूकरी जीवनह्रस्वसंज्ञे द्वे पञ्चके गोपसुता त्रिपादी ॥२॥

विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा। शोषगुल्माङ्गमर्दोर्ध्वश्वासकासहरो गणः ॥३॥

Vidārī, pañcāñgula, vṛścikālī, vṛścīva, devāhvaya, the two śūrpaparṇī, kaṇḍūkarī, Jīvana pañcaka, hrasvapañcaka, gopasutā and tripādī - these drugs form the Vidāryādi gaṇa. This group is good for the heart, makes the body stout, mitigates vāta and pitta, cures consumption, abdominal tumor, body - aches, difficulty in breathing with severe upward movement of cough. (2-3)

Notes : The two Śūrpaparṇī indude māṣapaṇī and mudgaparṇī; Jīvana pañcaka are abhīru, vīra, jīvañti, jīvaka, and ṛṣabhaka; Hrasvapañcaka are bṛhatī, kaṇṭakārī, śāliparṇī, pṛṣniparṇī and gokṣura.

Sārivādi gaṇa :

सारिवोशीरकाश्मर्यमधूकशिशिरद्वयम्। यष्टीपरूषकं हन्ति दाहपित्तास्रतृड्ज्वरान् ॥४॥

Sārivā, uśira, kāṣmaryā, madhūka, śiśira dvaya, yaṣṭī, and parūṣaka - these drugs together are known as Sārivādi gaṇa. It relieves burning sensation; mitigates pitta and rakta, thirst and fevers. (4)

Notes : Śiśiradvaya includes cañdana and raktacañdana.

Padmakādi gaṇa :

पद्मकपुण्ड्रौ वृद्धितुगर्ध्यः शृङ्ग्यमृता दश जीवनसंज्ञाः ।
स्तन्यकरा घ्नन्तीरणपित्तं प्रीणनबृंहणजीवनवृष्याः ॥५॥

Padamaka, puṇḍra, vṛddhī, tugā, rddhi, śṛñgī, amṛtā and drugs of jīvanīya gaṇa (chapter 12) are together known as Padmakādi gaṇa. It causes increase of breast milk, mitigates vāta and pitta, provides satisfaction (nourishment), sustains life, makes the body stout and acts as aphrodisiac. (5)

Parūṣakādi and Añjanādi gaṇa :

परूषकं वरा द्राक्षा कट्फलं कतकात् फलम् । राजाह्वं दाडिमं शाकं तृण्मूत्रामयवातजित् ॥
अञ्जनं फलिनी मांसी पद्मोत्पलरसाञ्जनम् । सैलामधुकनागह्वं विषान्तर्दाहपित्तनुत् ॥६॥

Parūṣaka, varā, drākṣā, kaṭphala, katakaphala, rājāhavā, dāḍima and śāka - this group known as Paruṣakādi gaṇa. It relieves thirst, disorders of urine and mitigates vāta.

Añjana, phalinī, māṁsī, padma, utpala, rasāñjana, elā, madhuka and nāgāhwā - this group is known as Añjanādi gaṇa. It cures posion, burning sensation inside the body and mitigates pitta. (6)

Paṭolādi and guḍūcyādi gaṇa :

पटोलकटुरोहिणीचन्दनं मधुस्रवगुडूचिपाठान्वितम् ।
निहन्ति कफपित्तकुष्ठज्वरान् विषं वमिमरोचकं कामलाम् ॥७॥

गुडूचीपद्मकारिष्टधानका रक्तचन्दनम् । पित्तश्लेष्मज्वरच्छर्दिदाहतृष्णाघ्नमग्निकृत् ॥८॥

Paṭola, kaṭurohinī, cañdana, madhusrava, guḍucī and pāṭhā - this group known as Paṭolādi gaṇa, mitigates kapha and pitta, cures leprosy (and other skin diseases), fevers, poisoning, vomitting, anorexia and jaundice. (7)

Guḍūcī, padmaka, ariṣta, dhānakā, raktacañdana, this group-Guḍūcyadi gaṇa mitigates pitta and kapha, fevers, vomitting, burning sensation and thirst and kindles digestive activity. (8)

Āragvadhādi gaṇa :

आरग्वधेन्द्रयवपाटलिकाकतिक्तानिम्बामृतामधुरसास्त्रुववृक्षपाठाः ।
भूनिम्बसैर्यकपटोलकरञ्जयुग्मसप्तच्छदाग्निसुषवीफलबाणघोण्टाः ॥९॥

आरग्वधादिर्जयति छर्दिकुष्ठविषज्वरान् । कफं कण्डूं प्रमेहं च दुष्टव्रणविशोधनः ॥१०॥

Āragvadha, iñdrayava, pāṭali, kākatiktā, nimbā, amṛta, madhurasā, sruva vṛkṣa, pāṭhā, bhūniṁba, sairyaka, paṭola, karañjayugma, saptachadā. agni, suṣavīphala, bāṇa and ghoṇṭā - this group known as Āragwadhādi gaṇa cures vomitting, leprosy (and other skin diseases) poisoning, fevers, mitigates kapha, cures itching, diabetes and cleanses bad ulcers. (9-10)

Asanādi gaṇa :

असनतिनिशभूर्जश्वेतवाहप्रकीर्याः खदिरकदरभण्डीशिंशपामेषशृङ्ग्यः ।
त्रिहिमनतपलाशाजोङ्गकः शाकसालौ धवकबुककलिङ्गच्छागकर्णाश्वकर्णाः ॥११॥

असनादिर्विजयते श्वित्रकुष्ठकफक्रिमीन् । पाण्डुरोगं प्रमेहं च मेदोदोषनिबर्हणः ॥१२॥

Asana, tiniśa, bhūrja, śvetavāha, prakīryā, khadira, kadara, bhaṇḍi, śiṁśipā, meṣaśṛngi, trihima, nata, palāśa, joñgaka, śāka, sāla, dhavaka, buka, kaliñgā, chāgakarṇā and aswakarṇā. This group knwon as Asanādi gaṇa cures leucoderma; leprosy (and other skin diseases), kapha, worms (bacteria), anaemia, diabetes and accumilation of fat (obesity). (11-12)

Notes : Trihima includes cañdana, raktacañdana and dāruharidrā.

Varaṇādi and ūṣakādi gaṇa :

वरणसैर्यकयुग्मशतावरी दहनमोरटबिल्वविषणिकाः ।
द्विबृहतीद्विकरञ्जजयाद्वयं बहलपल्लवदर्भरुजाकराः ॥१३॥

वरणादिः कफं मेदो मन्दाग्नित्वं नियच्छति । अढ्यवातं शिरश्शूलं गुल्मं चान्तः सविद्रधिम् ॥१४॥

ऊषकस्तुत्थकं हिङ्गुकासीसद्वयसैन्धवम् । सशिलाजतु कृच्छ्राश्मगुल्ममेदः कफापहम् ॥१५॥

Varaṇa, sairyaka yugma, śatāvarī, dahana, moraṭa, bilva, viṣāṇikā, the two

bṛhatī, the two karañja, jaydvaya, bahala pallava, darbha and rujākarā. This group known as Varaṇādi gaṇa cures kapha, obesity, poor digestion, āḍhyavāta (stiffness of the legs), headache, abdominal tumor and internal abscess. (13-14)

Ūṣaka, tuthaka, hiñgu, kāsīsa dvaya, saiñdhava and śilājatu - This group - Uṣakādi gaṇa cures dysurea, urinary stones, abdominal tumor, obesity and mitigates kapha. (15)

Notes : Sairyaka yugma includes kurabaka and Kuranṭaka; the two Bṛhati are Bṛhatī and Kanṭakāri; Karañjadwaya are karañja and Pūtīkarañja; Jayādwaya are Tarkāri and Harītakī. Kāsīsa dwaya includes dhātukāsīsa and puṣpakāsīsa.

Vīratarvādi gaṇa :

भवन्ति चात्र

वीरतरारणिकौ नलगुच्छौ मोरटटुण्टुकसैर्यकयुग्मम् ।
मुस्तकमञ्जरिकर्कशपार्था मूत्रविरेककरो दशकश्च ॥१६॥

वर्गो वीरतराद्योऽयं हन्ति वातकृतान् गदान् । अश्मरीशर्करामूत्रकृच्छ्राघातरुजापहः ॥१७॥

Vīrataru, araṇi, nalaguchchā, moraṭa, tuñṭuka, sairyaka yugma, mustaka, mañjari, karkaśa, pārthā and the ten drugs of Mūtravirekagaṇa (described in previous chapter) - these form the Vīratarvādi gaṇa. It cures diseases of vāta origin, renal calculus/gravel, dysurea and suppression of urine. (16-17)

Notes : Sairyaka yugma are kurabaka and kuranṭaka.

Lodhrādi gaṇa :

लोध्रशाबरकलोध्रपलाशाजिङ्गिणीसरलकट्फलयुक्ताः ।
कुत्सिताम्बकदलीगतशोकाः सेलवालुपरिपेलवमोचाः ॥१८॥

एष लोध्रादिको नाम मेदःकफहरोगणः । योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥१९॥

Lodhrā, śābara, palāśā, jiñgiṇī, saraḷa, kaṭphala, kutsitāmba, kadali, gataśokā, elāvalukā, paripelava and moca. This group known as Lodhrādigaṇa cures obesity, kapha, diseases of the vagina, causes constipation, improves colour and destroys poisoning. (18-19)

Arkādi gaṇa :

अर्कालर्कौ नागदन्ती विशल्या भार्ङ्गी रास्ना वृश्चिकाली प्रकीर्या । प्रत्यक्पुष्पी पीततैलोद-
कीर्याः श्वेतायुग्मं तापसानां च वृक्षः ॥२०॥

अयमर्कादिको वर्गः कफमेदोविषापहः । कृमिकुष्ठप्रशमनो विशेषात् व्रणशोधनः ॥२१॥

Arkā, alarkā, nāgadañtī, viśalya, bhārñgi, rāsnā, vṛscikāḷi, prakīryā, pratyakpuṣpī. pītataila, udakīryā, śwetā yugma, and tāpasa vṛkṣa - This group Arkādi gaṇa mitigates kapha, obesity, poison, cures worms (bacteria), leprosy (and other skin diseases) and especially cleanses the ulcers. (20-21)

Surasādi gaṇa :

सुरसयुगफणिज्जं कालमाला विडङ्गं खरबुकवृषकर्णीकट्फलं कासमर्दः । क्षवकसरसि-
भार्ङ्गीकार्मुकाः काकमाची कुलहलविषमुष्टी भूस्तृणो भूतकेशी ॥२२॥

सुरसादिर्गणः श्लेष्ममेदः क्रिमिनिषूदनः । प्रतिश्यायारुचिश्वासकासघ्नो व्रणशोधनः ॥२३॥

Surasa yugma, phaṇijja, kālamālā, vidañga, kharabuka, vṛṣakarṇī, kaṭphala, kāsamarda, kṣavaka, sarasi, bhārñgī, kārmukā, kākamācī, kulahala, viṣamuṣṭī, bhūtṛṇa and bhūtakeśī. This group the Surasādi gaṇa - mitigates kapha, reduces fat accumulation, worms (bacteria), running in the nose, anorexia, dyspnoea and cough; and cleanses the ulcers. (22-23)

Notes : Surasayugma are śweta tulasī and kṛṣṇa tulasī.

Muṣkakādi gaṇa :

मुष्ककस्नुग्वराद्वीपीपलाशधवशिंशपाः । गुल्ममेहाश्मरीपाण्डुमेदोऽर्शः कफशुक्रजित् ॥२४॥

Muṣkaka, snuk, varā, dvīpī, palāśa, dhava, śimśipa - this Muṣkakādi gaṇa cures abdominal tumors, diabetes, urinary calculii, anaemia, obesity and piles; mitigates kapha and disorders of semen. (24)

Vatsakādi gaṇa :

वत्सको मधुरसा त्रुटिर्वचा दीर्घवृन्तफलवेल्लसर्षपाः ।
रोहिणीस्थपनिर्हिंगुभार्ङ्ग्यः शूलघाति दशकं घुणप्रिया ॥२५॥

वत्सकाद्योऽनिलश्लेष्ममेदोऽरोचकपीनसान्। शूलार्शोज्वरगुल्मांश्च हन्ति दीपनपाचनः ॥२६॥

Vatsaka, madhurasā, truṭī, vacā, dīrghvṛñtā phala, vella, sarṣapa, rohiṇī, sthapanī, hiñgu, bhārñgī, the ten drugs Sūlaharagaṇa (described in previous chapter) and ghuṇpriyā - this Vatsakādigaṇa mitigates vāta and kapha cures obesity, anorexia, rhinitis, colic, haemorrhoids, fevers, abdominal tumors; kindles hunger and helps digestion. (25-26)

Vacāharidrādi gaṇa :

वचाजलददेवाह्वनागरातिविषाभयाः। हरिद्राद्वययष्ट्याह्वकलशीकुटजोद्भवाः ॥२७॥

वचाहरिद्रादिगणावामातीसारनाशनौ। मेदःकफाढ्यपवनस्तन्यदोषनिबर्हणौ ॥२८॥

Vacā, jaladā, devāhva, nāgara, ativiṣā, and abhayā; haridrādvaya, yaṣṭi, kalaśā and kuṭajodbhavā - these Vacādigaṇa and Haridrādi gaṇas cure diarrhoea which is in its early stage or which is caused by accumulation of undigested material, mitigate obesity, kapha, stiffness, of the legs and disorders or the breast milk. (27-28)

Notes : Haridrādvaya includes haridrā and dāruharidrā;

Priyañgvādi - Āmbaṣṭādi gaṇa :

प्रियङ्गुपुष्पाञ्जनयुग्मपद्माः पद्मात्रजो योजनवल्यनन्ता।
सालद्रुमो मोचरसः समङ्गा पुन्नागशीतं मदनीयहेतुः ॥२९॥

अम्बष्ठामधुकनमस्करी नन्दीवृक्षपलाशकच्छुराः।
लोध्रं धातकिविल्वपेशिका कट्वङ्गः कमलोद्भवं रजः ॥३०॥

गणौ प्रियङ्ग्वम्बष्ठादी पक्वातीसारनाशनौ। सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ ॥३१॥

Priyañgu, Puspa, anjanayugma padmā, padmaraja, yojanavalli, anañthā, sāladruma, mocarasa, samañgā, punnāga, śita and madanīya hetu; ambaṣṭā, madhuka, namaskarī, nañdīvrkṣa, palāśa, kacchurā, lodhra, dhātakī, bilvapeśaka, kaṭvañga and kamalaraja - these two grous viz., Priyañgvādi gaṇa and Ambaṣṭādi gaṇa cure - diarrhoea in its -later ripened stage, make for the union of the parts of bones, mitigates pitta and heal ulcers (wounds). (29-31)

Notes : Añjanayugma includes srotoñjana and sauvīrañjana.

Mustādi gaṇa

मुस्तावचाग्निद्विनिशाद्वितिक्ताभल्लातपाठात्रिफलाविषाख्याः ।
कुष्ठं त्रुटी हैमवती च योनिस्तन्यामयघ्ना मलपाचनाश्च ॥३२॥

Mustā, vacā, agni, dvinisā, dvitiktā. bhallāta, pāṭhā, triphalā, viṣa, kuṣṭa and haimavatī - this group known as Mustādi gaṇa cures diseases of the vaginal tract, disorders of the breast milk and cooks the feces (makes it to be well processed). (32)

Notes : Dviniśā includes haridrā and dāruharidrā; Dvitika includes Kaṭuka and Kākātiktā.

Nyagrodhādi gaṇa :

न्यग्रोधपिप्पलसदाफललोध्रयुग्मजम्बूद्वयार्जुनकपीतनसोमवल्काः ।
प्लक्षाम्रवञ्जुलप्रियालपलाशनन्दी कोलीकदम्बविरलामधुकं मधूकम् ॥३३॥

न्याग्रोधादिर्गणो व्रण्यः सङ्ग्राही भग्नसाधनः मदःपित्तास्रतृड्दाहयोनिरोगनिबर्हणः ॥३४॥

Nyagrodha, pippala, sadāphala, lodhrayugma, jambūdvaya; arjuna, kapītana, somavalkā, plakṣā, āmra, vañjula, priyāla, palāśa, nañdī, kolī, kadamba, viralā, madhuka and madhūka - this group known as Nyagrodhādi gaṇa is good for wounds / ulcers, absorbs water from the feces, unites the fractures, cures obesity, disorders of pitta, blood, thrist, burning sensation and diseases of the vaginal tract. (33-34)

Notes : Lodhrayugma includes Lodhra and Śabara Lodhra; Jāmbudvaya include Rajajambu and Hṛsvajambu.

Elādi gaṇa :

एलायुग्ममतुरुष्ककुष्ठफलिनीमांसीजलध्यामकं । स्पृक्काचोरकचोचपत्रतगरस्थौणेयजाती-रसाः । शुक्तिव्याघ्रनखौ सुराह्वमगरुः श्रीवासकः कुङ्कुमं । चण्डागुग्गुलुदेवधूपखपुराः-पुन्नगनागाह्वयम् ॥३५॥

एलादिको वातकफौ विषं च विनियच्छति । वर्णप्रसादनः कण्डूपिटकाकोठनाशनः ॥३६॥

Elāyugma, turuṣka, kuṣtha, phalinī, maṁsī, jalā, dhyāmaka, sphṛkkā, coraka, coca, patra, tagara, sthouṇeyā, jātirasā, śukti, vyāgranakhā, surahvā, aguru, srivāsaka, kuṁkuma, cañḍā, guggulu, devadhūpa, khapurā, punnāga and nāgāhvaya - this group known as Elādigaṇa mitigates vāta and kapha, poison; imparts colour and cures itching, petichae, rashes etc. (35-36)

Notes : Elāyugma includes Sūkṣmaela and Bṛhat elā.

Śyāmadi gaṇa

श्यामादन्तीद्रवन्तीक्रमुककुठरणाशङ्खिनीचर्मसाह्व स्वर्णक्षीरीगवाक्षीशिखरिरजनिकाछिन्न-रोहो करञ्जः । बस्तान्त्री व्याधिघातो बहल बहुरसस्तीक्ष्णवृक्षात् फलानि श्यामाद्यो हन्ति गुल्मं विषमरुचिकफौ हृद्रुजं मूत्रकृच्छ्रम् ॥३७॥

Śyama, dañtī, dravañtī, kramuka, kuṭharinī, śaṅkhinī, carmaṣāhwā, swarṇakṣīrī, gavakṣī, śikhari, rajanika, chinnaroha, karañja, bastacñtri, vyādhighāata, bāhala, bahurasā and tīkṣṇavrksa phala - this group known as Śyāmadigaṇa cures abdominal tumors, piosoning, anorexia, diseases of kapha, pain of the heart and dysurea. (37)

Pippalyādi gaṇa :

पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरमरिच हस्तिपिप्पलीहरेणुकैलाजमोजेन्द्रयवपाठा-जीरकसर्षप महानिम्बफल्गुहिङ्गुभार्ङ्गीवचामुस्तामधुरसातिविषा विडङ्गानि कटुरोहिणी चेति ॥३८॥

पिप्पल्यादिः कफहरः प्रतिश्यायानिलारुचीः । निहन्याद्दीपनो गुल्मशूलघ्नश्चामपाचनः ॥३९॥

Pippalī, pippalī mūla, cavya, citraka, śṛṇgavera, marica, hastipippali, hareṇu elā, ajamodā, iñdrayava, pāṭhā, jīraka, sarṣapa, mahānimba, phalgu, hiñgu, bhārñgi, vacā, mustā, madhurasā, ativiṣā, viḍañga and kaṭurohiṇī - this group - the Pippalyādi gaṇa - mitigates kapha, running in the nose, vāta disorders, anorexia, kindles hunger, cures abdominal tumors, colic and help digest āma (the undigested materials of food). (38-39)

पञ्चविंशतिरित्युक्ता वर्गास्तेषु त्वलाभतः । युञ्ज्यात्तद्विधमन्यच्च द्रव्यं जह्यादयौगिकम् ॥४०॥

Thus twentyfive groups of drug were described. If any drug in them is not available, it can be substituted by other drugs of identical properties; if any drug in them is found to be irrelevant it may be deleted. (40)

एते वर्गा दोषदूष्याद्यपेक्ष्य कल्कक्वाथस्नेहलेहादियुक्ताः ।
पाने नस्येऽन्वासनेऽन्तर्बहिर्वा लेपाभ्यङ्गैर्घ्नन्ति रोगान् सुकृच्छ्रान् ।।४१ ।।

These groups of drugs used in accordance with the doṣās and dūṣyas, in the from of wet pill, decoction, medicated oil and ghee, confection, beverage, nasal drops, oilenema, internal potion or as external application, oil massage etc., cure many difficult diseases. (41)

।। इति षोडशोऽध्यायः ।।

Thus ends the sixteenth chapter.

* * *

अथ सप्तदशोऽध्यायः

Chapter 17

DRAVYĀDI VIJÑĀNĪYA ADHYĀYA

(Knowledge of substances etc.)

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Dravyādi Vijñānīya -knowledge of substances etc. Thus said Ātreya and other great sages (1).

Dravya utpatti (origin of substances):

इह हि द्रव्यं पञ्चमहाभूतात्मकम् । तस्याधिष्ठानं पृथिवी, योनिरुदकं, खानिलानलसमवायान्नि र्वृत्तिविशेषौ । उत्कर्षेण तु व्यपदेशः । तस्माद्भूतसमवायसम्भवान्नैकरसं द्रव्यम् । ततश्च नैकदोषाव्याधयः॥२॥

Here (in this science of Āyurveda) "every substance is made up of the Pañcamahābhūtās -, (the five gross elements)- only; pṛthvī is its substratum (bulk, mass), udaka (ap) its origin (that from which it grows), kha (ākāśa), anila (vāyu) and anala (tejas) are its other parts; intimate/ inseparable) union of all these is the cause of its origin and also of its peculiarity (difference between one substance and the other); its name is derived from the (bhūta) predominant in it; being composed of intimate union of all the bhūtas, every substance possesses more than one taste; hence, diseases also are caused by more than one doṣa. (2)

Notes:- Āyurveda has adopted the Pañcamahābhūta theory from the Sānkhya system of Philosophy. According to this doctrine, all the substances in this universe are composed of the Pañcamahābhūtas only. The union of these five is intimate (inseparable) but their proportion varies from one substance to the other. Depending upon the bhūta which is predominant in it that substance is grouped in that category. For example, the substance which has predominance of Pṛthvībhūta is called 'Pārthiva' substance, that which has predominance of Apbhūta as Āpya substance and so on. Substances have some common features and some peculiar features also.

No two substances are exactly identical in all respects. They are differentiated from one another by their peculiar features. This will be described further.

Rasādiguṇās (taste and other qualities):

तत्र व्यक्तो रसः । अनुरसस्तु रसेनाभिभूतत्वादव्यक्तो, व्यक्तो वा किञ्चिदन्ते । रसस्य तु छेदनोपशमने द्वे कर्मणी । हिताहितौ प्रभावौ । तदाश्रयेषु च द्रव्यसंज्ञकेषु पृथिव्यादिषु गुणाः प्रकृतिविकृतिविचारदेशकालवशाद्गुर्वादयो रसेषु साहचर्यादुपचर्यन्ते ॥३॥

In a substance, the Rasa (primary or chief taste) is clearly perceptible; the Anurasa (secondary taste) is not perceptible as it is covered (over -powered, subjugated) by the rasa (primary taste) or becomes perceptible slightly at the end.

Chedana (expulsion of the doṣās) and upaśamana (alleviation or mitigation of the doṣās) are the two functions of the tastes; becoming good or bad (for health) are their prabhāva (special effects).

The qualities such as guru (heaviness) etc., found in substances, belonging to pṛthivi etc, by their very nature, transformation, processing, region and season but are attributed categorically to the Rasas (tastes) because of their coexistence. (3)

Notes:- Rasa is the first and chief taste that is understood immediately a substance is put into the mouth. Anurasa is not very distinctly perceptible or is understood slightly after some time. The rasa and anurasa may be one or more. They are described as having the qualities like guru (heaviness, hard to digest), laghu (light in weight, easy to digest) śīta (cold in potency), uṣṇa (hot in potency) etc. but strictly speaking, these are the qualities of the bhūtas (gross elements), which are present in the substance. It is only a categorical attribution and should not be taken as actual. It is the qualities of the substances and not of Rasās that are to be noted from different aspects as stated above;

Pāñcabhautika dravya (five kinds of substances):

तत्र द्रव्यं गुरुकठिनविशदमन्दसान्द्रस्थूल स्थिरगन्धगुणबहुलं पार्थिवं उपचयगौरवसङ्घातस्थैर्यकरम् ॥४॥

Substances which are heavy, hard, non-sticky (non-slimy), slow, solid, massive, static and having predominance of smell are Pārthiva. They are the cause for growth, heaviness, compactness and stability of the body. (4)

द्रवस्निग्धशीतगुरुमन्दसान्द्रसरमृदुपिच्छिलरसगुणबहुलमौदकं । उपक्लेदस्नेहबन्धविष्यन्दमार्दव प्रह्लादकरम् ॥५॥

Substances which are liquid, moist, cold, heavy, slow, thick, mobile, soft, slimy and having predominance of taste are Audaka (āpya). They produce moistness, unctuousness (lubrication), secretions in the tissues, softness and satisfaction (pleasantness) to the body. (5)

तीक्ष्णोष्णरूक्षसूक्ष्मलघुविशदरूपगुणबहुलमाग्नेयं । दाहपाकप्रकाशप्रभावर्णकरम् ॥६॥

Substances which are penetrating into the tissues, hot, dry, minute (capacity to enter into minute pores), light in weight, non-sticky (non-slimy) and possessing the predominance of sight/vision are Āgneya. They are responsible for burning, cooking (digestion), expression of complexion and colour.(6)

रूक्षसूक्ष्मलघुविशदविकाषिव्यवायिशीतखरस्पर्शगुणबहुलं वायव्यं रौक्ष्यलाघववैशद्यग्लानिविचारकरम् ॥७॥

Substances, which are dry, minute, light in weight, non-sticky, causing looseness, spreading quickly all over, cold, rough and possessing the predominance of touch are Vāyavya. They produce dryness, lightness, absence of stickiness, weakness and looseness (separating tendency, division) in the body. (7)

सूक्ष्मलघुविशदश्लक्ष्णव्यवायिविविक्तशब्दगुणबहुलमाकाशात्मकं । सौषिर्यलाघवकरम् ॥८॥

Substances which are subtle (minute), light in weight, non-sticky, smooth, spreading quickly, having empty spaces and possessing the predominance of sound are Ākaśīya (Nābhasa). They cause rarefaction and lightness. (8)

इत्थं च नानौषधभूतं जगति किञ्चिद् द्रव्यमस्ति विविधार्थप्रयोगवशात् ॥९॥

Thus, there is no substance in the world which is not a medicine and every one is useful in many ways. (9)

तत्राग्निमारुतात्मकं प्रायेणोर्ध्वभागिकम् ।
तयोर्हि लाघवादूर्ध्वगतित्वाच्चाग्नेः प्लवनत्वाच्च मारुतस्य ॥१०॥

Those substances which are having the predominance of Agni (tejas) and Marut (vāyu) are generally emetics (producing vomiting), because of the lightness and upward movement of Agni and floating movement of Vāyu. (10)

भूम्यौदकात्मकं तु प्रायेणाधोभागिकम् ।
तयोर्हि गौरवान्निम्नगत्वाच्च तोयस्य ॥११॥

Those which have the predominance of Bhūmi (pṛthvī) and Udaka (ap) are generally purgatives (producing elimination of feces) because of the heaviness (of pṛthvī) and downward movement of water. (11)

व्यामिश्रात्मकमुभयतोभागम् ॥१२॥

Those which have the combination (of all the four) have the property of acting in both directions. (12)

शमनं तु दोषविपरीतगुणमुक्तं प्राक् । तत्सङ्करे च यतो बाहुल्येन कार्यकर्तृत्वं भवति यदेवाधिकं तदेव तत्कार्यकरमिति व्यपदेशः । तथानिलात्मकं ग्राहि । अनलात्मकं दीपनपाचनम् । उभयात्मकं लेखनम् । भूम्युदकात्मकं बृंहणम् ॥१३॥

As stated earlier, Śamana substances, (palliatives, alleviators, pacifiers) are those which have qualities opposite of those of the doṣās. Depending upon their chief functions, the bhūta responsible for those functions are to be takęn as predominant in such substances. For example, the substance which is grāhī (having the property of absorbing water) will have predominance of Vāyu bhūta, those which are deepana-pācana (appetisers and digestives) are having predominance of Agni (tejas) bhūta, those which are having the property of lekhana (scarification) will have both (vāyu and agni); substances which are bṛṁhaṇa (making the body stout) are having the predominance of Bhūmi (pṛthvī) and Udaka (ap) bhūtas (13).

Vīrya (potency):

तत्र कट्वम्ललवणा वीर्येण यथोत्तरमुष्णाः । तिक्तकषायमधुराः शीताः ॥१४॥

Pungent, sour and salt tastes are hot in potency with increasing degree in their succeeding orders: bitter, astringent and sweet tastes are cold

in potency in the same manner.(14)

Notes:- Stated in clear terms pungent is hot of the first degree, sour of the second degree and salt of the third degree. Likewise bitter is cold of the first degree, astringent of the second and sweet of the third degree. Each succeeding one is more powerful than its preceding one. (14)

तिक्तकटुकषाया रूक्षा बद्धविण्मूत्रमारुताः ।
लवणाम्लमधुराःस्निग्धाः सृष्टविण्मूत्रमारुताः ॥१५॥
लवणकषायमधुरा गुरवः । तद्वदम्लकटुकतिक्ता लघवः ।

Bitter, pungent and astringent tastes are dry and cause obstruction to the movement of the feces, urine and flatus; salt, sour and sweet are unctuous and cause elimination of the feces, urine and flatus. Salt, astringent and sweet tastes are not easily digestible; sour, pungent and bitter tastes are easily digestible. (15-16a)

अन्ये पुनर्गुरुलघुस्निग्धरूक्षसाधारणं लवणमिच्छन्ति ॥१६॥

Others opine that salt is moderate in respect of either hard or easy for digestion, unctuous or dry etc. (16b).

Notes :- In respect of the qualities such as dry or unctuous, hard or easy for digestion, obstruction or elimination of faeces, urine and flatus, the principle that "the succeeding one is of greater intensity than its preceding one" is also applicable.

वीर्यं तु केचिद् गुरुलघुस्निग्धरुक्षतीक्ष्णमन्दशीतोष्णभेदेनाष्टविधमाहुः ॥१७॥

According to some authorities Vīrya (potency) is of eight kinds, viz., guru, laghu, snigdha, rūkṣa, tīkṣṇa, manda, śīta, and uṣṇa. (17)

Notes:- This is Known as Aṣṭavidha vīrya siddhānta- the doctrine of eight viryas- put up by some authorities of Āyurveda.

अपरे पुनः पठन्तिं
वीर्यं द्रव्यस्य तद्ज्ञेयं यद्योगात् क्रियते क्रिया ।
नावीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता हि सा ॥१८॥
तैरपि चैवमतिप्रकृष्टशक्तियुक्तानामशेषौषधगुणसारभूतानामष्टानामेव गुर्वादीनां वीर्यसंज्ञा विशिष्टाम्नायविहितापि लौकिकीति समुद्भाव्यते। तथा हि। तया रसविपाकगुणान्तरविजयिनो भूयांसश्च वरिष्ठाश्च गुणाः सङ्गृहीताः। विशेषवृत्त्या च तत्र तत्र द्रव्यस्वरूपकथने व्यवहारः

प्रवृत्तितो भवति । अत एव सर्वातिशायी द्रव्यस्वभावः प्रभाव इत्याम्नतः । सत्यपि च क्रियानिर्वर्त्तनसमान्ये तद्विपरीता रसादयो वीर्याख्यया प्रभावसंज्ञया वा न परामृश्यन्ते ।।१९।।

Yet others say

" Vīrya is that property of a substance, which is the chief active principle; without Vīrya there is no function and all functions are done by Vīrya itself". They argue that even though the above mentioned eight are powerful among the important functionaries (active principles) in a substance and even though these eight are accepted by the sciences (authorities and authoritative texts of Āyurveda) yet it is only a customary (usual, general) statement. Let it be so. They accept that among the rasa (taste), vipāka (end product of digestion) and guṇās (qualities), these (eight qualities) are more powerful, so they should be considered as vīrya. During the description of substances even the texts make special mention of these factors. So also, it is accepted by the science, that the total effect of a substance is its prabhāva (speciality, specific action). Even though the rasas are also the cause of different functions, still they are not called either as vīrya or prabhāva (and accepted as such). (18-19)

Notes :- The above statement pertains to those scholars who put forth the 'Bahuvidha vīrya or Ananta vīrya siddhānta-Doctrine of multiple potency'. According to them whichever is the powerful factor in a substance which does an important function, that is to be called as the vīrya (potency) of that substance. It may be any one of the six tastes, one of the twenty qualities like guru, laghu etc., the very mass of the substances, or even the colour, smell, touch or sound of the substance.

अन्ये तु गुर्वादीनामग्नीषोमात्मकत्वादादानविसर्गविभागेन कालस्य चोष्णशीतात्मकत्वाद् द्विविधमेवामनन्ति । एवं चाहुः ।।२०।।

नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ । व्यक्ताव्यक्तं जगदिव नातिक्रामतिजातुचित् ।।२१।।

Still others argue that the qualities such as guru, laghu etc., and seasons (such as śiśira, vasanta etc.) are having the predominance of only two elements agni (fire, heat) and soma (cold). So vīrya also is only of two kinds, hot and cold. Even though the substances are having many qualities in them, heat and cold are more powerful than all others and

the rest are within the scope of these two only, just as all the things of the world are of only two kinds— the manifest and the unmanifest.(20-21).

तत्रोष्णं दहनपचनस्वेदनविलयनानिलकफशमनानि करोति ॥२२॥

Among these two, the Uṣṇa vīrya (hot potency) attends to functions such as burning, cooking (digesting), perspiration, liquification and mitigation of vāta and kapha. (22)

शीतं ह्लादनस्तम्भनजीवनरक्तपित्तप्रसादनादीनि ॥२३॥

The Śīta vīrya (cold potency) produces contentment (satisfaction), obstruction (withholding, stopping, preventing), supporting life (maintenance, sustenance, protection of essential functions of life), mitigating the blood, pitta and others. (23)

Thus vīrya (potency) has been described so far.

Notes :- This is the Dwividha vīrya siddhānta- the doctrine of two potencies. The proposers of this doctrine accept the predominance of heat and cold in all the factors of creation and maintain that it should be the same in respect of the actions of the substances as well. This theory has received wider support and all Āyurvedic authorities have finally accepted it, being simple and comprehensive.

Vipāka (taste after digestion) :-

इति वीर्यमुक्तं विपाकस्तूच्यते । विपाकस्तु प्रायः स्वादुः स्वादुलवणयोरम्लोऽम्लस्य कटुरितरेषाम् । रसैरसौ तुल्यफलः ॥२४॥

Further on Vipāka will be described :

Vipāka (taste at the end of digestion) is generally sweet for sweet and salt tastes; sour for sour taste and pungent for the others (tastes). Thus (vipāka) is similar to the taste, in its effect (actions).(24)

द्रव्यगुणविशेषेण चास्याल्पमध्यभूयस्त्वमुपलक्षयेत् ॥२५॥

Its mild, moderate or great effects are dependent upon the peculiarities of the substance and its qualities. (25)

Notes :- Vipāka is the taste of the substance after its digestion in the alimentary tract. The original taste of some substances continues to be the same even after

digestion. Whereas, the original taste of some others, undergoes change into another after digestion. The effect of both the original taste and that after the digestion, though the same, there will be variation in the degree of their action; depending upon other factors.

पराशरस्तु पठति । पाकास्त्रयो रसानामम्लोऽम्लं पच्यते कटुः कटुकम् ।
चत्वारोऽन्ये मधुरं सङ्कीर्णरसास्तु सङ्कीर्णम् ॥२६॥

Parāśara says:-

Vipāka of tastes (change at the end of digestion) is of three kinds - sour to sour, pungent to pungent, the other four to sweet, mixture of tastes to the mixed (vipāka) (26).

कटुतिक्तकषायाणां कटुको येषां विपाक इति पक्षः ।
तेषां पित्तविघाते तिक्तकषायौ कथं भवतः ॥२७॥

Those who say that the vipāka of pungent, bitter and astrigent tastes is pungent only, will not be able to justify that bitter and astringents (vipākas) mitigate pitta.(27)

Notes:- Parāśhara opines that the vipākas are three but in a different manner, viz. sour and pungent tastes remain the same even after digestion, while sweet, salt, bitter and astringent will be transformed into sweet. He finds difficulty to accept pungency at the end of digestion to bitter and astringent tastes, because pungent taste or vipāka can only increase pitta but cannot mitigate it as has been described in the texts. The solution to his objection is given by Vāgbhaṭa himself in the next paragraph.

तत्र यन्मधुरं रसविपाकयोः शीतवीर्यं च द्रव्यं यच्चाम्लं तयोरुष्णवीर्यं च यद्वा कटुकं तेषां यथास्वं रसेभ्यः प्रायो गुणान् दोषकोपशमनत्वं च विद्यात् ।
तद्यथा क्षीरमदिरामरिचादीनाम् ॥२८॥

Substances which are sweet both in taste and at the end of digestion possess cold potency; substances which are sour both in taste and at the end of digestion possess hot potency; substances which are pungent in taste and also at the end of digestion possess hot potency. The actions of such substances like increasing or mitigation of doṣās, are generally, due to the tastes present in such substances. As for example (the actions of) milk, wine and pepper. (28)

Notes :- Indu the commentator explains the examples as follows- Milk is sweet in taste and also at the end of digestion and possesses cold potency, it tends to increase kapha and mitigate vāata and pitta just as sweet taste does these actions; wine is sour in taste and also at the end of digestion and possesses hot potency, it tends to mitigate vāta and increase pitta and kapha just as sour taste does; pepper is pungent both in taste and at the end of digestion and possesses hot potency, it tends to mitigate kapha and increase vāta and pitta just as pungent taste does. Hence it is the taste that is the deciding factor.

रसादिसङ्करेण त्वन्यथात्वम् । यथा मधु मधुरं श्लेष्माणं शमयति कटुविपाकतया । सकषायत्वाद्रौक्ष्याच्च वातं जनयति शीतवीर्यत्वाच्च । तथा यवोऽपि । आनूपौदकपिशितं शीतमपि पित्तं करोत्युष्णवीर्यत्वात् । तथा तैलं कटुविपाकतया च विपाकत एव बद्धविण्मूत्रम् । अम्लं काञ्जिकं कफं जयति रूक्षोष्णत्वात्, कपित्थं तु रौक्ष्यात् पित्तं तु शीतवीर्यत्वात् । आमलकं पित्तं शीतवीर्यत्वात् स्वादुपाकतया च कफं रौक्ष्याल्लाघवाच्च, शैत्यरौक्ष्यलाघवैस्तु न वातम् । लवणं सैन्धवं स्वादुपाकतया पित्तं जयति लाघवात् कफं जयति । कटुकाऽपि शुण्ठी स्नेहौष्ण्यस्वादुपाकैर्वातं क्षपयति पिप्पली च । लशुनोऽपि स्नेहौष्ण्यगौरवैः । पलाण्डुश्च । स तु स्नेहगौरवाभ्यां जनयति श्लेष्माणम् । वृद्धं च मूलकं स्वादुपाकतया । स्निग्धानि तिक्तानि व्याघ्रीविशल्यार्कागरूण्युष्णवीर्यत्वात् पित्तं जनयन्ति । कषायतिक्तं महत् पञ्चमूलं वातं जयति न तु पित्तं उष्णुवीर्यत्वात् । कषायश्च कुलत्थोऽम्लपाकतया चेत्येतन्निदर्शनमात्रमुक्तम् ॥२९॥

If there is a mixture of tastes, then it (the actions) is quite different, For example; honey though sweet mitigates kapha by its kaṭuvipāka (by becoming pungent after digestion), increases vāta by its possessing astringent taste, dryness and cold potency. So also, barley.

Meat of animals of marshy places and those which live in water though cold, increases pitta by its hot potency; sesamum oil causes obstruction of faeces and urine mainly by being pungent at the end of digestion; kāñjika (sour gruel) mitigates kapha by its dryness and hot potency; kapittha mitigates pitta by being dry and cold in potency; āmalaka (mitigates) pitta by its cold potency and sweet vipāka, kapha by its dryness and lightness, but it does not mitigate vāta because of its cold potency, dryness and lightness; saindhava salt mitigates pitta by its sweet vipāka and also kapha by its lightness; śuṇthi and pippalī though pungent

mitigate vāta by their unctuousness, hot potency and sweet vipāka, so also laśuna by its unctuousness, hot potency and heaviness; palāṇḍu by its unctuousness and heavyness increases kapha; so also the mūlaka which is fully ripe, by its sweet vipāka; vyāghri, viśalyā, arka and aguru which are unctuous and bitter increase pitta by their being hot in potency; mahatpañcamūla which is astringent and bitter in taste mitigates vāta but not pitta because of its hot potency; similarly kulattha which is astringent by its sour vipāka (mitigates vāta not pitta); all the above are just a few examples only. (29).

तस्मात् ।
किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम् ।
द्रव्यं गुणेन वीर्येण प्रभावेणैव किञ्चन ॥३०॥

Hence, (it should be understood that) some substances act by their rasa (tastes), some others by their vipāka (taste at the end of digestion) some by their guṇa (qualities), some by their vīrya (potency) and still others by their prabhāva (special effect). (30)

यद्यद् द्रव्ये रसादीनां बलवत्त्वेन वर्तते । अभिभूयेतरांस्तत्तत् कारणत्त्वं प्रपद्यते ॥३१॥

Among the different factors (causes of actions) such as rasa etc., whichever is more powerful, that overrules others (makes the actions of others insignificant), that comes to be called as "the cause" (chief cause). (31)

विरुद्धगुणसंयोगे भूयसाल्पं हि जीयते ॥३२॥

In case of coexistence of opposing factors, the weaker one is vanquished by the stronger. (32)

Notes :- Stated in simple terms, there are many factors which are the causes of actions, such as, the substance in toto, the six tastes, the twenty qualities, the two potencies, the three tastes after digestion and some special effects. Each one, though capable of action, will not be equally powerful. Any one factor will be more powerful and that factor subjugates the actions of all the rest. Such powerful cause is given importance and described as the real cause or chief cause; all the others become insignificant.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति । बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥३३॥

When the rasa and others (vipāka, vīrya and prabhāva) are of equal strength, vipāka defeats the rasa, vipāka and rasa together defeat the vīrya; prabhāva defeats all of them. This is the natural order of strength. (33)

विरुद्धा अपि चान्योन्यं रसाद्याः कार्यसाधने ।
नावश्यं स्युर्विघाताय गुणदोषा मिथो यथा ॥३४॥

Even though rasa and others are opposed to one another in their actions, one is not necessarily destroyed by the other, similar to that of the gunas and the dośās.(34)

Notes :- The guṇa indicated here refers to satva, rajas and tamas; Each one of these is opposite to the other and exist together in the human body without destroying one another. Similarly also the Tri dośās - though of opposite qualities, they co-exist without mutual destruction. This example is given to justify that even in substances, many opposing factors though existing together do not destroy one another.

रसवीर्य प्रभृतयो भूतोत्कर्षापकर्षतः ।
एकरूपा विरूपा वा द्रव्यं समधिशेरते ॥३५॥

The differences in the factors such as rasa (taste), vīrya (potency) etc., are due to greater or lesser proportion of the bhūtas, combining in similar or dissimilar manner in the substance. (35)

माधुर्यशैत्यपैच्छिल्यस्नेहगौरवमन्दताः ।
सह वृत्त्या स्थिताः क्षीरे नत्वानूपौदकामिषे ॥३६॥

Sweetness, coldness, slimyness, unctuousness, heaviness and slowness are all present in milk in a certain manner but not so (exactly in the same manner) in the meat of animals of marshy places and of those living in water. (36)

Notes :- The proportion of the bhūtas varies from one substance to the other. Because of this reason, no two substances are exactly similar. There is a definite difference between honey and sugar in their sweetness. Similarly the example of milk and meat of aquatic animals is to show that there will be variation in their qualities - however subtle it might be - though both are described as possessing identical qualities.

गुणा द्रव्येषु ये चोक्तास्त एव तनुदोषयोः ।
स्थितिवृद्धिक्षयास्तस्मात्तेषां हि द्रव्यहेतुकाः ॥३७॥

The qualities, described as present in the substances are the causes for the normalcy, increase and decrease of the dośās and the human body. Hence, the substances are the causes for changes in the doṣās and also the body. (37)

Notes :- In other words the normal and abnormal conditions of the three dośās of the human body are brought about by the substances which are used either as food or drug.

The use of substances which have qualities similar to those of the dośās causes increase of the dośās while the use of substances of opposite qualities cause their decrease.

रसं विद्यान्निपातेन तेनाधिवसनेन च ।
वीर्यं विपाकं द्रव्याणां कर्मणः परिनिष्ठया ॥३८॥

Rasa (taste) is understood either immediately or a little later, after putting a substance on the tongue, Vīrya (potency) and Vipāka (taste after digestion) are understood after their functions. (38)

मधुरस्कन्धनिर्दिष्टघृततैलगुडादिषु । गुणास्वादादीभेदेन रसषट्कं न युज्यते ॥३९॥
अस्तु भेदादसङ्ख्यत्वमैक्यं वास्वादलक्षणात् ।
भूतोत्कर्षापकर्षेण भेदो योऽल्पेन कल्प्यते ॥४०॥
सङ्कीर्णत्वात् फले चासौ तुल्यत्वान्न विवक्ष्यते ।
गुर्वादीनां विशेषेऽपि स्वजातेरनतिक्रमात् ॥४१॥
सङ्ख्याभेदो यथा नास्ति रसानामपि स क्रमः ।
दृष्टं मुखोपलेपादि यत्सर्वेषु घृतादिषु ॥४२॥
न च तद्दाडिमाद्येषु षडेवातो रसाः स्मृताः ।
आनन्त्यैकत्वयोश्च स्यान्न विचित्रार्थतन्त्रणम् ॥४३॥

Some might say "accepting tastes as only six may not be tenable because differences are seen in sweetness etc., in substances such as ghee, oil, jaggery (molasses) etc. enumerated under madhura skandha (group of sweet substances)". Let such differences be innumerable or be one and the same by non-recognition (of such differences), these

small differences are attributed to the greater or lesser proportion of the bhūtās, existing together in the substance which is not so much differentiated and described in detail. So also the differences in qualities such as heaviness etc., though innumerable are not counted separately because they all form one single category only. Likewise is the case with rasās (tastes) also.

The property of adhering to the mouth is seen in ghee and others but not found in dāḍima fruit and others. Hence, the tastes are only six, even though there are innumerable variations under each one of them. Not being of any practical utility no treatise has described them (the variations in tastes. (39-43)

Notes:- As stated earlier, the variation in the proportion of the bhūta elements is the cause for difference between one substance and the other. The same is the cause for the variations in the qualities of substances also. Even among substances of any one taste there are differences between one another in the nature and degree of that taste. Substances grouped together taking into consideration the main taste but not its minute variations. It is not also possible to differentiate every variation as there are myriads of substances in this world. Hence, nowhere we find the description of minute variations. Hence the objection on the theory of the six tastes is overruled.

गुर्वाद्या वीर्यमुच्यन्ते शक्तिमन्तोऽन्यथागुणाः ।
परसामर्थ्यहीनत्वात् गुणा एवेतरे गुणाः ॥४४॥

Guru and other powerful qualities are designated as vīryās whereas those which are weak are simply known as guṇās (qualities) only. (44)

यथारसं जगुः पाकान् षट् केचित्तदसाम्प्रतम् ।
यत्स्वादुर्व्रीहिरम्लत्वं न चाम्लमपि दाडिमम् ॥४५॥
याति तैलं च कटुतां कटुकापि न पिप्पली ।
यथारसत्वे पाकानां न स्यादेवं विपर्ययः ॥४६॥
यस्माद्दृष्टो यवः स्वादुर्गुरुरप्यनिलप्रदः ।
दीपनं शीतमप्याज्यं वसोष्णाप्यग्निसादिनी ॥४७॥
कटुपाकोऽपि पित्तघ्नो मुद्गो माषस्तु पित्तलः ।
स्वादुपाकोऽपि चलकृत् स्निग्धोष्णं गुरु फाणितम् ॥४८॥

रसः स्वादुर्यथा चैतत्तथान्येष्वपि दृश्यते ।
वातलं कफपित्तघ्नमम्लमप्याक्षकीफलम् ॥४९॥
कुरुते दधि गुर्वेव वह्निं पारावतं न तु ।
कपित्थं दाडिमं साम्लं ग्राहि नामलकीफलम् ॥५०॥
कषाया ग्राहिणीशीता धातकी न हरीतकी ।
अप्रधानाः पृथक् तस्माद्रसाद्याः संश्रितास्तुते ॥५१॥
प्रभावश्च यतो द्रव्ये द्रव्यं श्रेष्ठमतो मतम् ।

The view of some 'that vipāka is six, one for each taste' is not feasible; the vipāka of vṛihi (rice) which is sweet in taste, is going to be sour, whereas that of dāḍima is not sour even though it is of sour taste; sesamum oil becomes pungent but not pippali which is pungent by taste; hence vipāka is not the same as that of the rasa; for it is seen that yava though sweet and heavy is going to cause increase of vāta, ghṛta (butter-fat) even though cold in potency kindles hunger; vasā (muscle--fat) though hot in potency weakens the digestive power, mudga though becomes pungent after digestion is going to mitigate pitta whereas māṣa causes increase of pitta; phāṇita (half-cooked molasses) though becoming sweet after digestion and possessing qualities like unctuousness, hot and heavy, is going to increase vāta.

Just as in the case of sweet taste, even the other tastes also (show variations); the fruits of akṣā though sour in taste increases vāta and mitigates kapha and pitta; dadhi though heavy (hard to digest) kindles digestion while the meat of peigon does not; kapittha and dāḍima though sour in taste, are grāhi (water absorbant) but the fruits of āmalakī is not so; dhātakī which is astringent (in taste) and cold in potency acts as grāhi (water absorbant) but not so the harītaki.

So also, rasa (taste) and other factors taken individually (separately) are insignificant (unimportant, not powerful) because all these are residing in the substance (as its parts) and it is the substance which has prabhāva (special effects); hence the view that the substance is the most important (45-52)

Notes:- The above examples are meant to discard some views which are not tenable and to justify the theories of the six rasās, three vipākas, eight or two vīryās, and importance of Dravya and not of its individual qualities.

Prabhāva (special effects)

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम् ।।५२।।
दन्ती रसाद्यैस्तुल्यापि चित्रकस्य विरेचनी ।
मधुकस्य च मृद्वीका घृतं क्षीरस्य दीपनम् ।।५३।।
कटुपाकरसस्निग्धगुरुत्वैः कफवातजित् ।
लशुनो वातकफकृन्नतु तैरेव यद्गुणैः ।।५४।।
मिथो विरुद्धान् वातादीन् लोहिताद्या जयन्ति यत् ।
कुर्वन्ति यवकाद्याश्च तत्प्रभावविजृम्भितम् ।।५५।।
शिरीषादिर्विषं हन्ति स्वप्राद्यं तद्विवृद्धये ।
मणिमन्त्रौषधीनां च यत् कर्मविविधात्मकम् ।।५६।।
शल्याहरणपुत्रजन्मरक्षायुर्द्धीवशादिकम् ।
दर्शनाद्यैरपि विषं यन्नियच्छति चागदः ।।५७।।
विरेचयति यद् वृष्यमाशु शुक्रं करोति वा ।
ऊर्ध्वाधोभागिकं यच्च द्रव्यं यच्छमनादि च ।।५८।।
मात्रादि प्राप्य तत्तच्च यत् प्रपञ्चेन वर्णितम् ।
तच्च प्रभावजं सर्वमतोऽचिन्त्यः स उच्यते ।।५९।।

Special (or peculiar) action of a particular substance, seen even when its rasa (taste) and other factors are similar with those of another substance- such actions are said to be caused by the Prabhāva of that particular substance.

Dañti though similar to çitraka in taste and other qualilties, produces purgations; madhuka and mṛdwīka though similar, mṛdwīka acts as a purgative but not so madhuka; ghee and milk though similar, ghee kindles digestion whereas milk does not; laśuna by its pungent taste and also vipāka, unctuousness and heaviness mitigates kapha and vāta but does not cause increase of vāta and kapha by the same qualities; lohitaśāli (red variety of rice) and others mitigate the three doṣās, though each

is of different qualities whereas yavaka (small sized barley) and others cause the increase of the doṣās prompted by Prabhāva; širiṣa and others decrease the effect of poison whereas sleep etc, cause its increase;

Removal of foreign bodies, birth of male children, protection against evil, life span, increase of intellegence, attraction of other persons and such other different actions of precious stones, holy chants and potent herbs are all (due to prbhāva itself).

The effects of poison being brought under control by the mere sight of the antipoisonous recipes; some aphrodisiac substances causing quick elimination of semen while some others cause its quick increase in quantity; purgatives and emetics producing large bouts even with small doses; the actions of palliative drugs described in detail earlier are all due to Prabhāva itself. Hence it (prabhāva) is un-understandable (unpredictable, inconceivable). (52-59)

रसेन वीर्येण गुणैश्च कर्म द्रव्यं विपाकेन च यद्विदध्यात् ।
सद्योऽन्यथा तत् कुरुते प्रभावाद्धेतोरतस्तत्र न गोचरोऽस्ति ॥६०॥

The actions of a substance which are different from the actions of its rasa (taste), vīrya (potency) guṇās (qualities) and vipāka (taste after digestion), are caused by the Prabhāva, which is inconceivable (not understandble).(60)

इति सप्तदशोऽध्यायः

Thus ends the seventeenth chapter.

अथ अष्टादशोऽध्यायः

Chapter 18

RASABHEDĪYA ADHYĀYA
(Differentiation of tastes)

अथातो रसभेदीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Rasabhedīya (differentiation of tastes) - thus said Ātreya and other great sages.(1)

Rasotpatti (origin of tastes):

रसः खल्वाप्यः प्रागव्यक्तश्च । स षड्तुकत्वात् कालस्य महाभूतगुणैरूनातिरिक्तैः संसृष्टो विषमं विदग्धः षोढा पृथग्विपरिणमते मधुरादिभेदेन ॥२॥

Rasa (taste) is Āpya (born from Ap mahābhūta) and is unmanifest in the beginning. Due to the (effect of) six ṛtus (seasons) of time, the mahābhūtas (primary elements) combine in varying proportions in dissimilar unions (in substances) undergo processing further (by tejas or heat) and thus the Rasa (taste) gets differentiated into six kinds such as sweet etc.(2)

Notes:- Ap bhūta is the primary cause for taste and without its presence taste cannot manifest at all. When Ap bhūta remains alone, the taste, though present in it cannot be perceived because it is so very subtle (unmanifest). Mahābhūtas (the moities of five primary elements) combine in different proportions and become converted into gross substances, this process continues uninturrupted, in time. When substances become grosser and grosser the qualities of each of the mahābhūtās become manifest (patent) and perceptible (recognisable). The combinations of mahābhātās in a substa-nce is the cause for the presence and manifestation of tastes. The disproportionate union of mahābhūtās is the cause for innumerable kinds of substances, so also their peculiar qualities including the tastes. Depending upon the predominance of one or other bhūtas substances as classified as Pārthiva, Āpya, Taijasa, Vāyavīya, and Nābhasa. Even in each category there are innumerable variations in respect of qualities and also the tastes.

तत्र भूजलयोर्बाहुल्यान्मधुरो रसः । भूतेजसोरम्लः । जलतेजसोर्लवणः ।
वाय्वाकाशयोस्तिक्तः । वायुतेजसोः कटुकः । वायूर्व्योः कषायः ॥३॥

Sweet taste is formed by the predominance of Bhū (pṛthvī) and Jala (ap) (during the union of mahābhūtās to form gross substances); predominance of Bhū (pṛthvī) and Tejas is the cause for sour taste; Jala (ap) and Tejas produce salt taste; Vāyu and Ākāśa produce bitter taste; Vāyu and Tejas produce pungent taste; Vāyu and urvi (pṛthvī) produce astringent taste.(3)

Rasa guṇāh (qualities and actions of tastes) :

तेषां स्वादुरास्वाद्यमानो मुखमुपलिम्पतीन्द्रियाणि प्रसादयति। देहं प्रह्लादयति। षट्पदपिपीलिकादीनामपीष्टतमः। अम्लस्तु जिह्वामुद्वेजयत्युरःकण्ठं विदहति। मुखं स्रावयत्यक्षिभ्रुवं सङ्कोचयति दशनान् हर्षयति रोमाणि च। लवणो मुखं विष्यन्दयति कण्ठकपोलं विदहति अन्नं प्ररोचयति। तिक्तो विशदयति वदनं विशोधयति कण्ठं प्रतिहन्ति रसनम्। कटुको भृशमुद्वेजयति जिह्वाग्रं चिमिचिमायति कण्ठकपोलं स्रावयति मुखाक्षिनासिकं विदहति देहम्। कषायस्तु जडयति जिह्वां बध्नाति कण्ठं पीडयति हृदयम् ॥४॥

Among them, Svādu (sweet taste) forms a coating inside the mouth, gives pleasure to the sense organs, provides happiness to the body and is very much liked by flies, ants. etc.

Amla (sour taste) stimulates (irritates) the tongue, produces burning sensation in the chest and throat, causes watering of the mouth (salivation), makes the person close his eyes and brows (tightly), produces a feeling of chills (pins and needles) inside the teeth and causes horripilations (body hairs standing on their ends).

Lavaṇa (salt taste) causes too much of salivation in the mouth, burning sensation in the throat and cheeks and makes the food tasty.

Tikta (bitter taste) cleanses the mouth (of its sticky accumulations), clears the throat and hinders perception of other tastes.

Kaṭu (pungent taste) gives severe stimulation, irritates the tip of the tongue, throat and cheeks; causes watery discharge from the mouth, eyes and nose; and a feeling of burning sensation in the body.

Kaṣāya (astringent taste) inactivates the tongue, obstructs the throat and produces discomfort in the heart (region of the heart). (4)

तत्र मधुरो रसो जन्मप्रभृतिसात्म्यात् सर्वधातुविवर्धनः आयुष्यो बालवृद्धक्षतक्षीणबलवर्णेन्द्रिय त्वक्केशकण्ठहितः प्रीणनो बृंहणो जीवनस्तर्पणः स्थैर्यसन्धानः स्तन्यकरो वातपित्तविषदाह मूर्छा तृष्णाप्रशमनः स्निग्धः शीतो मृदुर्गुरुश्च ॥५॥

Sweet taste, being accustomed since birth, makes for the growth (development) of all the tissues of the body, prolongs the life-span; is good for children, the aged, the wounded, and the emaciated; also for improving the strength, colour (complexion) keenness of sense organs, health of the skin, hairs and throat; it provides contentment, stoutness, supports life activities, nourishes the body, gives stability; produces breast milk, mitigates vāta, pitta, poisons, burning sensation, fainting and thirst; is snigdha (unctuous), śīta (cold in potency), mṛdu (soft) and guru (heavy, hard to digest) (5).

एवंगुणोऽपि स सदात्युपयुज्यमानः स्थौल्याग्निसादगुरुतालसकातिनिद्राः ।
सप्रमेहगलरोग विसंज्ञतास्य माधुर्यलोचनगलार्बुदगण्डमालाः ॥६॥
छर्द्युदर्दमूर्द्धरुक्कासपीनसक्रिमीन् श्लीपदज्वरोदरष्ठीवनानि चावहेत् ॥७॥

Though possessing all these (good) qualities, used in large amounts always, it produces obesity, weak digestion, heaviness, stasis of food for long time inside the alimentary canal, excessive sleep, dyspnoea, polyurea, diseases of the throat, loss of consciousness, sweet taste in the mouth (always), malignant tumors of the eyes and throat; scrofula, vomitting, rashes on the skin, headache, cough, running in the nose, worms, filariasis, fevers, enlargement of the abdomen and profuse expectoration. (6-7)

अम्लोऽनिलनिबर्हणोऽनुलोमनः कोष्ठविदाही रक्तपित्तकृदुष्णवीर्यः शीतस्पर्शोबोधयतीन्द्रियाणि । रोचनः पाचनो दीपनो बृंहणस्तर्पणः प्रीणनः क्लेदनो व्यवायी लघुः स्निग्धो हृद्यश्च ॥८॥

जनयति शिथिलत्वं सेवितः सोतिदेहे कफविलयनकण्डूपाण्डुताद्दग्विघातान् ।
क्षतविहितविसर्पं रक्तपित्तं पिपासां श्वयथुमपि कृशानां तैजसत्वात् भ्रमं च ॥९॥

Sour taste mitigates vāta, causes movement of faeces and flatus, burning sensation inside the abdomen, raktapitta (bleeding diseases); hot in potency, cold to touch, stimulates the sense organs, improves

taste, helps digestion, kindles hunger; produces stoutness, satisfaction, nourishment and moistness to the body, spreads to all the parts quickly, is light (easily digestible), unctuous and good for the heart.

Used in excess, it produces looseness of the body, liquification of kapha, itching, paleness (pallor), defects of vision, visarpa (herpes) through (spreading) ulcers, bleeding diseases, severe thirst; dropsy even in emaciated persons and giddiness due to its hot potency. (8-9)

लवणः स्तम्भबन्धसङ्घातविध्मापनः सर्वरसप्रत्यनीको दीपनो रोचनः पाचनः क्लेदनः शोषणः स्नेहनः स्वेदनो भेदनः छेदनः सरो व्यवायी विकाषी हरति पवनं विष्यन्दयति कफं विशोधयति स्रोतांसि नातिगुरुः स्निग्धतीक्ष्णोष्णश्च ॥१०॥

खलतिपलिततृष्णातापमूर्च्छाविसर्पश्वयथुकिटिभकोठाक्षेपरोधास्रपित्तम् ।
क्षतविषमदवृद्धिं वातरक्तं करोति क्षपयति बलमोजः सोति वा सेवनेन ॥११॥

Salt taste removes stiffness (loss or difficulty of movement), obstruction and hardness (compactness), is antagonistic to all other tastes; kindles hunger, increases appetite, helps digestion, moistens, dries, produces unctuousness and purgation; tears the doṣās, causes movement of fluids, spreads quickly all over; causes intoxication, mitigates vāta, liquifies the kapha, clears the tissue pores (channels, orifices); neither very heavy nor very unctuous; is penetrating and hot in potency.

Used in excess, it produces baldness, greyhairs, thirst, burning sensation, fainting, visarpa (herpes), dropsy, kiṭibha (a variety of skin disease) rashes on the skin, convulsions, obstructions, raktapitta (bleeding disease), increases wounds (ulcers), effects of poison and intoxication; produces vātarakta (gout), reduces strength and ojas (essence of the tissues). (10-11)

तिक्तः स्वयमरोचिष्णुररुचिविषकृमिमूर्च्छोत्क्लेदज्वरदाहतृट्कुष्ठकण्डूहरः क्लेदमेदोवसामज्जविण्मूत्रपित्तश्लेष्मोपशोषणो दीपनः पाचनो लेखनः स्तन्यकण्ठविशोधनो मेध्यो नातिरूक्षः शीतो लघुश्च ॥१२॥

धातुबलक्षयमूर्च्छाग्लानिभ्रमवातरोगपरुषत्वम् ।
खरविशदरौक्ष्यभावैः सोति समासेवितः कुर्यात् ॥१३॥

Bitter by itself is bad to taste but cures anorexia, poison, worms (bacteria), fainting, nausea, fever, burning sensation, thirst, leprosy (and other skin diseases) and itching; causes decrease of moisture, fat, musclefat, bonemarrow, faeces, urine, pitta and kapha; kindles hunger, helps digestion, scratches out the adherents, purifies the breastmilk and throat, increases intellegence, is not very dry, is cold in potency and light.

Used in excess, it produces weakness of the tissues, fainting, debility (exhaustion), giddiness, diseases caused by vāta, hardness, roughness, non-stickiness and dryness. (12-13)

कटुकोऽलसकश्वयथूदर्दस्थौल्याभिष्यन्दकृमि वक्ररोगविषकुष्ठकण्डूप्रसाधनो व्रणावसादनः स्नेह क्लेदशोषणो रोचनः पाचनो दीपनो लेखनः शोधनः शोषयत्यन्नं स्फुटयतीन्द्रियाणि भिनत्ति शोणितसंघातं छिन्नत्ति बन्धान् विवृणोति स्रोतांसि क्षपयति श्लेष्माणं लघुरूक्षतीक्ष्णोष्णश्च ।।१४।।

कुरुतेऽतिनिषेवितः स तृष्णामदमूर्च्छावमिमोहदेहसादान् ।
बलशुक्रगलोपशोषकम्पभ्रमतापग्लपनातिकर्शनानि ।।१५।।
करचरणपार्श्वपृष्ठप्रभृतिष्वनिलस्यकोपमतितीव्रम् ।
सङ्कोचतोदभेदैर्वाय्वग्निगुणाधिकत्वेन ।।१६।।

Pungent taste cures alasaka (stasis of food in the stomach without undergoing digestion), dropsy, swelling due to exposure to cold (allergy); obesity, ophthalmia, worms, diseases of the mouth, poisoning, leprosy (and other skin diseases) and itching, hinders the healing of ulcers, dries up the unctuousness and moistness; improves taste perception, helps digestion, kindles hunger, scratches out sticky materials, cleanses the body, causes burning sensation during digestion of food, increases the acuity of the sense organs, breaks the clotting of blood; removes the constrictions, opens up (causes widening) the tissue pores (passages, channels), mitigates kapha and is light, dry, penetrating and hot in potency.

Used in excess, it produces thirst, intoxication, fainting, vomitting, delusion, weakness of the body, strength, semen, dryness of the throat,

tremors, giddiness, feeling of warmth, exhaustion, severe emaciation, severe burning sensation (as though touched by fire) in the hands, feet, flanks and back; constricting, twisting or pricking pain in them are all caused due to the predominant qualities of vāyu and agni (tejas) (14-16).

कषायो बलासं सपित्तं सरक्तं निहन्त्याशु बध्नाति वर्चोतिरूक्षः ।
गुरुस्त्वक्सवर्णत्वकृत् क्लेदशोषी हिमः प्रीणनो रोपणो लेखनश्च ॥१७॥
अत्यभ्यासात् सोऽपि शुक्रोपरोधं तृष्णाध्मानस्तम्भविष्टम्भकार्श्यम् ।
स्रोतोबन्धं वातविण्मूत्रसङ्गं पक्षाघाताक्षेपकादींश्च कुर्यात् ॥१८॥

Astringent taste mitigates kapha, pitta and rakta (blood) quickly, withholds elimination of faeces, causes severe dryness; it is heavy, restores the normal colour to the skin, dries up the moisture, cold in potency, gives a feeling of contentment, heals the ulcers and scratches out (removes) adhering materials.

Indulged into in excess, it also causes obstruction of the semen, produces thirst, flatulence, stiffness, stasis of food without digestion, emaciation, obstruction of tissue pores, withholding of flatus, faeces and urine; hemiplegia, convulsions and such other diseases. (17-18)

Madhuraskañdha (group of sweet substances) :

अथ मधुरस्कन्धो घृतमधुतैलक्षीरमेदोमज्जेक्षुविकृतिद्राक्षाक्षोडखर्जूरमोचचोचपनससिञ्चतिका प्रियालराजादनखर्जूरीतालमस्तककाश्मर्यमधूकपरूष कतामलकीवीराविदारीशतावरीतुगाक्षीरीजीवकर्षभक्षीरशुक्लामधूलिकात्मगुप्ताबलातिबलाविश्वदेवासहदेवासालपर्णीमुद्गपर्णीपृश्निपर्णीमाषपर्णीमहासहा क्षुद्रसहाऋद्धिवृद्धिश्रावणीच्छत्रातिच्छत्रश्र्यप्रोक्ताश्च गन्धाश्वदंष्ट्रामृणालिकापुष्करबीजशृङ्गाटककशेरुकतक कनकबिम्बीप्रपौण्डरीकप्रभृतीनि जीवनीयो गणस्तृणपञ्चमूलं च ॥१९॥

And now the Madhuraskandha (group of sweet substances), such as-Ghṛta, Madhu, Taila, Kṣīra, Medas, Majjā, Ikṣuvikṛti, Drākṣā, Akṣoda, Kharjūra, Moca, Coca, Panasa, Siñcatikā, Priyāla, Rājadana, Kharjūri, Kāśmarī, Madhuka, Parūṣaka, Tāmalaki, Vīra, Vidāri, Śatāvarī, Tugākṣārī, Jīvaka, Ṛṣabha, Kṣīraśuklā, Madhulika, Ātmagupta, Balā,

Atibalā, Viśvadevā, Sahadevā, Sālaparṇī, Mudgaparṇī, Priṣniparṇī, M-āṣaparṇī, Ṛddhi, Vṛddhi, Śrāvaṇi, Chatrā, Atichatrā, Ṛṣyaproktā, Aśvaga- ndha, Śvadaṃṣṭrā, Mṛṇālika, Puṣkara bīja, Ṣṛṅgāṭka, Kaseru, Kataka, Kanaka, Bimbī, Prapauṇḍarḍka; drugs of Jīvanīya gaṇa, and drugs of Tṛṇapañcamūla (19).

Amlaskandha (group of sours) :

अम्लद्रव्यस्कन्धो दाडिमामलकाम्राम्रातककोशाम्रमातुलुङ्गवृक्षाम्लाम्लीकाम्लवेतसकुवललकुच पारा वतभव्यकरमर्दधवधन्वनकोलबदरैरावतकपित्थदन्त शठप्राचीनामलकनारङ्गतिलकण्टक रूप्यदधिमस्तुतक्रधान्याम्लमद्यशुक्तप्रभृतीनि ॥२०॥

Amlaskandha (group of sour substances) includes Dāḍima, Āmalaka, Āmra, Āmrātaka, Kośāmra, Mātuluṅga, Vṛkṣāmla, Amlikā, Amlavetasa, kuvala, Lakuca, Pāravata, Bhavya, Karamarda, Dhava, Dhanvana, Kola, Badara, Airavata, Kapittha, Dantaśaṭha, Prācīnāmalaka, Nāranga, Tila-kaṇṭaka, Rūpya, Dadhi, Mastu, Takra, Dhānyāmla, Madya, Śukta and such others (20).

Lavaṇa skandha (group of salts)

लवणद्रव्यस्कन्धः सैन्धवादीनि क्षारान्तानि त्रपुसीसप्रभृतीनि ॥२१॥

Lavaṇaskandha (group of salty substances) includes all salts and alkalies commencing with Saindhava and ending with alkalies, Trapu (tin), sisa (lead) and such others. (21)

Tiktaskandha (group of bi tters) :

तिक्तद्रव्यस्कन्धोऽगरुतगरोशीरवालकचन्दननलदकृतमालनक्तमालापामार्गहरिद्राद्वय मुस्तमू र्वामदनफलाजशृङ्गीत्रायमाणाकटुकाकिराततिक्तककरवीरविशालासुषव्यतिविषायवासकज्यो तिष्मतीपाठाविकङ्कतार्ककाकमाचीवचावरणवत्सकवैजयन्तीवेतससप्तपर्णसोमवल्कसुमनः कांस्यलोहप्रभृतीनि पटोलादिश्चशाकवर्गः ॥२२॥

Tiktaskandha (group of substances of bitter taste) includes Aguru, Tagara, Uśīra, Vālaka, Candana, Nalada, Kṛtamāla, Naktamāla, Apām-ārga, Haridrā, Dāruharidrā, Mustā, Murvā, Madanaphala, Ajasṛṅgi, Tr-āyamāṇā, Kaṭukā, Kirātatiktaka, Karavīra, Viśālā, Suśavī, Ativiṣā, Yav-āsaka, Jyotiṣmatī, Pāṭhā, Vikaṅkata, Arka, Kākamācī, Vacā, Varaṇa,

Vatsaka, Vaijayantī, Vetasa, Saptaparṇa, Somavalka, Sumanah, Kāṁsya, Loha, drugs of Patolādiśāka group and others. (22)

Katuka skandha (group of pungents) :

कटुकद्रव्यस्कन्धो मरिचहिङ्गुतेजोवतीहस्तिपिप्पलीविडङ्गभल्लातकास्थिमूलकसर्षपलशुनपलाण्डुकरञ्जमनश्शिलादेवदारुकुष्ठैलासुरसचोरकहरेणुकामूत्रपित्तप्रभृतीनि कुठेराद्श्चि हरितवर्गः पञ्चकोलं च ॥२३॥

Katūkaskandha (group of substances which are pungent) includes Marica, Hingu, Tejawati, Hastipippalī, Vidanga, Bhallātatakasthi, Mūlaka, Sarṣpa, Laśuna, Palāṇḍu, Karañja, Manaśilā, Devadāru, Kusṭha, Elā, Surasā, Coraka, Hareṇuka, Mūtra, pitta, drugs of Kuṭherādi harita varga and others. (23)

Kaṣāyaskandha (group of astringents) :

कषायद्रव्यस्कन्धो हरीतकीप्रियङ्ग्वनन्ताक्षौ द्रलोध्रकट्फलधवधन्वनधात्रीफलधातकी पुष्पद्मापद्मकपद्मपुष्पनाग केसरकुमुदोत्पलतुङ्गतिन्दुककदम्बो दुम्बरजम्ब्वाम्रप्लक्षवटबिभीतकविकङ्कतजम्ब्वाम्रास्थ्यामक पित्थाश्वत्थमोचरस समङ्गासोमवल्कसप्तपर्ण स्यन्दनासनसल्लकीसालताल प्रियालैलावास्तुकपरिपेलव जिङ्गिणीबदरीखदिरकद रारिमेदकाशकशेरुकवंशाश्मन्तकाशोकशिरीषशिंशपापलाश शमशिणशङ्खनाभिमेषभृङ्गीतरुण खर्ज्जूरस्फूर्ज्जकभूर्ज्जार्जुनाज कर्णवरणप्रियाल मुक्ताञ्जनगैरिकविसमृणालप्रभृतीनि ॥२४॥

Kaṣāyaskandha (group of substances having astringent taste) are Harītakī, Priyangu, Anantā, Kṣaudra, Lodhra, Kaṭphala, Dhava, Dhanwana, Dhātrīphala, Dhātaki Puṣa, Padma, Padmaka, Padmapuṣpa, Nāgakesara, Kumuda, Utpala, Tunga, Tinduka, Kadamba, Uduṁbara, Jaṁbava, Āmra, Plakṣa, Vaṭa, Vibhītaka, Vikankata, Jambvāsthi, Āmrāsthi, Āmakapittha, Aśwattha, Mocarasa, Samanga, Somavalkā, Saptaparṇā, Syandana, Asana, Sallakī, Sāla, Tāla, Priyāla, Elā, Vāstuka, Paripelava, Jinginī, Badarī, Khadira, Kadara, Arimedā, Kāśa, kaśeruka, Vaṁśā, Aśmantaka, Aśoka, Śirīśa, Śimśipa, Palāśa, Śamī, Śaṇa, Śankhanābhi, Meṣasṛngi, Taruṇa kharjūra, Spūrjaka, Bhūrjā, Arjuna, Ajakarṇā, Varṇā, Priyāla, Muktā, Añjana, Gairika, Bisa, Mṛṇāla and others. (24)

तत्र प्रायो मधुरं श्लेष्मलमन्यत्र पुराणशालियवगोधूममुद्गमधुशर्कराजाङ्गलमांसात् । प्रायोऽम्लं पित्तलमन्यत्र दाडिमामलकात् । प्रायोलवणमचक्षुष्यमन्यत्र सैन्धवात् । प्रायस्तिक्तकटुकं वातलमवृष्यं चान्यत्रामृतापटोलीनागरपिप्पलीलशुनात् । प्रायः कषायं शीतं स्तम्भनं चान्यत्र हरीतक्याः ॥२५॥

Generally sweet substances increase kapha except old rice, barley, wheat, greengram, honey, sugar and meat of animals of the arid regions; sour substances generally increase pitta except dāḍima and āmalaka; salts are generally bad for the eyes except saindhava; substances possessing bitter and pungent tastes generally increase vāta and are non-aphrodisiacs, except amṛta, paṭolī, nāgara, pippalī and lasuna; astringent substances are generally cold in potency and cause obstruction except harītakī (25).

इति यथास्थूलं नित्योपयोगिनां प्रधानतमानां चोपसङ्ग्रहः ॥२६॥
घृतामलकसिन्धूत्थपटोलीनागराभयाः ।
श्रेष्ठा यथास्वं स्कन्धेषु रसदेशस्तु वक्ष्यते ॥२७॥

Thus the enumeration of substances which are in daily use and also most important.

Ghṛta (butterfat), Āmalaka, Saindhava, Paṭoli, Nāgara and Abhayā are the best among each of the taste groups respectively.(27)

Trividha deṣa (three kinds of lands) :

अथ यः शिशिरपवनधरणीधरंविविधवनगहननदीतटाकपल्वलोदपानकमलकुमुदकुवलयाव कीर्णोरम्यः स्थिरस्निग्धभूमिर्भूरिहरिततृणोऽतिदूरविस्तृतप्रतानप्रवालोपसंच्छन्नपादपः सस्यस रीसृपखगबहुलः श्लेष्मपित्तप्रायो गुर्वौषधिसलिलः श्लीपदगलरोगापचींज्वराद्यामयोपद्रुतजन पदः सोऽनूपो मधररसयोनिः ॥२८॥

Further, the description of regions of land (which produce these substances.)

Ānūpa deśa (forest region/marshy land) :

The region, which has abundance of cold wind, mountains, different kinds of thick forests; rivers, lakes, ponds and wells full of lotus, lily

and other flowers, pleasant landscape, hard and unctuous soil, bush green grass, trees with wide spreading branches, decked with tender leaves and flowers; numerous categories of flora, reptiles (animals) and birds; producing grains and water which are hard (not easily digestible) and which cause increase of kapha and pitta; large number of persons in the community suffering from diseases like filariasis, diseases of the throat, scrofula/enlarged lymph glands and fever etc., is known as Ānūpa deśa (forest region) and it is the producer of sweet substances. (28)

Jāṅgala deśa (desert land) :

यस्तु विषमविपुलसिकतास्थलबहुलोऽतिदूरावगाढविरससलिलः क्लेशसहारोगशरीरदीर्घायुः प्रायोजनपदोऽनूपंरीतश्च स जाङ्गलः कटुकरसयोनिः । अत एव चानूपसाधारणो जाङ्गलसाधारणश्चविकल्प्यः । तयोराद्यो लवणाम्लयोर्योनिरितरश्चेतरयोः । संयोगास्त्वेषां सप्तपञ्चाचाशद्भवन्ति । भवन्ति चात्र ॥२९॥

The land which is abundant in uneven and vast sand dunes; sources of water very far, deep (concealed) and water not tasty; inhabited by people who are capable of enduring hardship, not suffering from any disease, and long lived; the land having features opposite of those of Ānūpa (forest land) is known as Jāṅgala (desert/arid land) and is the source of pungent substances. (28)

Between them, two other subdivisions are to be noticed, Ānūpa-Sādhāraṇa and Jāṅgala- sādhāraṇa; the former is the source of salt and sour substances and the latter of the remaining (bitter and astringent) substances.(29)

Notes:- The word 'Sādhāraṇa' denotes the land with mixed features of both kinds. Region which will have more features of Ānūpa and less of Jāṅgala is called as Ānūpa-sādhāraṇa (semi-forest) and that with more features of Jāṅgala and less of Ānūpa will be Jāṅgala-sādhāraṇa (semidesert).

Rasa saṁyoga (combinations of tastes) :

स्वादुर्द्विकेषु पञ्चाम्लश्चतुरो लवणस्त्रयम् ।
द्वौ तिक्तः कटुकश्चैकं याति पञ्चदशैव ते ॥३०॥

त्रिकेषु मधुरः साम्लश्चतुरो लवणान्वितः ।
त्रीन्युक्तस्तिक्तकेन द्वौ कटुनैकं निषेवते ॥३१॥
स्वादुर्दशैवमम्लः षट् संयोगान् पूर्ववत्क्रिया ।
लवणस्त्रीन् भजत्येकं तिक्त एवं तु विंशतिः ॥३२॥
स्वादुश्चाम्लश्चतुष्केषु षट् त्रयं लवणानुगः ।
एकं तिक्तयुतो याति दशैव मधुरो रसः ॥३३॥
चत्वारोऽम्लः पटुश्चैकं भेदाः पञ्चदशेति च ।
एकैकस्य परित्यागात् संयोगाः पञ्चके चषट् ॥३४॥
एकश्च षड्रसः षट् च पृथगेवं त्रिषष्टिधा ।

The combinations of them (tastes) will become fifty-seven as described here under:-

Sweet in combination of twos will be five,

Sour in combination of twos will be four; Salt in combination of twos will be three,

Bitter in combination of twos will be two,

Pungent in combination of twos will be one.

Thus combination of Two tastes will be Fifteen.

Sweet and sour in combination of one other taste will be four.

Sweet and salt in combination of one other taste will be three.

Sweet and bitter in combination of one other taste will be two.

Sweet and pungent in combination of one other taste will be one.

Sour and salt and combination of one more taste will be six.

Salt and bitter and combination of one more taste will be two.

Salt and pungent and combination of one more taste will be one.

Bitter and pungent and combination of one more taste will be one.

Thus combinations of Three tastes will be Twenty in total.

Sweet and sour and two other tastes will be six.

Sweet and salt and two other tastes will be three.

Sweet and bitter and two other tastes will be one.

Sour and salt and two other tastes will be three.

Sour and bitter and two other tastes will be one.

Sour and bitter and two other tastes will be one.

Thus, combinations of Four tastes will be Fifteen in total.

Sweet and sour and three other tastes will be four.

Sweet and salt and three other tastes will be one.

Sour and salt and three other tastes will be one.

Thus, combinations of Five tastes will be Six in total.

Combination of all the six tastes together will be one. Each taste taken separately will be six.

Thus, the total number of combinations of tastes will be sixty three. (30-34)

Notes:- Though the counting of the combination of tastes is only of mathematical value, for sake of curiosity, the following are detailed hereunder:

1. Each taste counted separately- 6

2. Combination of two tastes - 15.

viz:-

M + A	A + K
M + L	A + K
M + T	L + T
M + K	L + K
M + K	L + K
A + L	T + K
A + T	T + K
	T + K

3. Combination of three tastes - 20

M + A + L	A + T + K
M + A + T	A + K + K
M + A + K	A + L + K
M + A + K	A + L + K
M + L + T	A + L+ T
M + L + K	A + T + K
M + L + K	L + T + K
M + T + K	L + T + K
M + T + K	L + K + K
M + K + K	T + K + K

4. Combination of four tastes -15

M + A + L + T	M + L + T + K
M + A + L + K	M + T + K + K
M + A + L + K	A + L + T + K
M + A + T + K	A + L + T + K
M + A + T + K	A + L + K + K
M + A + K + K	A + T + K + K
M + L + T + K	L + T + K + K
M + L + T + K	

5. Combination of five tastes - 6

M + A + L + T + K
M + A + L + T + K
M + A + L + K + K
M + A + T + K + K
M + L + T + K + K
M + L + T + K + K

6. Combination of all six tastes - 1

M + A + L + K + T + K

ते रसानुरसतो रसभेदास्तारतम्यपरिकल्पनया च ।
सम्भवन्ति गणनां समतीता दोषभेषजवशा दुपयोज्याः ॥३५॥

These combinations of primary and secondary tastes taken along with their lesser and greater proportions are to be made use of as suited to the doṣās and the modes of treatment.(35)

इति अष्टादशोऽध्यायः

Thus ends the eighteenth chapter.

अथ एकोनविंशोऽध्यायः

Chapter 19

DOṢĀDI VIJÑĀNĪYA ADHYĀYA

(Knowledge of Doṣās etc.)

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥

We will now expound the chapter known as Doṣādi Vijñānīya (knowledge of doṣās and others); thus said Ātreya and other great sages (1).

Dehasya mulam (components of the body)

दोषधातुमलमूलो हि देहः। तस्मात्तेषां लक्षणमुपदेक्ष्यामः। तमुच्छ्वासनिश्वासोत्साह-प्रस्पन्दनेन्द्रियपाटववेगप्रवर्तनादिभिर्वायुरनुगृह्णाति। पक्तयूष्माभिलाषक्षुत्पिपासाप्रभा-प्रसाददर्शनमेधा शौर्यमार्दवादिभिः पित्तम्। स्थैर्यस्नेहसन्धिबन्धवृषताक्षमाधीधृतिबला-लौल्यादिभिः श्लेष्मा ॥१॥

The body is composed of Doṣās, Dhātus and Malās only. So, we shall describe their features (functions).

Prākṛta Vāta karma (functions of normal vāta) :

Vāyu (vāta) sustains (mantains) the body with expiration, inspiration, enthusiasm, movement of the various parts, keenness (sharpness) of sense perceptions, initiation of the natural urges (such as that of urine, feces etc.) and many other functions;

Prākṛta pitta karma (functions of normal pitta) :

Pitta sustains the body with digestion, heat production, desire, production of hunger, thirst, colour and complexion, understanding, intelligence, valour (bravery) softness of the body parts and similar others.

Prākṛta Kapha karma (functions of normal kapha) :

Kapha sustains the body with stability, lubrication (moistness), compactnes of the joints, virility, forbearance, intelligence, courage, strength, attachment

(passion, lustfulness) and such others. (2).

Prākṛta Dhātu karma (functions of normal tissues) :

तुष्टिप्रीणनरत्कपुष्टिभिस्तु रसः ।जीवनवर्णप्रसादनमांसपोषणैरसृक् ।देहलेपमलमेदः पुष्टिभि-र्मांसम् ।नेत्रगात्रस्निग्धतास्नेहदार्ढ्यास्थिपुष्टिभिर्मेदः ।देहोर्ध्वताधारणमज्जपोषणणाभ्यामस्थि । स्नेहबलास्थिपूरणशुक्रपुष्टिभिर्मज्जा ।हर्षबलगर्भोत्पादनैः शुक्रम् ।अवष्टम्भानिलानल धारणैः शकृत् ।अन्नक्लेदनिर्वाहणेन मूत्रम् ।क्लेदत्वक्स्नेहरोमधारणैः स्वेद इति ॥२०॥

Rasa (plasma) provides a sense of satisfaction, nutrition (to the tissues) and nourishment to rakta (blood); Rakta (blood) sustains life activities, imparts colour (complexion) and nourishment to māṁsa (muscle tissue); Māṁsa covers the body, nourishes the waste products and medas (adipose tissue); Medas provide moistness of the eyes and also of the body, lubrication, stability and nourishment to asthi (bone); Asthi helps the maintenance of erect posture and nourishment to majjā (bone marrow); Majjā confers moistness (lubrication) strength, fills the cavity of the bones and gives nourishment to śukra (reproductive tissue); śukra furnishes happiness, strength and production of the foetus.

Prākṛta Mala karma (functions of normal waste products) :

Śakṛt (faeces) gives strength and supports vāta and pitta; Mūtra (urine) eliminates the excess moisture of the food; Sveda (sweat) maintains the moistness (greasiness) of the skin and supports the hairs (of the skin). (2).

Note : The above are the important functions of the Doṣās, Dhātūs and Malās when they are in their normal condition. Each of them, has many other functions also.

Vṛddha Vāta karma (functions of aggravated Vāta) :

कार्श्यकार्ष्ण्यगात्रकम्पस्फुरणोष्णकामिता संज्ञानिद्रानाशबलेन्द्रियोपघातास्थिशूलमज्जाशोष मलसङ्गाध्मानाटोपमोहदैन्यभय शोकप्रलापादिभिर्वृद्धोः वायुः पीडयति ।पीतत्वग्ग्लानीन्द्रि यदौर्बल्यौजोविस्त्रंसशीताभिलाष दाहतिक्तास्यतातृणमूर्च्छाल्पनिद्रताक्रोधादिभिः पित्तम् । श्वैत्यशैत्यस्थौल्यालस्यगौरवाङ्गसादस्त्रोतः पिधानमूर्च्छातन्द्रा निद्राश्वसकासप्रसेकहृल्लासाग्नि सादसन्धिविश्लेषा दिभिः श्लेष्मा ॥३॥

Vāta undergoing vṛddhi (increase) troubles the body by producing emaciation, blackish discolouration, (unwanted) movement of the body, tremors, desire for heat (hot comforts), loss of consciousness and sleep, decrease of strength and capacity of sensory organs, pains in the bones, decrease of bone marrow, obstruction to the movement of feces (and other waste products), flatulence (distension of the abdomen by accumulation of gas), and gurgling noise insider it, delusion, timidity, fear, grief (sorrow), delerium and such other ailments;

Vṛddha Pitta karma (functions of aggravated Pitta) :

Pitta undergoing vṛddhi (increase) produces yellow colouration of the skin, fatigue, weakness of the sense organs, mild decrease of Ojas (essense of the dhātūs), desire for cold (comforts), feeling of burning sensation, bitter taste in the mouth, thirst, fainting, very little sleep, anger and such other ailments.

Vṛddha Kapha karma (functions of aggravated Kapha) :

Kapha undergoing vṛddhi (increase) troubles the body producing whitish discolouration, coldness, plumpiness, fatigue, feeling of heaviness, debility of the body parts, obstruction of the channels (tissue pores and others), fainting, stupor, sleepiness, difficulty in breathing, cough, excess salivation, nausea, weakness of digestive activity, looseness of the joints and such other ailments. (3)

Vṛddha Dhātu karma (function of increased tissues) :

प्रसेकारोचकास्यवैरस्यहृल्लासस्त्रोतोरोधस्वादुद्वेषाङ्गमर्दादिभिरन्यैश्च श्लेष्मविकारप्रायैः रसः। कुष्ठविसर्पपिटकासृग्दराक्षिमुखमेढ्रगुददाहगुल्मविद्रधिप्लीह व्यङ्गकामलाग्निनाशतमः प्रवेश रक्ताङ्गनेत्रतावातरक्तपित्तादिभिरन्यैश्च पित्तविकारप्रायैरसृक्। गलगण्ड गण्डमाला र्बुदग्रन्थि तालुजिह्वाकण्ठरोगस्फिग्गलौष्ठबाहूदरोरुजङ्घागौरववृद्धिभिः श्लेष्मरक्तविकार प्रायैश्च मांसम्। प्रमेहपूर्वरूपैः स्थौल्योपद्रवैश्चान्यैरपिश्लेष्मरक्तमांसविकारप्रायैर्मेदः। अध्यस्थिभिरधिदन्तैश्चास्थि। नेत्राङ्गरक्तगौरवैः पर्वसु च स्थूलमूलारुर्भिर्मज्जा। अतिस्त्रीकामताशुक्राश्मरीसम्भवाभ्यांशुक्राधिक्यम्। कुक्षिशूलाटोपगौरवैः शकृदाधिक्यम्। बस्तितोदाध्मानैर्मूत्राधिक्यम्। कण्डूदौर्गन्ध्यैः स्वेदः। अन्येऽपि च दूषिकादिमला बाहुल्यद्रवताकण्डूगौरवैः ॥४॥

Rasa undergoing vṛddhi (increase) causes excess salivation, anorexia, bad taste in the mouth, nausea, obstruction of the channels (tissue pores etc.) aversion to sweet taste, bodyaches and other symptoms of (increased) kapha.

Rakta undergoing vṛddhi (increase) produces leprosy (and other skin diseases), visarpa (herpes), piṭaka (boils, pustules, petichea, etc.) menorrhagia, burning sensation of the eyes, mouth, urethra and rectum; abdominal tumours, abscesses, enlargement of spleen, discoloured patches on the skin, jaundice, loss of digestive activity, seeing darkness before eyes (loss of vision and consciousness) vātaraktaa (gout), raktapitta (bleeding disease) and other symptoms of increased pitta.

Māṁṣa undergoing vṛddhi (increase) produces enlargement of glands in the neck and scrofula; malignant tumors, benign tumours; diseases of the palate, tongue and throat; increase in size and heaviness of the buttocks, neck, lips, arms, abdomen, chest and thighs; and other symptoms of increase of kapha and rakta.

Medas undergoing vṛddhi (increase) produces all the premonitory symptoms of prameha (diabetes), obesity and its complications, and other symptoms of increase of kapha, rakta and māṁsa.

Asthi undergoing vṛddhi (increase) causes extra bones and teeth;

Majjā undergoing increase produces feeling of heaviness of the eyes, body parts and blood; increase in size of the joints and appearance of small ulcers (on the skin).

Śukra undergoing vṛddhi (increase) produces great desire for women (sex) and formation of stones in the seminal tract.

Vṛddha Mala karma (functions of increased waste products) :

Śakṛt (faeces) undergoing increase causes pain, gurgling noise and feeling of heaviness in the lower abdomen.

Mūtra (urine) undergoing increase causes pain and enlargement of the urinary bladder.

Sveda (sweat) undergoing increase causes itching and bad smell of the skin.

Increase of other waste products leads to their excess production and liquification, irritation (itching) and feeling of heaviness (of the related parts). (4)

Kṣīṇa Doṣa Karma (functions of decreased Doṣās) :

प्रसेकारुचिहृल्लाससंज्ञामोहाल्पवाक्चेष्टताप्रहर्षाङ्गसादाग्निवैषम्यादिभिः क्षीणो वायुः पीडयति । स्तम्भशैत्यानियततोदारोचकाविपाकाङ्गपारुष्यकम्पगौरवनखनयनशौक्ल्यादिभिः पित्तम् । भ्रमोद्वेष्टनानिद्राङ्गमर्दपरिप्लोषतोददवदाहस्फोटनवेपनधूमायनसन्धिशैथिल्यहृदयद्रवश्लेष्माशयशून्यतादिभिः श्लेष्मा ॥५॥

Vāta undergoing kṣaya (decrease) troubles the body with excess salivation, anorexia, nausea, loss of consciousness, delusion, very little of speech and activity, loss of happiness, debility and disorders of digestive activity;

Pitta undergoing kṣaya (decrease) troubles the body with stiffness, coldness, irregular pains, anorexia, indigestion, roughness of the body, tremors, feeling of heaviness, whitish colouration of the nails, eyes and such other symptoms.

Kapha undergoing kṣaya (decrease) causes giddiness, twisting pains, loss of sleep, body-aches, mild burning sensation, pricking pain, localised burning sensation; feeling of bursting, churning and movement of hot fumes from inside; looseness of the joints, palpitation and emptiness of the seats of kapha. (5)

Kṣīṇa Dhātu karma (functions of decreased tissues) :

शब्दासहत्वहृदयद्रवकम्पशोषशूलशून्यतास्पन्दनघट्टनैरल्पयापि च चेष्टया श्रमतर्षाभ्यां रसः । त्वग्रौक्ष्याम्लशीताभिलाषसिराशैथिल्यैरसृक् । स्फिग्गण्डादिशुष्कतातोदरौक्ष्याक्षग्लानिसन्धिस्फोटनधमनीशैथिल्यैर्मांसम् । प्लीहवृद्धिकटीस्वापसन्धिशून्यताङ्गरौक्ष्यकार्श्यश्रमशोषमेदुरमांसाभिलाषैर्मांसक्षयोक्तैश्च मेदः । दन्तनखरोमकेशशातनरौक्ष्यपारुष्यसन्धिशैथिल्यास्थितोदास्थिबद्धमांसाभिलाषैरस्थि । अस्थिसौषिर्यनिस्तोददौर्बल्यभ्रमतमोदर्शनैर्मज्जा । श्रमदौर्बल्यास्यशोषतिमिरदर्शनाङ्गमर्दपाण्डुतासदनक्लैब्यमुष्कतोदमेढ्रधूमायनैश्चिराच्च नि[illegible]केण सरक्तनिषेकेण वा शुक्रम् । सशब्दस्य वायोः कुक्षौ तिर्यगूर्ध्वं च भ्रमणेनान्त्रवेष्टेन

पार्श्वहृदयपीडनेनाल्पतया च शकृत्। बस्तिनिस्तोदमुखशोषकृच्छ्राल्पविवर्णमूत्रतादिभिः सरुधिरमूत्रतया वा मूत्रम्। स्तब्धरोमकूपतारोमच्यवनत्वक्परिपाटनस्वापपारुष्यस्वेदनाशैः स्वेदः ॥६॥

Rasa undergoing kṣaya (decrease) produces inability to withstand noise, increase of heart rate, tremor, emaciation, pains, emptiness of organs, pulsations (throbbing) and rubbing (friction), exhaustion even by slight activity and feeling of fear (anxiety).

Rakta undergoing kṣaya (decrease) causes dryness of the skin, desire for sour things and cold comforts and collapse of veins (blood vessels).

Māṁsa undergoing kṣaya (decrease) causes wasting (emaciation) of the buttocks, cheeks and other parts, pricking pain, dryness, debility of sense organs, crackling noise in the joints and collapse of the arteries.

Medas undergoing kṣaya (decrease) produces enlargement of spleen, loss of sensation in the waist, emptiness of the joints, roughness (dryness) and emaciation of the body, fatigue, desire for fatty meat and other symptoms caused by decrease of māṁsadhātu.

Asthi undergoing kṣaya (decrease) produces falling of teeth, nails, hairs of the body, hairs of the head, dryness, roughness (of the skin), looseness of the joints, pricking pain in the bones and desire for the meat attached to bones as food.

Majjā undergoing kṣaya (decrease) produces hollowness and pains of the bones, debility, giddiness and seeing darkness before the eyes (loss of vision or unconsciousness).

Śukra undergoing kṣaya (decrease) cause exhaustion, debility, dryness of the mouth, darkness before the eyes (unconsciousness), bodyaches, pallor, poor digestion, impotence, pricking pain in the scrotum, feeling of hot fumes moving inside the penis (urethra), delayed ejaculation of semen or ejaculation mixed with blood.

Kṣiṇa Mala karma (functions of decreased waste products) :

Śakṛt (faeces) undergoing kṣaya (decrease) causes movement of flatus associated with sound in sideward and upward directions, twisting of the intestines, appearance of pain in the flanks and region of the heart and little quantity of the faeces.

Mūtra (urine) undergoing kṣaya (decrease) produces pricking pain in the bladder, dryness of the mouth, elimination of little quantity of urine, with difficulty and of different colours or mixed with blood.

Sveda (sweat) undergoing kṣaya (decrease) causes stiffness of the hair follicles, falling of hairs, cracking, loss of sensation and roughness of the skin and scanty perspiration. (6)

Notes : From the foregoing description it becomes clear that the increase and decrease of the doṣās, dhātūs and malās are abnormal and they produce many trouble some symptoms. Hence, both the words 'Vṛddhi' and 'Kṣaya' are used to convey abnormal conditions. But while extolling the properties of some efficient medicinal recipes and in some other places the term 'Vṛddhi' has been used as a synonym to denote Upacaya or healthy growth of certain dhātūs of the body. So the meaning of these two terms should be taken with reference to the context.

अन्येऽपि च मला यथायथं मलायनं शोषशून्यत्वलाघवैः । विपरीतगुणक्षयवृद्धिभ्यां च वृद्धिक्षया वुपलक्षयेत् । मलानां त्वतिसङ्गोत्सर्गाभ्यां च वृद्धिक्षयौ । वृद्धेस्तु मलानां क्षयः पीडयति सुतरामनौचित्यात् ॥७॥

The other waste products undergoing decrease produce appropriate symptoms, associated with dryness, emptiness and lightness of the organs producing them.

The increase and decrease (of the doṣās and dhātūs) have to be understood by the decrease and increase of their opposite properties respectively; the increase and decrease of the malās (wastes) by their excess accumulation or excess elimination respectively; of these two, it is the decrease of the malās that troubles the body more, since the body is not accustomed to it.

Notes : The above statement can be explained as follows : Dryness, coldness and levity are the normal properities of vāta. Unctuousness, heat and heaviness are their

opposite properties. If these opposite properties are found more in the body, the decrease of vāta is to be inferred; if the properties similar to it are found more, the increase of vāta is to be understood; this applies to the dhātūs also in the same manner.

Doṣa dhātu sambandha (relationship of doṣās and dhātūs) :

तत्रास्थनि स्थितो वायुरसृक्स्वेदयोः पित्तम्। शेषेषु श्लेष्मा। तस्मादेकवृद्धिक्षयकारणत्वमेषाम्। न त्वेवमस्थिवाय्वोः। सर्वैव हि वृद्धिः प्रायोऽतिसन्तर्पणनिमित्तत्वाच्छ्लेष्मणानुगता। तद्विपर्ययाच्च क्षयो वायुना। तस्माल्लङ्घनबृंहणाभ्यां वृद्धिक्षयजान् विकारानुपचरेत्। पवने तु बृंहणलङ्घनाभ्याम्। सर्वत्र च द्रव्यगुणकर्मविपर्ययतुल्यभावेनाविरुद्धेन ॥८॥

Vāta resides in the asthi (bone tissue), Pitta in asṛk (blood) and sveda (sweat) and Kapha in the rest (of the dhātūs and malās); therefore, the cause of increase and decrease of both (dośa and dhātu) is one and the same; but it is not so in the case of Asthi and Vāta.

The increase of all (the dhātūs) being generally due to overnutrition, kapha is seen predominant in such conditions; in the opposite condition (decrease of dhātūs) it is vāta which is predominant. Hence, the disorders caused by the increase and decrease are to be treated with Laṅghana (decrease of nutrition) and Bṛṁhaṇa (increase of nutrition) therapies respectively. In case of vāta it should be both Bṛṁhaṇa and Laṅghana.

In all cases, the use of substances, qualities and actions either opposite or similar but not antagonistic (to the dhātus) is to be planned appropriately. (8)

Notes : The relationship that exists normally in the body between the doṣās and dhātūs has been explained above. The dhātūs (tissue) and malās (wastes) are the āśraya (recepticle, container, place of residence) and the doṣās are āśrayi (content, material, present inside). Vāta resides in the bone tissue, pitta in blood and kapha in the remaining i.e., rasa, māṁsa, medas, majjā, śukra and purīṣa. Dhātūs undergo increase or decrease by the same causes except in the case of vāta and asthi. The theory behind the relationship between asthi and vāyu has not been understood clearly so far. None of the commentators have elaborated on this point and no satisfactiory explanation is available till date.

In the treatment of ailments caused by the increase of the dhātūs, the drugs or methods selected should be opposite to the dhātūs either materially, qualitatively or

functionally. Likewise, ailments caused by the decrease of the dhātūs should be treated with drugs or methods which are similar either materially, qualitatively or functionally. A caution has also been given, that the drug or method so selected should not be the one which destroys the dhātūs.

Dhātu vṛddhi kāraṇa (causes for increase of tissues) :

धातवः खलु शरीराः समानैः समानगुणभूयिष्ठै र्वाहारविहारैरभ्यस्य मानैर्वृद्धिमाप्नुवन्ति । ह्रासं तु विपरी तैर्विपरी तगुणभूयिष्ठैर्वा । तथा हि देहधातवो ये गुरवस्ते गुरुभिरैक्यकारितयोप चीयन्ते। लघवस्तु लघुभिस्तद्विपरीतैस्तु पृथक्त्वकारिभिरपचीयन्ते । तस्मादन्येभ्यो द्रव्येभ्यो-ऽपि सुतरां रक्तमाप्याय्यते रक्तेन मांसं मांसेन मेदो मेदसाऽस्थि तरुणास्थ्ना मज्जा मज्ञा शुक्रं शुक्रेणामगर्भेण गर्भः । यत्र त्वेवं लक्षणेन सामान्येन सामान्यवतामाहारविहाराणामसान्निध्यं स्यात् सन्निहितानां चाभ्यवहरणमशक्यं विरुद्धत्वाद् घृणित्वादरुचेरन्यस्माद्वा कारणान्तरात् । तत्र समानगुणभूयिष्ठानामन्य प्रकृतीनामाहारविहाराणामभ्यवहारः श्रेयान् ।।९।।

The dhātūs of the body generally undergo vṛddhi (increase) by the use of foods and activities which are similar materially or which possess similar properties predominantly; they undergo decrease by the use of foods and activities which are opposite materially or which possess opposite properties predominantly. The dhātūs which are heavy undergo increase by substances which possess the property of heaviness; and those which cause union or compactness; and decrease by those which cause seperation or rarefaction. Hence (on this analogy) even inspite of many other substaces, rakta (blood) undergoes increase especially by the use of blood as food, māṁsa (muscle) by the ingestion of meat, medas (fat) by the use of fat as food, asthi (bone) by the use of cartilages as food, majjā (marrow) by the use of marrow as food, śukra (reproductive tissue) by use of seminal fluid; garbha (foetus) by the use of egg as food.

The substances thus mentioned possessing similar qualities, which could be used as food or activities may not be present nearby, or, those which are present nearby may not be suitable to be used as food, being either antagonistic causing aversion, tastelessness or due to any other reason. In such circumstances, it is best to make use of substances of similar properties derived from different species (plants, animals or birds) possessing identical qualities predominantly.

Notes : In this passage the term vṛddhi (increase) is used as synonym of the term upacaya (normal growth) but not in the sense to denote abnormal growth as stated earlier. The various materials mentioned here are the tissues of the body either of man or animals. Tissues of the human body though present nearby are repulsive to be used as food. Hence, the advice, to make use of the tissues of animals and birds as food.

तद्यथा शुक्रक्षये क्षीरसर्पिषोरुपयोगो मधुरस्निग्धशीतानामपरेषां च द्रव्यणाम् ।

Hence, in case of decrease of śukra (reproductive tissue) the use of milk, ghee and other substances possessing sweet taste, unctousness and cold properties (are indicated). (9)

कर्मापि यस्य धातोः समानक्रियतया वृद्धिकरं तस्य तस्य वृद्धिमभिलषता तत्तदासेव्यम् । तथैव चातुल्यक्रियतया ह्रासकरं तदर्थिनेति । अपि च विशेषतो रक्तवृद्धिजान् रक्तनिर्हरणप्रसाद 'नकायविरेचनेन । मांसवृद्धिजान् संशोधनशस्त्रक्षाराग्निकर्मभिः । मेदोजान् स्थौल्यकार्श्यक्रियाक्रमेण । रसक्षयजान् मांसरसमद्यक्षीरैः । अस्थिक्षयजान् बस्तिभिस्तिक्तोपहितैः क्षीरबस्तिभिश्च । शकृद्वृद्धिजानतीसारविधानेन । शकृत्क्षयजान्यवमाषकुल्माषाजमेषमध्यादिभिः । मूत्रवृद्धिक्षयजान् मेहकृच्छ्रचिकित्सया । स्वेदक्षयजानभ्यङ्गव्यायामद्यस्वप्रनिवातशरणस्वेदैरिति । भवति चात्र ॥१०॥

Even in respect of activities also, those which make for increase of the dhātūs should be followed by persons who desire the increase of their dhātūs should be followed by persons who desire the increase of their dhātūs, and persons who desire the decrease of their dhātūs should follow activities which are dissimilar.

Further, the ailments caused by the abnormal increase of rakta (blood) should be treated specially by blood letting, purificatory therapies and purgations of the body; those of increase of māṁsa (muscle) by purificatiory measures, surgical measures, use of alkalies and branding by fire; the ailments of medas (fat) by adopting the treatment indicated for obesity and emaciation.

Those (diseases) caused by decrease of rasa (plasma) by the use of meat soup, wines and milk; those caused by decrease of asthi (bone tissue) by use of enemas prepared with drugs of bitter taste and those prepared with milk; ailments caused by increase of śakṛt (faeces) by adopting the treatment of diarrhoea; those caused

by decrease of faeces by the use of yava, māṣa, kulmāṣa, ajameṣamadhya (intestines of goat and ram); ailments caused by increase or decrease of mūtra (urine) by adopting treatment of diabetes and dysurea respectively; those due to decrease of sveda (sweet) by oil-bath, exercises, wines, sleep, remaining in air-tight room and other teachniques of producing perspiration. (10)

Dhātvagni Vikṛti (abnormalities of tissue metabolic agency) :

ये पाचकांशा धातुस्थास्तेषां मान्द्यातितैक्ष्ण्यतः । वृद्धिः क्षयश्च धातूनां जायते शृणु चापरम् ॥११॥

Listen further; another kind of increase and decrease of the dhātūs occur due to the debility and intensity respectively of the moity of dhātvagni (firelike agency) present within the dhātūs. (11)

पारम्पर्येऽपि दावाग्नेस्तत्तत् प्राप्येन्धनं शिखा । वृद्धिक्षयौ यथा याति तद्वद्धातुपरम्परा ॥१२॥

Just as a forest fire, though continuously burning, gets flared up greatly at certain times or gets reduced at certain others, depending upon the nature of the fuel available, so also the continuity of dhātūs undergo increase or decrease depending upon the nature of the fuel. (12)

द्रव्यं तुल्यं विशिष्टं स्वं स्वं वृध्द्यै क्षयाय च । प्रत्यात्मबीजनियतं भृशमाशु प्रजायते ॥१३॥

Substances which are similiar (identical) or dissimilar (peculiar) to each of the dhātūs are the causes for their quick increase or decrease respectively; because each one has its own specific effect (action) in quickly transforming them (dhātūs). (13)

Notes : Just as there is Agni (fire-like activity) inside the alimentary tract to digest the food even so there is a specific kind of Agni (fire-like substance) in each of the dhātū. Its function is to digest the food material supplied to the dhāūs through the constantly circulating Raśa dhātū. This nutrient material is actually the essence of the food produced at the end of digestion in the alimentary tract. Depending upon the nature of this fire-like substance the dhātūs undergo increase or decrese. If the fire-like substance is very weak, the dkātūs undergo abnormal increase, dude to accumulation of large quantities of undigested food materials; if on the other hand, the fire-like substance is very strong, the dhātūs undergo decrease due to quick consumption of nutrient available and non-availability of extra nutrition. The nature of the food materials has also its own

influence on the dhātūs. Materials which are identical or possess identical properties will have a sort of affinity (congeneity, suitability) to the dhātūs. The use of such foods will help for the upacaya of the dhātūs (normal growth of the tissues) quickly. Meat, in contrast to all other foods, specially helps for the normal growth of the muscles of the body quickly, because of its close affinity. Such substances are said to be special and more suited than others. Materials which are not identical and possess properities opposite of those of the dhātūs, will cause their decrease.

पूर्वो धातुः परं कुर्यात् वृद्धः क्षीणश्च तद्विधम् ।

The preceding dhātū gives rise to (produces, generates) its succeeding dhātūs; similarly also, when they have undergone increase or decrease. (14a)

Notes : The first dhātū Rasa will give rise to the production of its succeeding dhātū the Rakta; Rakta in its trun produces Māṁsa, the next succeeding one. Māṁsa produces Medas, Medas produces Asthi, Asthi produces Majjā and Majjā produces śukra. This order of succession is applicable both during normal as well as abnormal states. A dhātū which has undergone increase will produce its succeeding dhātū also in the state of increase, and that which has undergone decrease will produce its succeeding dhātū also in the state of decrease.

Doṣaduṣti pariṇāma (effects of vitiation of doṣās) :

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ॥१४॥

अधो द्वे सप्त शिरसि खानि स्वेदवहानि च । मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः ॥१५॥

The doṣās undergoing vitiation (abnormality) will vitiate (cause abnormalities) in the Rasa and other dhātūs, both of them together (doṣās and dhātūs) create abnormalities in the Malās (waste products), and the malās create abnormalities in the channels; which are two below, seven in the head and the channels of the sweat. Producing all these abnormalities, they (doṣās) give rise to diseases in every one of them (14b-15)

Notes : The doṣās undergo abnormality (increase or decrease) first by the effect of foods and acitvities. The abnormal doṣas will then bring about abnormalities in the dhātūs which are their normal dwelling places. Next follows the abnormalities in the waste products as well as channels of the body. These channels are of two kinds, the large

ones and the small ones. Large ones are - the rectum and urethra below; two in the eyes, two in the ears, two in the nose and one of the mouth above. The small ones are those of the sweat, present in the skin and still smaller ones present in each of the dhātu paramāṇūs (pores in the tissue cells). Diseases manifest when this series of abnormalities take place inside the body.

वक्ष्यन्ते वातजास्तत्र निदाने वातरौगिके । पित्तं त्वचि स्थितं कुर्याद्विस्फोटकमसूरिकाः ॥१६॥

रक्ते विसर्पं दाहं च मांसे मांस्याककोथनम् । सदाहान्मेदसि ग्रन्थीन् स्वेदात्युद्गमनं तृषम् ॥१७॥

अस्थ्नि दाहं भृशं मज्ञि हारिद्रनखनेत्रताम् । पूतिपीतावभासं च शुक्रं शुक्रसमाश्रितम् ॥१८॥

सिरागतं क्रोधनतां प्रलापं स्नावगं तृषम् । कोष्ठगं मदतृड्दाहान् व्यापिनोऽन्यांश्चयक्ष्मणः ॥१९॥

The diseases produced by Vāta will be described in the chapter on Vātaroga in Nidāna sthāna.

Dhātustha pittaja rogah (diseases of pitta origin) :

Pitta (which has increased) residing (getting localised) in the tvak (skin) produces small-pox and chicken-pox; rsiding in rakta (blood) it produces herpes and burning sensation, in the muscles it causes ulcers and putrification; in the fat tissue it causes burning sensation, tumors, excess perspiration and thrist; in the bones, it causes severe burning sensation in them; in the bone marrow it causes yellow colouration of the nails and eyes; residing in the reproductive tissue, it imparts bad smell and yellowish colour to it; invading the veins (arteries also) it produces angry mind and irrelevant talk; occupying the snāyus it causes thirst; residing in the alimentary tract it produces toxicity, thirst, burning sensation and many other ailments. (16-19)

Dhātustha kaphaja rogah (diseases of kapha origin) :

श्लेष्मा त्वचि स्थितः कुर्यात् स्तम्भं श्वेतावभासताम् । पाण्ड्वामयं शोणितगो मांससंस्थोऽर्बुदापचीः ॥२०॥

आर्द्रचर्मावनद्धाभगात्रतां चातिगौरवम् । मेदोगः स्थूलतां मेहमस्थ्नां स्तब्धत्वमस्थिगः ॥२१॥

मज्जगः शुक्लनेत्रत्वं शुक्रस्थः शुक्र सञ्चयम् । विबन्धं गौरवं चाति सिरास्थः स्तब्धगात्रताम् ॥२२॥

स्नायुगः सन्धिशूलत्वं कोष्ठगो जठरोन्नतिम्। अरोचकाविपाकौ च तांस्ताश्च कफसम्भवान् ॥२३॥

विण्मूत्रयोः साश्रययोस्तत्र तत्रोपदेक्ष्यते। उपतापोपघातौ तु स्वाश्रयेन्द्रियगा मलाः ॥२४॥

Kapha (increased) residing (getting localised) in the skin causes stiffness, and whitish discolouration; residing in the blood it causes anaemia; residing in the muscles it causes malignant tumors, scrofula, a feeling as though the body is covered with raw hide and a feeling of heaviness; located in the fat it causes obesity and diabetes; in the bones it causes loss of movement; residing in the marrow it produces whitish discolouration of the eyes; residing in the reproductive tissue it causes more accumulation of that tissue inside, obstruction to its flow and makes it thick; residing in the veins it causes stiffness of the body; in the sinews it causes pain in the joints; in the alimentary tract it causes enlargement of the abdomen, anorexia, indigestion and many such ailments of kapha origin;

The ailments caused by the doṣās involving feces and urine and the organs concerned with them will be described at appropritate places. (further on).

Doṣās invading the sense organs will cause pain in them and disturbances of perception. (20-24)

Doṣā sañcāra (movement of doṣās) :

व्यायामादूष्मणस्तैक्ष्ण्यादहिताचरणादपि। कोष्ठाच्छाखास्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥२५॥

दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात्। वृध्याभिष्यन्दनात्पाकात्कोष्ठं वायोश्च निग्रहात् ॥२६॥

तत्रस्थाश्च विलम्बेरन् भूयो हेतुप्रतीक्षिणः। ते कालादिबलं लब्ध्वा कुप्यन्त्यन्याश्रयेष्वपि ॥२७॥

Due to exercise (physical activities) intensity of heat (atmospheric and bodily), indulgence in unsuitable activities (foods, drinks etc.) and quick activity of Vāta, the doṣās (which have increased) spread from the Koṣṭha (alimentary tract) to the śākha (dhātū-tissues) asthi (bone) and marma (vital organs, points).

Like wise, by elearance of the orifices of the srotas (channels, cell pores etc.), by increase (of their own quantity in the tissues), by increase of moisture (in the

tissues), by undergoing ripening, and by subjugation (mitigation) of Vāta the doṣās move into the Koṣṭha (from the śākhas etc.,).

Remaining there, in anticipation of the cause (of excitement) they (doṣās) obtaining strength like time etc., get aggravated (increased) even at other places. (25-27)

Sthāni-Āgantu doṣa cikitsā (treatment of the two doṣās) :

तत्रान्यस्थानसंस्थेषु तदीयामबलेषु तु । कुर्याच्चिकित्सां स्वामेव बलेनान्याभिभाविषु ॥२८॥

आगन्तुं शमयेद्दोषं स्थानिनं प्रतिकृत्य वा ।

Such doṣās which are weak and residing in the seats of others should be treated there itself in accordance with their strength. The Āgantu invading (external, different from that of the seat) doṣā is to be controlled first by treatment, withholding the treatment of the sthāni doṣa (usual) (internal, normal to that seat) for some time. (28)

Notes : The above statement can be explained as follows : Uras (chest) is the normal seat of kapha, region sorrounding the nābhi (umbilicus) is of Pitta and the pakvāśaya (colon) is of Vāta; if pitta or vāta gets located in the uras (chest) the seat of kapha they will become Āgantu doṣās (external or invading) for that places and the kapha which is the usual one to that place will become Sthāni doṣā (belonging to that place, natural, usual). The treatment has to be done for both in that place. If the Āgantu doṣā is more powerful (increased greatly or producing severe symptoms) it is to be treated first, if the sthāni doṣa is powerful than the Āgantu, treatment should be for it first and next for the Āgantu. It is for the physician to determine the doṣa which is stronger and treat it first; most of the times it is the Āgantu doṣa which is stronger and so demands treatment first.

Ojo Varṇana (description of Ojas) :

तेजो यत्सर्वधातूनामोजस्तत् परमुच्यते । मृदु सोमात्मकं शुद्धं रक्तमीषत्सपीतकम् ॥२९॥

यत्सारमादौ गर्भस्य यच्च गर्भरसाद्रसः । संवर्तमानं हृदयं समाश्रयति यत्पुरा ॥३०॥

यच्छरीररसः स्नेहः प्राणो यत्र प्रतिष्ठितः । यस्यानाशान्नाशोऽस्ति प्रीणिता येन देहिनः ॥३१॥

हृदयस्थमपि व्यापि तत् परं जीवितास्पदम् । ओजः क्षीयेत कोपक्षुद्ध्यानशोकश्रमादिभिः ॥३२॥

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः । दुच्छायो दुर्मना रूक्षो भवेत् क्षामश्च तत्क्षये ॥३३॥

जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् । ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः ॥३४॥

The essence of all the dhātūs is known as Para ojas; it is the very best (material), is soft, possesses the qualities of water, is pure, slightly reddish with yellowish tinge, it is the first essential element of the embryo, the essence of the rasa dhātū of the foetus and gets localised in its heart (of the foetus) very early (earlier to the formatin of the different parts of the body).

It is the chief fluid material of the body on which life depends, by the absence or loss of which there is loss of life and by it the living beings are kept happy.

Even though residing in the heart, it is circulating every where and helps the life activities. It undergoes decrease by anger, hunger, worry, grief, physical ecertion, and other causes. By such decrease, the person begins to experience fear (of loss of life), debility, too much of worry, discomfort in the sense organs; bad complexion, unstable mind (mental disturbances), dryness and emaciation of the body. The treatment for such condition is the use of rejuvinating drugs, milk, meat soup and others (which confer strength).

Increase of ojas gives the body good growth, nourishment and improvement of strength. (29-34)

Notes : Other treatises like, Caraka, and Suśruta Saṁhitās and Aṣṭāṅga hṛdaya recognise two kinds of Ojas; (a) para ojas which is of eight biñdu (minims), present in the heart, its increase providing the body with good development and strength, its decrease, causing loss of strength, complexion, soundness of the mind and sense organs and its loss causing death. (b) Apara ojas which is of half añjali similar to that of Kapha, circulates all over the body, along with rasa dhātū (and rakta dhātū), confer the body with two kinds of strength viz., physical strength and strength to resist diseases (natural resistance).

It has not been possible so far to identify correctly these two types of ojas and so it is a subject for further research.

Doṣa rakṣaṇa (protecting the doṣas) :

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु । तत्तत्यजन् समश्नंश्च तौ तौ वृद्धिक्षयौ जयेत् ॥३५॥

Foods which are hated (not liked) and those which are desired (wanted, liked) are to be avoided or made use of, to mitigate or improve respectively, the doṣās which are either increased or decreased, provided such foods are not harmful to the body. (35)

कुर्वतेऽभिरुचिं दोषा विपरीतसमानयोः । वृद्धाः क्षीणाश्च भूयिष्ठं लक्षयन्त्यबुधा न तत् ॥३६॥

The doṣās which have undergone increase or decrease will produces in the body desires (instincts) for foods of dissimilar and similar properties respectively; foolish persons do not recognise it (and attend to these). (36)

यथाबलं यथास्वं च दोषा वृद्धा वितन्वते । रूपाणि जहति क्षीणाः समाः स्वं कर्म कुर्वते ॥३७॥

The doṣās which have undergone increase will produce their symptoms depending upon their strength; the doṣās which have undergone decrease will leave off (even) their own qualities/symptoms (will not bring up, unable to manifest) and the doṣās which are in their normal condition attend to their functions normally. (37)

य एव देहस्य समा विवृध्यै त एव दोषा विषमा वधाय ।
यस्मादतस्ते हितचर्ययैव क्षयादिवृद्धेरिव रक्षणीयाः ॥३८॥ -

The same doṣās which in their normal state are the causes for the normalcy and growth of the body, are also the causes for destruction of the body in their abnormal state, hence they should be prevented from undergoing decrease or increase by adopting healthy activities. (38)

Notes : The doṣās undergo abnormalities (increase or decrease) by indulgence in foods and activities which are similar or dissimilar to ther properties. The body on its own accord, trie to bring back the doṣās to their normal condition by indicating some instincts - desires or aversions to foods, activities; the doṣās which have undergone increase will produce aversion to foods of similar or identical properties and desire for foods and activities of their opposite nature. The opposite is the case when the doṣās

which have undergone decrease. By attending to these desires and aversions, the doṣās can be normalised even without recourse to drugs.

The doṣās which have undergone increase, produce mild, moderate or severe symptoms depending upon the degree of their strength. The doṣās which have undergone decrease will have become very weak in their own natural qualities and so will not be able to produce distressing symptoms or if at all, might give rise to a few mild symptoms. This is the reason for the catergorial statement ''that diseases are produced by the increased doṣās''.

इति एकोनविंशोऽध्यायः ।

Thus ends the ninteenth chapter.

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अथ विंशोऽध्यायः

Chapter 20

DOṢABHEDĪYA ADHYĀYA

(Divisions of Doṣās)

अथातो दोषभेदीयं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥

We will now expound the chapter known as Doṣabhedīya - divisions of the doṣās; thus said Ātreya and other great sages.

वाय्वाकाशधातुभ्यां वायुः । आग्नेयं पित्तम् । अम्भः पृथिवीभ्यां श्लेष्मा । तत्र पक्काशयः कटिःसक्थिनी पादावस्थि श्रोत्रं स्पर्शनं च वातस्थानानि । अत्र च पक्काशयो विशेषेण । नाभिरामाशयः स्वेदो लसीका रुधिरं चक्षुः स्पर्शनं च पित्तस्थानानि । अत्र नाभिर्विशेषेण । उरः कण्ठः शिरः क्लोम पर्वाण्यामाशयो रसो मेदो घ्राणं रसनं च श्लेष्मस्थानानि । अत्राप्युः रोविशेषेण । इत्थमधोमध्योर्ध्वसन्निवेशिना दोषत्रयेण शरीरमागारमिव स्थूणात्रितयेन स्थिरीकृतम् । अतश्च दोषा देहस्य स्थिरीकरणात् स्थूणा इत्युच्यन्ते । धारणाद्धातवः । मलिनीकरणादाहारमलत्वाच्च मलाः । दूषणस्वभावाद्दोषा इति ॥१॥

Vāyu (vāta) is formed out of (born form the combination of) vāyu and ākāśa bhūtas; Pitta from agni (tejas) bhūta; kapha from ap and pṛthvi bhūtas;

Doṣa sthāna (seats of the doṣās) :

Pakvaśaya (large intestine), waist, thighs, feet, bones, ears and the skin are the seats of Vāta, specially so the pakvaśaya. Umbilicus, āmaśaya (stomach and small intestines), sweat, lymph, blood, eyes and the skin are the seats of Pitta, specially so the (region of) the umbilicus: Chest, throat, head, kloma (pancreas) joints, āmaśaya, rasa (plasma), fat, nose, tongue are the seats of Kapha, specially so the chest.

Thus the body is supported by these three doṣās situated in the lower, middle and upper portions respectively, just like a house is supported firmly by three pillars. Since the doṣās maintain the firmness of the body they are called as pillars, they are (also) called as dhātūs because they support the body and as malās because

they pollute (vitiate) the body and also because they are the waste products of the food; they are called as doṣās because of their tendency of polluting (causing abnormalities) others (1).

Doṣa bheda (divisons of doṣās) :

त एते प्रत्येकं पञ्चधा भिद्यन्ते। तद्यथा। प्राणोदानव्यानसमानापानभेदैर्वायुः। तत्र प्राणो मूर्द्धन्यवस्थितः कण्ठोरश्चरो बुद्धीन्द्रियहृदयमनोधमनीधारणष्ठीवनक्षवथूद्गारप्रश्वासोच्छ्वासान्नप्रवेशादिक्रियः। उदान उरस्यवस्थितः कण्ठनासिकानाभिचरो वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्त्रोतः प्रीणनधीधृतिस्मृतिमनोबोधनदिक्रियः। व्यानो हृद्यवस्थितः कृत्स्तदेहचरः शीघ्रतरगतिः गतिप्रसारणाकुञ्चनोत्क्षेपावक्षेपनिमेषोन्मेषजृम्भणान्नास्वादनस्त्रोतोविशोधनस्वेदासृक्स्त्रवणादिक्रियो योनौ च शुक्रप्रतिपादनो विभज्य चान्नस्य किट्टात् सारं तेन क्रमशो धातूंस्तर्पयति। समानोऽन्तरग्निसमीपस्थस्तत्सन्धुक्षणः पक्वामाशयदोषमलशुक्रार्तवाम्बुवहः स्त्रोतोविचारी तदवलम्बनान्नधारणपाचनविवेचनकिट्टाधोनयनादिक्रियः। अपानस्त्वपान स्थितो बस्तिश्रोणिमेढ्रवृषणवङ्क्षणोरुचरो विण्मूत्रशुक्रार्तवगर्भनिष्क्रमणादिक्रिय इति ॥२॥

Each one of them (doṣās) are again of five kinds (divisions) such as Prāṇa, Udāna Vyāna, Samāna and Apāna of Vata; of these —

Pañca Vāta (five divisons of vāta) :

Prāṇa is located in the head, moves downwards to the throat and chest; attends to the functions of maintenance of intellect, sense organs, heart, mind, and arteries (veins also); functions such as expectoration, sneezing, belching, inspiration, expiration, swallowing of food and such others.

Udāna located in the chest, moves in the region of the throat, nose and umbilicus, attends to the functions of producing speech, activities (physical movements, actions) valour, strength, colour; nourishing the tissue pores (by providing them nutrition); discrimination, courage, memory, awakening of the mind and such others.

Vyāna located in the heart, moves all over the body with great speed, attends to functions such as movement (locomotion), expansion, contraction, upward movement, downward movement, opening and closing of the eyelids, yawning,

feeling the tastes of food, clearing (or cleansing or widening) of the channels (or pores), causing the flow of sweat and blood, bringing the male reproductive tissue (semen vis a vis spermatozo) into the uterus, separating the nutrient portion and waste portion of the food (after its digestion) and supplying nourishment to all the dhātus in proper order.

Samāna located near to the digestive fire (in the stomach) kindles it, moves inside the large intestine, stomach and small intestines, channels of the doṣās, malās (wastes) śukra (reproductive tissue of the male), ārtava (menstrual fluid, and also ovum, the reproductive tissue of the female), and ambu (body fluids); supports rhem in their functions, attends to functions such as retaining of food, (in the alimentary tract), digestion, separation of essence and wastes and moving the waste products downwards and such other functions.

Apāna located in the rectum, moves along the urinary bladder, pelvis, penis, scrotum (testes) and groin, attends to elimination of faeces, urine, semen, menstrual fluid and foetus and such other functions (2).

Pañca pitta (five divisions of pitta) :

पाचकरञ्जकसाधकालोचकभ्राजकत्वभेदैः पित्तम्। तत्र यदामाशयपक्वाशयमध्यस्थं पञ्चमहाभूतात्मकत्वेऽपि तेजोगुणोत्कर्षात् क्षपितसोमगुणं ततश्च त्यक्तद्रवस्वभावं सहकारिकारणैर्वायुक्लेदादिभिरनुग्रहाद्दहनपचनादिक्रियया लब्धाग्निशब्दं पित्तमन्नं पचति सारकिट्टौ विभजति शेषाणि च पित्तस्थानानि तत्रस्थमेवानुगृह्णाति तत् पाचकमित्युच्यते। आमाशयस्थं तु रसस्य रञ्जनाद्रञ्जकम् । हृदयस्थं बुद्धिमेधाभिमानोत्साहैरभिप्रेतार्थसाधनात्साधकम् । दृष्टिस्थं रूपालोचनादालोचकम् । त्वक्स्थं त्वचो भ्राजनात् भ्राजकम्।तदभ्यङ्गपरिषेकालेपादीन पाचयति छायाश्च प्रकाशयति ॥३॥

Pācaka, Rañjaka, Sādhaka, Alocaka and Bhrājaka are the divisions of Pitta :

That pitta which resides in between the āmāśaya (stomach) and pakvāśaya (large intestine); though composed of all the five bhūtas, yet has the predominance of qualities of tejas bhūta and deficiency of qualities of apbhūta. Hence, it is devoid of the qualities (properties) of liquids. Helped by exciting (helping, cooperating)

causes such as vāta, moisture (water) and others, it attends to the functions such as burning and digestion, so obtains the name Agni (fire); it digests the food, separates the essence and wastes from it; remaining in its own place it supports (gives help) the other pittās, located in different places. This pitta is known as Pācaka.

Notes : Pācaka pitta described as residing in between āmāśaya and pak wāśaya should be taken to mean as residing inside these organs. Though it is actually existing in the from of liquid, it does not possesses the qualities of (sneha) moisture and (śaitya) coldness which are the special qualities of liquids generally; it requires the help of other factors to carry on its functions. It supports the other pittās and also dhātwagnis (similar substances present in the tissues).

The pitta, located in the āmaśaya (stomach) is known as Rañjaka as it imparts red colour to rasa (plasma).

The pitta located in the heart is known as Sādhaka, because it helps achieve the aims of life, by attending to functions such as discrimination, intelligence, pride and enthusiasm.

The pitta which is found in the eyes is known as Ālocaka, because it helps seeing.

That which is located in the skin is known as Bhrājaka, for it helps expression of colour. It digests the materials used in the form of oil-massage, water-bath, application of paste, (poultices linaments) over the skin and reflects the complexon. (3)

Pañca Kapha (five divisions of kapha) :

अवलम्बकक्लेदकबोधकतर्पकश्लेषकत्वभेदैः श्लेष्मा। सतूरस्थः स्ववीर्येण त्रिकस्यान्नवीर्येण च सह हृदयस्य च शेषाणां च श्लेष्मस्थानानां तत्रस्थ एवोदकर्मणावलम्बनादवलकम्बक इत्युच्यते। आमाशयस्थितोऽन्नसङ्घातस्य क्लेदनात् क्लेदकः। रसनास्थः सम्यग्रसबोधनात् बोधकः। शिरस्थश्चक्षुरादीन्द्रियतर्पणात् तर्पकः। पर्वस्थोऽस्थिसन्धिश्लेषणात् श्लेषक इति ॥४॥

Avalaṁbaka, Kledaka, Bodhaka, Tarpaka and Śleṣaka are the five divisions of Kapha.

That kapha which resides in the chest, helps the areas aruond the shoulders, arms and neck by its own capacity, helps the heart by the capacity of the essence of food; remaining in its own place supports the other kaphās by contributing the properties of water, is known as Āvalaṁbaka, because of its supporting functions.

The kapha which resides in the āmāśaya (stomach) is known as Kledaka, since it moistens the solid food.

That which is located in the tongue and helping in appreciation of tastes is called as Bodhaka.

That which resides in the head and nourishes the sense organs is called as Tarpaka.

That which resides in the joints providing lubrication to the bones is called as Śleṣaka. (4)

एवममीषु स्थानेषु भूयिष्ठमविकृताः सकलशरीर व्यपिनोऽपि वातपित्तश्लेष्माणो वर्तन्ते। तेषां वृद्धिहेतुर्वक्ष्यते निदानेषु। सामान्यतश्च वृद्धिक्षयलक्षणमुक्तं पूर्वाध्याये। वृद्धिर्हि द्वेधा। चयप्रकोपभेदेन। तत्रोष्णगुणोपहिता रुक्षादयो वायोः सञ्चयमापादयन्ति। शीतगुणोपहिताः प्रकोपमुष्णगुणोपहिताः स्निग्धादयः प्रशमम्। शीतगुणोपहितास्थीक्ष्णादयः पित्तस्य चयमुष्ण गुणोपहिताः कोपं शीतगुणोपहिता मन्दादयः प्रशमम्। शीतगुणोपहिताः स्निग्धादयः कफस्य चयमुष्णगुणोपहिताः कोपं तथा तु रूक्षादयः प्रशमम् ।।५।।

In this manner, the doṣās, though present all over the body, are also found abundantly in certain places when they are normal.

The causes which bring about their increase will be described in the Niḍāna section. In the previous chapter, the symptoms caused by their increase and decrease generally, have already been described.

Dvividha Vṛddhi (two kinds of increase) :

Vṛddhi (increase of doṣās) is of two kindsviz. caya and prakopa; rūkṣa (dryness and other qualities (of vāta), associated with uṣṇa (heat) bring about Vāta sañcaya; associated with sita (cold) they cause Vāta Prakopa; snigdha (unctousness)

and other qualities associated with uṣṇa (heat) bring about Vāta Praṣama (mitigation). Tīkṣṇa (penetrating) and other qualities of pitta) associated with śīta (cold) cause Pitta sañcayā, associated with uṣṇa (heat) cause Pitta prakopa; mañda (slowness) and others associated with śīta (cold) will cause Kapha sañcyya, associated with uṣṇa (heat) cause Kapha prakopa; rūkṣa (dryness) and others associated with uṣṇa (heat) will cause Kapha praśama. (15)

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धिहेतुषु । विपरीतगुणेच्छा च कोपस्तून्मार्गगामिता ॥६॥

लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः । स्वस्थानस्थस्य समता विकारासम्भवः शमः ॥७॥

देहेऽक्रुद्धोऽनिलवशात् कृत्स्नेऽर्द्धेऽवयवेऽपि वा । दोषो विकारं कुरुते खे वर्षमिव तोयदा ॥८॥

Caya (sañcaya) in defined as "increase (of the doṣa) in its own seats (places); such a condition produces aversion to the factors which were the causes of increase and desire for factors which have the qualities opposite of those of the doṣa.

Kopa (Prakopa) is movement of the increased doṣa even to the seats (places) of other doṣās; such a condition causes manifestation of its own abnormal symptoms, loss of health, and occurance of diseases.

Śama (Praśama) is presence of the doṣās in their normal condition, in their own place without giving rise to diseases.

Just as the clouds are brought together at one place by the wind (and made to rain) the doṣās which have undergone increase are made to produce diseases either in the whole body, in half of it or in any one organ, being brought there by the influense of vāta. (6-8)

अथ प्रकुपिता वातादयोनानाविधैर्विकारैः शरीरमुपतपन्ति । आविष्कृततमास्तु वायो-रशीतिर्विकाराः तद्यथा । नखभेदो विपादका पादशूलं पादभ्रंशः सुप्तपादता वातखुडता गुल्फग्रहः पिण्डिकोद्वेष्टनं गृध्रसी जानुविश्लेषः ऊरुसाद ऊरुस्तम्भः पङ्गुत्वं गुदभ्रंशा गुदार्तिर्वृषणाक्षेपो मेढ्रस्तम्भो वङ्क्षणानाहः श्रोणिभेदो विड्भेदो उदावर्तः खञ्जत्वं कुब्जत्वं वामनत्वं त्रिकग्रहः पार्श्वावमर्द उदरावेष्टो हृन्मोहो हृद्द्रवो वक्षोद्घर्षस्तथा वक्षोपराधो वक्षस्तोदो बाहुशोषस्तथा ग्रीवास्तम्भो मन्यास्तम्भः कण्ठोद्ध्वंसो हनुस्तम्भस्ताल्वोष्ठभेदो

दन्तभदो दन्तशैथिल्यं मूकत्वं वाक्सङ्गः प्रलापः कषायास्यता मुखशोषो रसाज्ञत्वं घ्राणनाशः कर्णशूलमशब्दश्रुतिरुच्चैः श्रुतिर्बाधिर्य वर्त्मस्तम्भो वर्त्मसङ्कोचस्तिमिरमक्षिशूलमक्षिव्यु-दासो भ्रूव्युदासः शङ्खभेदो ललाट भेदः शिरोरुक्केशभूमिस्फुटनमर्दितमेकाङ्गरोगः सर्वाङ्गरोग आक्षेपको दण्डकः श्रमो भ्रमो वेपथुर्जृम्भा ग्लानिर्विषादो रौक्ष्यं पारुष्यं श्यावारूणा-भासत्वमस्वप्नोऽनवस्थितचित्तता च ।।९।।

So, Vāta and other doṣās which have undergone abnormal increase cause troubles to the body by producing different kinds of diseases.

Vātaja Vikāra (disorders produced by vāta) :

The following eighty are the diseases produced by Vāta which have clear manifestation (specific, more common, predominant); craking of the nails, cracks of the feet, pain in the feet, ptosis of the feet, loss of sensation in the feet, pain in the feet, pain and stiffness of the ankles, claudiction of the calfmuscles, sciatica, cutting pain in the knee joint, loosness of the knee, weakness (debility) of the thighs, stiffness (loss of movement) of the thighs, lameness of both legs, prolapse of the rectum, pain in te rectum, indrawing of the testicles, flacidity of the penis, enlargement (swelling, mass) in the groin, pulling pain in the pelvis, diarrhoea, upward movement (reverse peristalisis), lameness by one leg, hunchback (kyphosis), dwarfism, pain and stiffness of the shoulder region, pain and stiffness in the back, twisting pain in the flanks, diffuse pain in the abdomen; slowing of the heart palpitation (increase of heart rate) pain in the chest, constriction (obstruction) in the chest, pricking pain in the chest, wasting of the arms, stiffness of the neck, stiffness of the nape of the neck, scratching (irritation, itching) in the throt, stiffness of the lower jaw, cutting pain of the palate, pain in the lips, pain in the teeth, looseness of the teeth, inability to talk, obstruction to speaking, irreleant, excess talk, astringent taste in the mouth, dryness of the mouth, loss of taste perception, loss of smell perception, pain in the ears, hearing sound which are not existing, hearing of loud sounds, loss of hearing. stiffness (loss of movement) of the eyelids, contraction of the eyelids, loss of vision, pain in the eyes, ptosis of the eyes, ptosis of the eye brows, cutting pain in the temples, cutting pain in the forehead, headache,

craking of the skin of the scalp; facial paralysis, paraplegia, paralysis of the whloe body, convulsions, tetanus, fatigue, giddiness, shivering, yawning, lassitude, remorse (depression, sorrow); dryness, roughness, blackish-red (brown) discolouration, loss of sleep and instability of the mind. (9)

Pittaja Vikāra (disorders produced by pitta) :

पित्तविकाराः पुनरोषः प्लोषो दवो दवथुर्विदाहोऽन्तर्दाहस्त्वग्दाहोंऽसदाहो धूमकोऽम्लक ऊष्माधिक्यमतिस्वेदोऽङ्गन्धोऽवयवसदनं शोणितक्लेदो मांसक्लेदस्त्वङ्मांसावदरणं चर्मदरणं रक्तपित्तं हरितत्वं हारिद्रत्वं नीलिका कक्ष्या कामला तिक्तास्यता लोहितगन्धास्यता पूतिमुखत्वं तृष्णाधिक्यमतृप्तिरास्यपाको गलपाकोऽक्षिपाकः पायुपाको मेढ्रपाको जीवादानं तमःप्रवेशो हरितहारिद्रनेत्रमूत्रशकृत्त्वं च ॥१०॥

Again, the diseases produced by Pitta are:— oṣa, ploṣa, dava, davathu, vidāha, antardāha (all these are different kinds of burning sensation and have been difined in a further passage), burning sensation in the skin in the shoulders, feeling of movement of hot fumes, feeling of sourness of belching, increase of body temperature, excess perspiration, foul smell of the body, weakness of the organs, increase of moisture on the blood and in the muscles; putrefaction (decomposition, sepsis) of the skin, muscles, cracks in the skin, appearance of red coloured rashes, boils and patches, bleeding disease; green yellow or blue discolouration tumor (mass) in the axilla, jaundice, bitter taste in the mouth, smell of iron in the mouth, bad smell in the mouth, severe thirst, lack of contentment, ulcerations of the mouth, throat, eyes, rectum, and urethra; fear of death (anxiety), entering into darknes (coma); greenish andyellowishdiscolouration of the eyes, urine and faeces. (10)

Kaphaja Vikāra (disorders produced by kapha) :

श्लेष्मविकारस्तु तृप्तिस्तन्द्रा निद्राधिक्यं स्तैमित्यं गुरुगात्रतालस्यं मुखमाधुर्यं प्रसेकः श्लेष्मोद्गिरणं मलाधिक्यं बलासो हृदयोपलेपः कण्ठोपलेपो धमनीप्रतिचयो गलगण्डोऽति स्थौल्यं शीताग्नित्वमुदर्दः श्वेतावभासता श्वेतनेत्रमूत्रशकृत्त्वं च ॥११॥

The disease produced by Kapha are:— abnormal feeling of contentment (lack of desire for anything), stupor, excess sleep, stiffness (stability, immobility,

firmness), feeling of heaviness of the body, lazyness, sweet taste in the mouth, excess salivation, expectoration of sputum, increase of waste products and kapha, accumulation of kapha (fluid) in the heart and throat, increased fullness of the arteries, enlargement of glands in the neck, obesity, decrease of body temperature and of digestive activity, cold swelling, whitish disocolouration of the skin, eyes, urine and feces. (11)

तत्र सर्वाङ्गीणस्तीव्रः सन्तापो दाहः।स्वेदारतिमानोषः।प्रादेशिकः स्वेदरहितोऽग्न्यार्चषेव दाहः प्लोषः। मुखोष्ठतालुषु दाहो दवः। चक्षुरादीन्द्रियेषु दाहोदवथुः। पाणिपादांसमूलेषु विविधः सन्तापो विदाहः। कोष्ठे दाहोऽन्तर्दाहः। शिरोग्रीवाकण्ठतालुषु धूमायनं धूमकः। सान्तर्दाहहृदयशूलोद्गारोऽम्लकः।शोणितस्य कृष्णतादौर्गन्ध्यतनुत्वानि क्लेदः।मांसस्य तु कृष्णता दौर्गन्ध्यं च।बाह्यत्वक्संहतिश्चर्मकोथः।कोष्ठगौरवादाहारास्पृहा तृप्तिः।अन्ये पुनराहुरन्नानभिनन्दता तृप्तिरिव तृप्तिरोचकः। निद्रार्त्तस्येव विषयाग्रहणं तन्द्रा। स्तैमित्यं तु प्रमीलक इत्यन्यैः पठितम्। उपलेप इवोपलेपः। तदतिशयः प्रतिचयोऽतिपूरणम्। अग्नेरतिमन्दता शैत्यम्। उरसोऽभिष्यन्द उदर्दः। केषाञ्चिच्छीतवेपथुरुदर्दः। अन्ये पुनराहुः ॥१२॥

शीतपानीयसंस्पर्शाच्छीतकाले विशेषतः ।
सरागकण्डूः शोफः स्यादुदर्दः स कफोद्भव इति ॥१३॥

महाविकारास्तु यथास्वमेवोपदेक्ष्यन्ते। क्षुद्रविकाराः पुनर्यदेवाङ्गमाविशन्ति तदुपपदमेव नाम लभन्ते। यथा। नखशङ्खललाटभेदाः सान्तर्दाहकण्ठहृदयोपलेपादयः। तेषां हि तथैव स्वरूपमुपदिष्टं भवति ॥१४॥

Dāha is severe burning sensation all over the body, Oṣa is burning sensation accompanied with sweating and restlessness; ploṣa is a localised burning sensation as though touched by flame; burning sensation in the mouth, lips, and palate is dava; davathu is burning sensation in the eyes and other sense organs; different kinds of burning sensation in the palms, soles and shoulders is vidāha, burning sensation inside the alimentary tract is antardāha; feeling of movement of hot fumes inside the head, neck, throat and palate is dhūmaka; burning sensation inside, pain in the heart and sour belchings together is amlaka; blackish discolouration, bad smell and thinness of the blood is śoṇitakleda; māṁsakleda is black discolouration and bad smell in the muscles; increased thickness of the skin

is carmakotha.

Feeling of heaviness of the abdomen causing lack of desire for food is tṛpti, others say that tṛpti is lack of desire for food and drinks or loss of appetite (anorexia); inability of perception as though engrossed in sleep is tandrā; others say that staimitya is pramilaka (deep sleep) or unconsciousness); upalepa is feeling of being covered with a pasteor smeared with greasy material; excessive fullness or smeared with gresay material is praticaya; śaitya is profound decrease of body temperature; udarda is accumulation of fluid in the chest, according to some others, udarda is shivering associated with cold (rigors), still other say that udarda is swelling, red in colour with itching seen specially in cold season from contact with cold water and produced by kapha. (12-13)

So far only major diseases were mentioned. Minor diseases are named with the prefix of the name of the organ which they affect, for example, nakhabheda, śṅkhabheda, lalāṭabheda, antardāha, kaṇṭhopalepa, hṛdayopalepa etc., the features of such diseases are described in that manner. (13-14)

सर्वेषु तेषु तेष्वनुक्तेषु चान्येष्वसङ्ख्येयत्वाद्विकारेष्विमान्येव दोषाणामात्मलिङ्गानि सकल-शरीर व्यापीन्यव्यभिचारीणि च । तथा कर्माण्युपक्रमश्च। तथात्मलिङ्गान्यायुष्कामीये निर्दिष्टानि ॥१५॥

In all such diseases which are not mentioned here which are innumerable, the features of the doṣās only are seen manifesting all over the body without any exception. So their (doṣās) functions and methods of treatment are all the same. The features (qualities and properties) specific to each of the doṣās have already been described in Āyuṣkāmiyā (chapter 1). (15)

Vṛddha Vāta karma (functions of increased vāta) :

कर्माणि तु वायोः स्त्रंसव्याससङ्गसादभेदतोदहर्षतर्षवर्त्ताङ्गमर्दकम्प व्यथवेष्टभङ्गशूलशोषस्वा स्वाप पारुष्यसैषिर्यसङ्कोच स्पन्दनानि कषायरसत्वं श्यावारुणवर्णता च। पित्तस्य दाहोष्मपा-कस्वेद क्लेदकोथस्त्राव रागाः कट्वम्लरसत्वं शुक्लारुणवर्ज्यवर्णता च। श्लेष्मणः कण्डूस्थैर्यगौरवोपदेहस्त्रे हशैत्यबन्धचिरकारित्वानि मधुरलवणरसत्वं श्वेतवर्णता चेति ॥१६॥

The functions of Vāta which has undergone vṛddhi (increase, aggravation) are causing drooping, expansion, obstruction, and weakness of the bodyparts, tearing pain, pricking pain, horripilations, thirst, hardening, squeezing pain all over the body, termors, misery (dull discomfort), constricting pain, breaking pain, continuous pain; dryness (evaporation), loss of sensation, brittleness, hallowness, contractions, throbbing of the body parts; astringent taste in the mouth and blackish red discolouration.

Vṛddha pitta karma (functions of increased pitta) :

The functions of (increased) Pitta are: causing of burning sensation, increase of boty temperature, formation of ulcers, excess perspiration, increase of moisture (by excess secretions), putrifaction (decomposition), exudation, redness, pungent and sour taste in the mouth and appearance of other colours except white and crimson.

Vṛddha Kapha karma (functions of increased kapha) :

Functions of increased Kapha are : causing itching, immobility, heaviness, accumulation of waste products forming coating inside the channels and organs, increase of moisture (unctuosness), coldness, obstruction, slowing of actions, sweet and salt taste in the mouth and whitish discolouration. (16)

कपिलबलस्त्वेषां स्वलक्षणानि रसतो निर्दिदेश ।
कट्वम्ललवणं पित्तं स्वाद्वम्ललवणः कफः । कषायतिक्तकटुकोवायुर्दृष्टोऽनुमानतः ॥१७॥

सुश्रुतः पुनः पठति। पित्तं विदग्धमम्लतामुपैति श्लेष्मा लवणताम्। तदेवमेतानि वाय्वादिरूपकर्माण्यवहितः सम्यगुपलक्षयेदागमप्रत्यक्षानुमानैः। अनन्तरं च देशकालमात्रा दीन् प्रमाणीकृत्याश्वेवोपक्रमेतेति। भवन्ति चात्र ॥१८॥

Kapilabala has correlated these special symptoms with the taste (perception); he says "Pitta which has increased produces pungent, sour and salt tates (in the mouth), Kapha which has increased causes sweet, sour and salt tastes and Vāta undergoing increase will produce astringent, bitter and pungent tastes; by (noting) these tastes the increase of the connected doṣa is to be inferred"

Suśruta states further; Pitta in its vidagdha state (digestive phase) becomes sour and kapha becomes salty.

In this way the specific properties (qualities) and functions of Vāta and other doṣās are to be determined by the help of the scriptures (medical texts), personal observation and inferences. Later correlating such a determination with habitat, time, quantity etc., treatment (of the increased doṣa) should be started immediately. (18)

Doṣasaṁyoga (combinations of doṣās) :

वक्ष्यन्तेऽतः परं दोषा वृद्धिक्षयविभेदतः । पृथक् त्रीन् विद्धि संसर्गास्त्रिधा तत्र तु तान्नव ॥१९॥

त्रीनेव समया वृद्ध्या षडेकस्यातिशायने । त्रयोदश समस्तेषु षड् द्व्येकातिशयेन तु ॥२०॥

एकं तुल्याधिकैः षट् च तारतम्यविकल्पनात् । पञ्चविंशतिरित्येवं वृद्धैः क्षीणैश्च तावतः ॥२१॥

एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट् । एकक्षयद्वन्द्ववृध्या सविपर्ययया‌पि ते ॥२२॥

भेदा द्विषष्टिर्निर्दिष्टास्त्रिषष्टिः स्वाथ्यकारणम् । रोग्यवस्थासुयुगपद् वृद्धिसाम्यक्षयानुगम् ॥२३॥

Further on will be described the classification of the doṣās in respect of their increase and decrease; they are of three kinds from the increase of each doṣa individually; from the combination of two doṣās undergoing increase they are three and thus make a total of nine altogether; from the normalcy of one doṣa (and increase of other two) it will be three; and six altogether from the increase of one doṣa more than the other two. One group from the increase of all the three doṣās increased together; all these together form thirteen; from the combination of two doṣās which have undergone increase more than the remaining one, it will be six; one from the combination of all the three undergoing increase; from the greater or lesser degree of increase it will be six. In this manner there will be twentyfive combinations of doṣās in respect of their increase. An equal number will be in respect of their decrease. Again it will be six more from the combinations of increase of one, decrease of one and normalcy of one doṣa; it will be six more from the combination of decrecase of one doṣa and increase of the other two; thus there

are sixtytwo; the sixtythird is the one responsible for maintenance of health (all the three doṣās being in their normal condition). (19-23)

षट्कं हि दुर्बोधतरं विकारैरुपदेक्ष्यते । प्रकृतिस्थं यदा पित्तं वृद्धो वायुः कफक्षये ॥

स्थानादादाय गात्रेषु यत्र यत्र विसर्पति ॥२४॥

तदा भेदश्च दाहश्च तत्र तत्रानवस्थितौ । गात्रोद्देशे तथा स्यातां बलहानिपरिश्रमौ ॥२५॥

पकृतिस्थं कफं क्षीणे पित्ते वायुर्यदा बली । कर्षेत् कुर्यात् तदा शूलं सशैत्यस्तम्भगौरवम् ॥२६॥

प्रकृतिस्थं यदा वातं पित्तं वृद्धं कफक्षये । संरुणाद्धि तदा दाहः शूलं चास्योपजायते ॥२७॥

प्रकृतिस्थं कफं वृद्धं पित्तं वायुक्षये यदा । सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम् ॥२८॥

प्रकृतिस्थं यदा वायुं वृद्धः पित्तक्षये कफः । सन्निरुन्ध्यात्तदा कुर्याच्छीतकं गौरवं ज्वरम् ॥२९॥

प्रकृतिस्थं यदा वायुं वृद्धः पित्तक्षये कफः । सन्निरुन्ध्यात्तदा कुर्यान्मन्दाग्नित्वं शिरोग्रहम् ॥३०॥

निद्रातन्द्रोपलेपांश्च हृद्रोगं गात्रगौरवम् । ष्ठीवनं पित्तकफयोर्नखादीनां च पीतताम् ॥३१॥

During the course of diseases, the following six types of increase, decrease and normalcy of the doṣās which are very difficult to determine are described hereunder.

Vāta which has undergone increase when kapha undergoes decrease, expels the normal pitta from its places to other places of the body producing tearing pain, burning sensation, loss of strength and fatigue in those places.

Vāta which has undergone increase when pitta undergoes decrease, expels the normal kapha from its places to other places in the body, producing constant pain, coldness, stiffness (loss of movement) and feeling of heaviness in them.

When pitta has undergone increase and kapha undergoes decrease, vāta which is in normal condition blocks the movement of Pitta producing burning sensation and constant pain.

When kapha is normal, pitta is increased; and vāta decreased; the increased pitta produces fever associatd with stupor and feeling of heaviness of the body.

When vāta is normal, pitta is increased and kapha decreased, there will be chills, heaviness and pain.

When the pitta is normal, kapha is increased and vāta decreased, there will be dyspepsia, pain in the head, sleep, stupor, coating (of the channels) diseases of the heart, heaviness of te body, expectoration of pitta and kapha and yellow discolouration of the nails and other parts. (23-31)

ये दोषवृद्धिक्षययोर्विकाराः कीर्तिताः पृथक्। शेषेष्वपि तु तानेव कल्पयेत्तद्यथायथम्॥३२॥

The symptoms of increase and decrease of the doṣās which have been describd separately above, should be anticipated in other cases also. (32)

संसर्गाद्रसरुधिरादिभिस्तथैषां दोषाणां क्षयसमताविवृद्धिभेदैः।
आनन्त्यं तरतमयोगतश्च यातान् जानीयादवहितमानसो यथास्वम्॥३३॥

The symptoms that manifest as a result of increase and decrease of doṣās, their combination with rasa, rakta and others (dhātūs and malās) both in their normal and abnormal conditions and in greater and lesser degree, will be endless (innumerable), and can be understood only with a mind intent on it. (33).

॥ इति विंशोऽध्यायः ॥

Thus ends the twentieth chapter.

* * *

अथ एकविंशोध्यायः

Chapter 21

DOṢOPAKRAMAṆĪYA ADHYĀYA

(Treatment of the doṣās)

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः । इति हस्माहुरात्रेयादयो महर्षयः ॥

We will now expound the chapter known as Doṣopakramaṇīya (remedial measures for the doṣās); thus said Ātreya and other great sages.

Vāta upakrama (treatments for Vāta)

वातस्योपक्रमः स्नेहः स्वेदो मृदूनि स्निग्धोष्णमधुराम्ललवणानि संशोधनान्यभ्यवहार्याणि चाभ्यङ्गपूर्वमुपनाहनोपवेष्टनोन्मर्दन परिषेकावगाहसंवाहन पीडनानि वित्रासनविध्मापनविस्मरणानि सुरासवविधानं स्नेहाश्चानेकयोनयो दीपनीयपाचनीयवातहर विरेचनीयद्रव्योपयोगितास्तथा शतपाकसहस्रपाकाः सर्वशः प्रयोगार्थां बस्तयो बस्तिनियमो विशेषतस्तैलं मांसरसोऽनुवासनानि सुखशीलता स्त्रीसम्पर्कवर्ज्यश्च हैमन्तो विधिः ॥१॥

The treatment for Vāta (which has undergone increase) are; oleation (external and internal use of fatty materials) sudation (fomentation and other methods of causing perspiration), mild purgations with drugs which are unctuos, hot in potency, sweet, sour and salt in taste and also the use of foods of these qualities, poultices, wrapping/binding, massaging, bath, immersion in liquids, brisk massage and squeezing of the body parts - each done only after application of oil over the part or the whole body; sudden threatening, voilent shaking, causing forgetfulness, use of wines observing the prescribed regimen, use of fatty substances of different origin (vegetable and animal) for preparing recipes to cause hunger, digestion of food, mitigation of vāta and purgations; and also to prepare recipes (especially oils) cooked hundred times or thousand times for use in all methods; administration of enemas, adopting the regimen prescribed for the post-enema therapy; especially use of oil, meat soup and oil enema; remaining happy and comfortable, avoidance of contact of women (sexual acts) and resorting to the regimen prescribed for hemanta (cold season). (1)

Pitta upakrama (treatment for pitta) :

पित्तस्य सर्पिष्पानं सर्पिषा स्नेहनमधोदोषहरणं मधुरतिक्तकषायाणामौषधाभ्यवहार्याणामुपयोगो मृदुसुरभिशीतहृद्यानां गन्धानामुपसेवा परमशिशिरसुरभिसलिलमज्जनम्।मनोऽनुकूलं संस्पर्शसुखानां मुक्तामणिवैडूर्याश्मगर्भशङ्खशिलापद्मरागचन्द्रकान्ततरतरलावलीनां भ्रमरत्रासितसहस्रपत्रासितोत्पल कदलीदलनवमालिका कुन्दमल्लिकादि विविधपूर्ण प्रसूनविरजितानां स्त्रजां च धारणमुरसा। क्षणे क्षणे चाग्र्यचन्दप्रियङ्गुकालेयक मृणालकर्पूरसुगन्धिकशीतस्वच्छगन्धवारिभिः सकमलकुमुद कुवलयैर्भूमितलकवाटवातायन हर्म्यभित्तीनामाभिप्रोक्षणम् । श्रुतिसुखमृदुमधुरमनोऽनुगानां गीतवादित्राणामभ्युदयानां च श्रवणम् । अयन्त्रणैः समानविष यवेषचरितैरुत्सवोत्सवतरान्योन्यदर्शनैः सुहृभ्दिः सहासनम्। अनृतवचनविरहस्वभाव सुरभि तरवदनकुड्मलानां नातिस्पष्टाभिधायिनामनुपचारमधुरकोमलोल्लापानां प्रियाणामपत्यकानां सदयमाश्लेषः । निर्दयं च तनुतरमृदुसुरभिनिवसनाभिर्माल्लिकामुकुलानुकारिमुक्ताफल प्रायालङ्काराभिः सहचरीनिनादसञ्जल्पोपजनितौत्सु-क्यकलहं सानुनादितनूपुररशनाकलाप शिञ्जि तानुगमनसम्मुग्धमुग्ध स्निग्धमृदुवचनाभि र्निजजघननिबिडकुचयुगलालङ्कारभारोद्वहनश्रमश्वसन कम्पितमध्यमुकुलित लोचनोत्पलाभिः किञ्चिद्विगलितनवयौवनाभिः प्रियाङ्गसङ्ग मात्रातिमात्रसुखास्वादविस्रं स्यमानांशुकैक कालोपजातव्रीडा वैलक्ष्यप्रगल्भतावैक्लव्यहर्षविषा दविस्मयस्मितकोपप्रसादसाध्वसत्रस्तस्विन्नसर्वाङ्गद्रवीकृतहिमाङ्गरागाभिः समस्तदेहहृदयप्र ह्लादकारिणीभि र्विलासवतीभिश्चतुरङ्गमिवानङ्गबलमङ्गैः स्तनुभिरपिसमुद्वहन्तीभिरङ्गनाभिराश्लेषः। सकलरजनीकरकरनिकरावकीर्णशिशिरतराणि भवनतलसलिलपुलिनानि। अतिसितसिकतोपास्तृततलमनेककाययन्त्रप्रवृत्तविमलसलिलधारं धारागृहम् । सागरानुकारितोयाशयोपतीरसुनिविष्टकुसुमितबहुविटपपृथुतुङ्गविविधतरतटरुहतरुनिवहबहलच्छायोपसञ्छन्नं धवलरक्तनीलनी रजरजोव्याप्तसमस्त जलविपुलसिकतिलतलोपकल्पितं दोलायमान गणतिथपृथुदृतिकलश-सरणकरकस्त्रवदुद्कप्रवाहाहितमृत्सौरभभूतलैकदेशं प्रलम्बनमानाम्रज म्बूकदम्बविदुलनिचुलादिकिसलयम ञ्जरीस्तबकप्रत्युप्तपटालिकं मुहुर्मुहुः पुरुषप्रयत्नप्रेरितघटमु खोद्गीर्णोशीरचन्दनानुविद्धावलग्नपतितशेष मुक्ताफलायमान जललवमुच्छ्रायविस्तारवदनिषि

द्धदूर विस्तृतशीतवातप्रवेशमत्यर्थसन्तताम्बुशीतशीकराभिषेक प्रतिहतसन्तापदा-
हमोहश्रमक्ल मपिपासमतिशयप्राप्त रामणीयकं हिमाचलस्पर्द्धिशैत्यमम्बुधरका-
ललीलाविडम्बि कायमानम्। प्रफुल्लपद्मोत्पलपुण्डरी-कसौगन्धिक कोकनदशतपत्रपरा-
गरागानुरञ्जितजलचरविहगगण कलनिनदरम्या दीर्घिकाः मधुपानलोभनिलीयमाना-
लिकुलचलितलताप्रताननिपतितविविधकु सुमनिचयशयनरचनासव्यापारमृदुपवनान्युप-
वनानि । विशेषतस्तु घृतं पयो विरेचनानि सौम्याः सर्वे भावाः दिवास्वप्नवर्ज्य श्च विधिः ॥२॥

The treatment for Pitta (which has undergone increase) are : drinking of ghee, application of ghee over the body, mild purgations with drugs which are sweet, bitter and astringent in taste; use of foods also with these qualities, use of scents (perfumes), which are mild, pleasant, cold and agreeable; remaining inside water which is clean, cold and sweet smelling; comfortable touch by women who are liked, wearing garlands of pearls, gems, diamonds, stones, conch, quartz, ruby, marble and such other materials; wearing garlands of flowers such as red lotus, white lotus, tender petals of plantain flowers, fresh jasmine, round jasmine and other flowers attracting bees by their sweet smell; remaining inside a room the floor, door, windows and walls of which are being frequently sprayed with water made fragrant with addition of aguru, cañdana, priyañgu, kāleyaka (pīta cañdana) mṛnāla karpūra, lotus, lily and such others; hearing of vocal or instrumental music which is aggreable (liked), mild, sweet and pleasant to the mind; company of friends who are unrestrained (free, intimate) having common liking in subjects, dress and manners, who are joyful and playful with each other; company of women who do not speak untruth, who do not like solitude, who have a blossoming face, who speak slightly incoherantely, who do not require too much of cajoling to speak sweetly, who love their spouces and children; tight embrace by women who have slender, soft, sweet smelling body, who have put on pleasant dress, and garlands of pearls resembling buds of jasmine and other flowers; whose voice resembles that of a parrot or playful swan, vibrate with the sound of anklets which produces mild, melodious notes while walking; wholse words are soft and pleasant; who have round and well shaped buttocks and breasts, by whose weight their slender waist

shakes and body gets tired; breathing heavily, whose lotus like eyes are half closed; who are just passing through youth, who desire very much to enjoy the pleasure of sex, exhibiting emotions such as playfulness, mirth, audacity, disappointment, worry, sorrow, astonishment, laughter, anger and satisfaction; with graments falling off, body perspiring, vermillion and other cosmetics getting wet by sweat, whose body and mind are exhilarated, supported by the armoury of the cupid, raging with profound emotions.

The dwelling house, water and walking lanes having plenty of moonlight and cool breeze. Spending time in houses whose floor is covered with shining white sand, automatic fountains of various shapes sprinkling pure water all over; or on lakes which resemble an ocean, while having plenty of blooming flowers, their banks with plenty of different kinds of creepers entwining them, giving fine and thick shade beneath; water studded with the pollen of flowers like white, red or blue lotus and others; water moving slowly, boats and other velssels gliding beautifully, their oars bringing up the scent of mud.

Or in forests with trees such as āmra, jaṁbū, kadaṁba, vidula, nicula and the like with wide spread branches, entwined with flowering creepers; water scented with uśīra and sandalwood in drops from the mud pots, resembling pearls, frequently manipulated (stirred) by hand; cool pleasant and unpolluted breeze coming from all directions in steady stream, mitigating the heat, burning sensation, delusion, fatigue, exhausiton and thirst.

Or spend time on hills which are high, covered with snow, clouds and tall trees.

Or in artificial (man made) gardens having flowers such as lotus, lily, crysanthemum, jasmine, rose etc., the pollen of these floating on the lake, water-birds and animlas playing there joyfully producing pleasant sound, bees greedy of nectar swarming to the flowers and causing the flowers to fall on the ground; fern house being constructed there, with flowers arranged in different shapes on its

floor; mild and cool breeze coming in from all directions. Ghee, milk, purgations, all kinds of cold comforts and the regimen prescribed for grīṣma (summer) except the afternoon nap - these are to be made use of specially. (2)

Kapha upakrama (treatment for kapha) :

श्लेष्मणः पुनिर्विधिविहितानि तीक्ष्णानि संशोधनानि रुक्षप्रायाण्यभ्यवहार्याणि कटुतिक्तकषायोपहितानि तीक्ष्णानि दीर्घकालस्थितानि हृद्यानि मद्यानि धावनलङ्घनप्लवनजागरणानियुद्धयुद्धव्यवायव्यायामरूक्षोन्मर्दनस्नानोच्छादनानि। विशेषतः क्षौद्रं यूषो वमनानि सर्वशश्चोपवासः सधूमगण्डूषः सुखप्रतिषेधः सुखार्थमेव वासन्तिको विधिरिति। भवन्ति चात्र ॥३॥

उपक्रमः पृथग्दोषान् योऽयमुद्दिश्य कीर्तितः। संसर्गसन्निपातेषु तं यथास्वं विकल्पयेत् ॥४॥

The treatments for Kapha (which has undergone increase) are : strong purificatory therapies (emesis and purgation) with drugs possessing dryness, pungent, bitter and astringent tastes, use of foods possessing the same properties; use of wines which are strong, old and pleasant; activities such as running, jumping, swimming, keeping awake without sleep, fighting with arm, fighting with weapons, sxual intercourse, physical exercises, dry massage, bath and application of dry powders to the body.

Honey, soups of grains or pulses, emesis, fasting, inhalation of smoke, mouth gargles, avoidance of comfort and regimen prescribed for vasanta (spring) are all to be observed especially for benefit. (3)

In conditions of combination of two doṣās or of all the three doṣās, the remedeal measures suggested for each doṣa separately may be combined judiciously as found suitable. (4)

ग्रैष्मः प्रायो मरुत्पित्ते वासन्तः कफमारुते। मरुतो योगवाहित्वात् कफपित्ते तु शारदः ॥५॥

If vāta and pitta have combined together the regimen is like that grīṣma (summer); if kapha and vāta it is like that of vasanta (spring) because vāta is yogavāhi (ambivalent); in case of kapha and pitta combination, the regimen is that of śarat (autumn) (5)

योज्याः पट्वम्लमधुरा वायौ क्रुद्धे रसाःक्रमात्।
पित्ते तिक्तस्ततः स्वादुः कषायश्चरसोहितः ॥६॥

कटुकः प्राक् ततस्तिक्तः कषायोऽन्ते कफामये ॥७॥

In case of increase of vāta, substances possessing salt, sour and sweet tastes are to be used, in that order; in the increase of pitta it is bitter first, next sweet and astringent, and in increase of kapha it is pungent first, next bitter and astringent last. (6-7a)

Dosa-rtu sambandha (relationship between doṣās and seasons) :

चयप्रकोपप्रशमा वायोर्ग्रीष्मादिषु त्रिषु। वर्षादिषु तु पित्तस्य श्लेष्मणः शिशिरादिषु ॥८॥

Vāta undergoes caya (mild increase), prakopa (profound increase) and praśama (decrease to normal) respectively in three succeeding ṛtu (seasons) commencing with grīṣma; Pitta undergoes these stages in three seasons commencing with varṣā and kapha in three seasons commencing with śiśira. (8)

Notes : The above can be made clear with this table.

	Śiśira	Vasanta	Grīṣma	Varṣā	Śrat	Hemañta
Vāta			Cāya	Prakopa	Praśama	
Pitta				Cāya	Prakopa	Praśama
Kapha	Cāya	Prakopa	Praśama			

चीयते लघुरूक्षाभिरोषधीभिः समीरणः। तद्विधस्तद्विधे देहे कालस्यौष्ण्यान्न कुप्यति ॥९॥

अभ्दिरम्लविपाकाभिरोषधीभिश्च तादृशम्। पित्तं याति चयं कोपं न तु कालस्य शैत्यतः ॥१०॥

चीयते स्निग्धशीताभिरुदकौषधिभि कफः। तुल्येऽपि काले देहे च स्कन्नत्वान्न प्रकुप्यति ॥११॥

इति कालस्वभावोऽयम्—

In Grīṣma, vāta undergoes only caya (mild increase) because the food materials that are used then, possess lightness (easily digestible) and dryness and

the same condition exists inside the body also. It does not undergo Prakopa (profound increase) because of the heat of the season.

In Varṣā, pitta undergoes only caya (mild increase) because the food substances that are used then, possess more moisture and become sour at the end of digestion and similar condition exists inside the body also. It does not undergo prakopa (profound increase)| because of the cold of the season.

In Śiśira, kapha undergoes caya by the use of food substances which are unctuos, cold potency and full of water, similar will be the condition inside the body. It will only become solidified by the effect of the season but does not undergo prakopa. Thus are the nature of the seasons. (9-11)

— आहारदिवशात् पुनः । चयादीन् यन्ति सद्योऽपिदोषाः कालेऽपि वा न तु ॥१२॥

व्याप्नोति सहसा देहमापादतलमस्तकम् । निवर्तते तु कुपितो मलोऽल्पाल्पं जलौघवत् ॥१३॥

The doṣās undergo caya and other states either suddenly or slowly (after some time) by the effect of foods and activities, irrespective of the season, and not merely by the effect of the season.

Doṣās which have increased profoundly invade the entire body from the feet to the head, very quickly but receede very slowly, little by little, just like the clouds in the sky. (12-13)

Notes : Accumulation of rain bearing clouds in the sky is very quick and causes rain over a wide area. If it does not rain due to some reason, the clouds do not vanish quickly but move away slowly after a long time. Similarly the doṣās, do not return to normal quickly.

Doṣā upakrama yukti (procedure in the treatment) :

चय एव जयेद्दोषं कुपितं त्वविरोधयन् । सर्वकोपे बलीयांसं शेषदोषाविरोधतः ॥१४॥

क्रमान्मरुत्पित्तकफान् सर्वत्र सदृशे बले । वातादीनां यथापूर्वं यतः स्वाभाविकं बलम् ॥१६॥

ऊचे पराशरोऽप्यर्थममुमेव प्रमाणमयन् । यथोपन्यासतः प्राप्तमादौ दोषभिषग्जितम् ॥१६॥

नेतृभङ्गेन दृष्टो हि समं सैन्यपराजयः ॥१७॥

Doṣās are to be controlled (brought back to normal) during the stage of caya (mild increase) itself. If it has reached the prakopa stage (profound increase) the treatment for the increased doṣa should not interfere with the other doṣās (which are normal). If there is prakopa of all the three doṣās, which ever is more powerful should be treated first without interfering with the others. If all are of equal strength, treatment should be for vāta first, next to pitta and last to kapha, because that is the order of strength of the doṣās in the body naturally.

Even Parāśara also has substantiated this statement with an illustration stating, that by the fall of the commander, the army gets defeated quickly and easily. (14-17)

Notes : Among the doṣās, vāta is very powerful, quick in action, causing many ailments to the body by its own inherent capacity. Pitta is next inferior in strength, quickness of action and causation of ailments. Kapha is still inferior in strength, very slow in action and in causation of ailments, pitta and kapha often require the help of Vāta to act. So Vāta is considered as the leader or commander of doṣās. In conditions wherein all the three have undergone increase, if vāta is brought to normal by treatment, the other two doṣās may become normal even without treatment or with very simple treatments.

स्थानतः केचिदिच्छन्ति प्राक् तावच्छ्लेष्मणो वधम् ।
शिरस्युरसि कण्ठे च प्रलिप्तेऽन्नरुचिः कुतः ॥१८॥

तदभावे कथं भोज्यपानद्रव्यावचारणम् । असत्यभ्यवहारे च कुतो दोषविनिग्रहः ॥१९॥

तस्मादादौ कफो घात्यः कायद्वारार्गलो हि सः । मध्यस्थायि यतः पित्तमाशुकारि च चिन्त्यते ॥२०॥

अतो वातसखस्यास्य कुर्यात्तदनु निग्रहम् । अत एव च पित्तादिः कफान्तोऽन्यैः क्रमः स्मृतः ॥२१॥

Some authorities give importance to the site (of accumulaiton of increased doṣā) and say that kapha is to be controlled first. If kapha accumulates in the head, chest and throat where is the possibility of taste of food?, in such an absence, how is it possible to use foods, drinks or drugs? If there is no ingestion of food where is the possibility of controlling the doṣās? So, kapha is to be controlled first, because it remains as a bolt at the door of the body. Pitta is to be treated next, for it resides

in the centre (of the body), is considered as acting swiftly being a freind of Vāta; vāta is to be treated in the last.

Yet others say that treatment should start first with pitta and end with kapha. (17-21)

सुश्रुतश्च न सर्वत्र मतमेतत् ब्रवीति तु । जयेज्ज्वरेऽतिसारेच क्रमात् पित्तकफानिलान् ॥२२॥
प्रायेण तापात्मतया ज्वरे तेजो विशिष्यते । विशश्च सरणं पित्तात्तथा च मृदुकोष्ठता ॥२३॥
तस्यचाऽनुबलः श्लेष्मागौरवाऽपक्तिजाड्यकृत् । वायुश्च वर्द्धतेऽवश्यं यात्स्वहस्सु तयोः क्षये ॥२४॥
ज्वरातिसारयोस्तस्मादेष दोषजये क्रमः ॥२५॥

Suśruta opines that the above method is not appropriate uniformly (in all diseases). In cases of jvara (fever) and atisāra (diarrhoea) the order of treatment should be first for pitta, next kapha and last for vāta; in fever, the heat and consequent discomfort, point to predominance of tejas (pitta); likewise in diarrhoea, the elimination of feces is due to pitta predominance, so also the loose bowel movements. In both the diseases kapha is next inferior in strength and causes feeling of heaviness, indigestion and lassitude. Vāta also undergoes increase during day time, inevitably because of the decrease of these two (doṣās). Hence in fever and diarrhoea this is the method of treatment for the doṣās. (22-25)

कफपित्तानिलानन्ये क्रमादाहुस्तयोरपि । यस्मादामाशयोत्क्लेशात् भूयिष्ठं तत्समुद्भवः ॥२६॥
कम्रेणाद्येन तत्रापि प्रवृद्धान् स्वाश्रये स्थितान् । स्वाश्रयेषु प्रदुष्टानां स्थितैव ह्याशुकारिता ॥२७॥

Some others say, that the treatment should be for kapha, pitta and vāta in succession; beacuse the increase of doṣās are produced chiefly in the stomach by its excitation. That doṣā which has undergone increase in its own seat is quick to act (to produce diseases), hence it should be controlled first by treatment. (26-27)

विज्ञाय कर्मभिः स्वैः स्वैर्दोषोद्रेकं यथाबलम् । भेषजं योजयेत्तत्तत् तन्त्रीकुर्यान्न तु क्रमम् ॥२८॥

Taking into consideration the strength of the increased doṣās by their actions, appropriate treatment are to be done and not by sticking on rigidly to the advise of the texts. (28)

प्रयोगः शमयेद् व्याधिं योन्यमन्यमुदीरयेत् । नासौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥२९॥

A treatment is not ideal, if it cures one disease and causes the increase of another disease at one and the same time; ideal treatment is that, which cures a disease but not excite another. (29)

क्रुद्धं मलमलं जेतुं नाल्पभावादुभावपि । दोषा दोषात्मकत्वाच्च न समेऽपि परस्परम् ॥३०॥

शीतद्रवाम्ललवणकट्वादिगुणतुल्यता । दृष्टा मिथश्च दोषेषु नातोन्योन्यं जयन्ति ते ॥३१॥

आरम्भकं विरोधेऽपि मिथो यद्यत् गुणत्रयम् । विश्वस्य दृष्टं युगपद्व्याधेर्दोषत्रयं तथा ॥३२॥

Two doṣās which are weak are not enough to overcome (cause decrease) one doṣā which has undergone increase. In condition of combination of equal strength of all the three doṣās, one does not subjugate the other because of inherent properties of doṣās. Coldness, liquidity, sourness, saltiness, pungency and other qualities are common to more then one doṣā, even then one doṣā does not destroy the other.

In the combination of doṣās which are of opposite qualities, the same condition seen in the things of the universe having the three (great) qualities (co-existing together peacefully is also seen) so also in diseases produced by the three doṣās. (30-32)

Notes : Two kinds of combination of doṣās can be possible; first one, that of doṣā possessing similar qualities eg. Vāta and Kapha; the second one, that of doṣa does possessing opposite qualities eg, Kapha and Pitta. In both the cases, one doṣā does not cause either increase or decrease of the other doṣā. This is due to sahaja sātmya (a natural inherent immunity) present in the body which protects the body both during normal and abnormal conditions. The simile of the three qualities - Satwa, Rajas and Tamas - makes the point clear. Each of these three is oppoisite of the other they are present in every substance of this universe, they function without hindering one another.

Sāma doṣā lakṣaṇa (signs of doṣās mixed with āma) :

वायुरामान्वयः सार्तिराध्मानकृदसञ्चरः । दुर्गन्धमसितं पित्तं कटुकं बहलं गुरु ॥३३॥

Vata mixed with Āma (undigested materials) causes pain and flatuence

(distention of the abdomen with gas) and absence of elimination (of flatus, feces and urine). (33)

Pitta mixed with āma, has foul smell, black, colour, pungent taste, is thick and heavy.

आविलस्तन्तुमांस्त्यानः प्रलेपी पिच्छिलः कफः ।विपर्यये तु पक्वत्वं तथा ताम्रं समेचकम् ॥३४॥

पीतश्च पित्तमच्छञ्च श्लेष्माऽच्छः पिण्डितोऽथवा। विशदश्च सफेनश्च धवलो मधुरो रसे ॥३५॥

Kapha mixed with Āma will be turbid, thread-like, solidified, sticky (gummy) and slimy. They are opposite (i. e. pakwa) when they posses opposite qualities;

Pitta is to be considered pakva (properly formd, well processed) when it exhibits the opposite qualities and also has colour like copper, eye of peacock's tail (darkblue in colour) or yellow and a clear fluid. (34-35)

Kapha is considered pakva (properly processed, well formed) when it is seen as clear fluid or as small pellets, non-slimy, mixed with bubbles (forth), white in colour and sweet in taste (tasteless to be more correct.

Āma utpattti (production of āma) :

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् । दुष्टमामाशयगतं रसमामं प्रचक्षते ॥३६॥

अन्ये दोषेभ्य एवातिदुष्टेभ्योऽन्योन्यमूर्च्छनात् । कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ॥३७॥

The first dhātu - the Rasa - which has been inadequately digested (improperly processed) due to the weakness of the digestive fire and accumulating in the stomach (and intestines) (in the abnormal state) is known as Āma.

Others say that Āma is also produced by the combination of doṣās among themselves, which have undergone abnormal increase, just as poison is produced from kodrava grain. (36-37)

आमेन तेन सम्पृक्ता दोषा दूष्याश्च दूषिताः । सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः ॥३८॥

Tho doṣās and dūṣyās which are polluted by admisture with āma are called as

Sāma; (mixed with āma); so also the diseases produced by them (doṣās and dūṣyās). (38)

Notes : The ingested food udergoes transformation (digestion) inside the alimentary tract by the agency of koṣthāgni (digestive fire) vis a vis Pācaka Pitta (digestive juices having firelike activity). At the end of digestion, Āhāra Rasa (the essence of the food) gets separated. It undergoes further processing and gets transformed as Rasa dhātu - the first liquid tissue of the body. When the koṣthāgni (digestive functions vis a vis the juices) are normal (in their quantity and qualities) the Rasa dhātu will be properly formed adequately processed. This is what happens during health. If on the other hand the kosthāgni is poor (in quantity, and quality) all the food materials are not digested adequately and properly. As such, undigested (āma) materials accumulate and the Rasa dhātu that gets formed will be having less or more of these undigested materials. These materials act as poison (āmaviṣa - endotoxins) to the body. When the Rasa dhātu circulates all over the body in its normal routine, these poisonous materials are purveyed to all the parts of the body. They stagnate in some places and give rise to the onset of diseases there. The doṣās which are also circulating along with Rasa dhātu gets mixed with these undigested materials, thereby becoming sāma doṣa (mixed with āma materials).

Āma nirharaṇa (elimination of āma) :

सर्वदेहप्रविसृतान् सामान् दोषान् न निर्हरेत् । लीनान् धातुष्वनुत्क्लिष्टान् फलादामाद्रसानिव ॥३९॥

आश्रयस्य हि नाशाय ते स्युर्दर्निहरत्वतः । पाचनैर्दीपनैःस्नेहैस्तान् स्वेदैश्चपरिष्कृतान् ॥४०॥

शोधयेच्छोधनैः काले यथासन्नं यथाबलम् । हन्त्याशुयुक्तं वक्त्रेण द्रव्यमामाशयान्मलान् ॥४१॥

घ्राणेन चोर्ध्वजत्रूत्थान् पक्वाधानात् गुदेन तु । उत्क्लिष्टानध ऊर्ध्वं वा न चाऽऽमान् वहतः स्वयम् ॥४२॥

धारयेदौषधैर्दोषान् विधृतास्ते हि कुर्वते । रोगानुत्पादनिर्दिष्टानतिस्थौल्यादिकान् गदान् ॥४३॥

प्रवृत्तान् प्रागतो दोषानुपेक्षेत हिताशिनः । विबद्धान् पाचनैस्तैस्तैः पाचयन् निर्हरेत वा ॥४४॥

Attempt should not be made to eliminate (suddenly by force) the Sāma doṣās which are circulating all over the body, which are accumulating in the tissues and which have not become excited to move out the body. Such an attempt will be like taking out the juice from an unripe fruit, it will cause destruction of the body itself, as these materials are removable with great difficult. So they should be expelled

out of the body after administration of therapies such as digestives, appetisers, oleation (lubrication) and sudation and finally by purificatory measures (emesis and purgation), in accordace with the location and strength of such materials (doṣās).

Those (doṣās) which have accumulated in the āmāśaya (stomach and small intestine) should be expelled through the mouth, that accumulating in the head through the nose and that accumulating in the pakvāśaya (large intestine) through the rectum.

Attempt should not also be made to stop the movement of Āma out of the body which has started of its own accord, by administration of drugs and therapies. By such with holding, they create conditions suitable for origin of diseases such as obesity etc. enumerated in Rogānutpādanīya (Chapter 5).

So (the physician) desirous of health (of the patient), should be negligent of the dośās which have started moving out of the body of their own accord , at their commencement, digest them which have stagnated deep inside by administration of drugs and expel them out later on. (39-44)

॥ इति एकविंशोध्याय: ॥

Thus ends the twentyfirst chapter

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अथ द्वाविंशोऽध्यायः

Chapter 22

ROGABHEDĪYA ADHYĀYA

(Classification of diseases)

अथातो रोगभेदीयमध्यायं व्याख्यास्यामः ।इति हस्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter called as Rogabhedīya–classification of diseases; thus said Ātreya and other great sages.

Rogabheda (classification of diseases) :

सप्तविधाः खलु रोगा भवन्ति। सहगर्भजातपीडाकालप्रभावस्वभावजाः। ते तु पृथक्द्विविधाः। तत्र सहजाः शुक्रार्तवदोषान्वयाः कुष्ठार्शोमेहादयः। पितृजा मातृजाश्च। गर्भजा जनन्यभिचारात् कौब्जपाङ्गुल्यपैङ्गल्यकिलासादयोऽन्नरसजा दौहृदविमाननजाश्च ।जातजाः स्वापचारात् सन्तर्पणजा अपतर्पणजाश्च। पीडाकृताः क्षतभङ्गप्रहारक्रोधशोकभयादयः शारीरमानसाश्च। कालजाः शीतादिकृता ज्वरादयो व्यापन्नजा असंरक्षणजाश्च। प्रभावजा देवगुरूल्लङ्घनशापाथर्वणादिकृता ज्वरादयः पिशाचादयश्च। स्वभावजाः क्षुत्पिपासाजरादयः कालजा अकालजाश्च। तत्र कालजा रक्षणकृताः अरक्षणजा अकालजाः। त एते समासतः पुनर्द्विविधा भवन्ति। प्रत्युत्पन्नकर्मजाः पूर्वकर्मजाश्च। तत्र रोगोत्पत्तिं प्रति प्रत्युत्पन्नं कर्म यदनेनैव शरीरेण दृष्टमदृष्टञ्चोद्दिश्याऽप्तोपदिष्टानां विहितानां प्रतिषिद्धानाममननुष्ठानमनुष्ठानं वा। जन्मान्तरातीतेन तु पूर्वम्। तत्तु पुनर्दैवाख्यमुक्तञ्च नियतानियतभेदेन प्राक्। तस्माद् दृष्टहेतवः प्रत्युत्पन्नकर्मजाः। विपरीता दैवजन्मानः अल्पनिदाना महारुजाश्चोभयात्मकाः ॥१॥

तत्र यथास्वं प्रतिपक्षशीलनात् पूर्वेषां रोगाणामुपशमः। सत्येव विपक्षशीलनेऽनिष्टकर्मक्षयात् दैविकानाम् । दोषकर्मक्षयादन्येषाम्। अन्ये पुनः प्रत्युत्पन्नं कर्म परकृतमपि वर्णयन्ति। तच्च पराभिसंस्कारमाचक्षते। एवञ्चाहुः यदि स्वयं कृतादेवकर्मणः कार्यनिवृत्तिः स्यात्। न दृष्टपुरूषान्तरकृतात्। किमिति विद्वानपि पराचरितयोरुपकारापकारयोः सुखदुखानुरोधात्तोषरोषौ प्रतिकर्तव्यचित्तं वा प्रतिपद्यते। एवमेते व्याधयो द्विविधाः सन्तः त्रिविधा जायन्ते। ततश्च दोषवन्तो भूयः सप्तविधाः ॥२॥

Diseases are of seven kinds; such as, Sahaja, Garbhaja, Jataja, Pīdaja, Kālaja, Prabhāvaja and Svabhāvaja; each one is of two kinds.

Sahaja (born with, inherited, heriditary) are due to abnormalities of Śukra (male seed) and ārthava (female seed). For example, leprosy (and other skin diseases), haemorrhoids, diabetes etc. They are (of two kinds) : (a) pitṛja (paternal) and (b) mātṛja (maternal).

Grabhaja (congenital) are those caused by the improper activities of the mother, such as hunchback, lameness, brown (tawny) eyes (cornea), leucoderma and other due to (a) Annarasaja (food) and (b) due to douhrda vimānanaja (not satisfying the longings of the pregnant woman).

Jātaja (acquired) are those caused by ones own improper food; (a) santarpaṇaja (by over-nourishment / over-feeding) and (b) by apatarpaṇaja (undernourishment underfeeding).

Pīdaja (traumatic) are those caused by injury from weapons like wounds, fractures, blows, anger, grief, fear, etc. (a) śārīra (somatic) and (b) mānasika (psychic / mental).

Kālaja (seasonal, climatic) caused by cold, heat etc., such as fevers and other diseases. They are due to (a) Vyāpannja (abnormal nature of seasons) and (b) asaṁraksaṇaja (inadequate or no protection).

Prabhāvaja (influencial, providential) caused by (a) curse of gods and godly men, violation of tradition, Atharvanic rites (sorcery, witchcraft) such as fevers and (b) possession by pisāca (goblins) and other evil spirits.

Svabhāvaja (natural) such as hunger, thirst, oldage etc., either of (a) kālaja (appropriate time) or (b) akālaja (of inappropriate time, premature); those of proper time are produced even after protection (care) whereas that of improper time (premature) are due to lack of protection (carelessness).

All the above diseases are again of two kinds viz. (a) pratyutpanna karmaja-those caused by activities of the present life and (b) pūrva karmaja-those caused

by activities of the previous lives. Activities of the present life are either seen or unseen (known or unknown), either in the form of not following the regimen prescribd by the learned or indulging in activities contrary to the ones prescribed. Activities of the past lives, previously named as Daiva, (in chapter 9) is of two kinds-de-finite (specific, special) and indefinite (unspecific, casual, general).

Hence, all seen (known or understood) causes are those of the present life; the opposite (unseen causes) are those of Daiva providential, divine) origin; those causes which are trivial (mild, insignificant, weak) in nature but cause dreadful diseases-are a mixture of both (activities of the present life and past lives). (1)

The diseases due to actions of the present life will get relieved by the use of opposite (foods, drugs or activities possessing qualities or effects opposite of the doṣās or diseases). The diseases caused by providence (actions of past lives) will be relieved only after the effect of such actions comes to an end, inspite of the use of opposites. The rest by the diminition of both the effects.

Some other authorities describe the action of the present life as : (the effect of) actions of others, which is also known as parābhisaṁskāra (developed or conceived by others). They argue that if all the effects are accepted as due to ones own action, then there will be nothing like effects of actions of enemies at all. Why should a person though a scholar do many acts to please another person and get benefit and happiness from him or displease him by his acts and get evils and misery from him?

Diseases though of two kinds broadly, as above, are in fact, of three kinds and further those caused by the doṣās are of seven kinds. (2)

Notes : Parābhisaṁskāra literally means concieved or developed by others and refers to evil acts such as sorcery, witchcraft etc., which were very common in ancient times. Persons though scrupulous in their food and activities still became victims of diseases by the effect of such evil acts developed and transferrd by the enemies. So even such harmful acts of others should be taken as causes of diseases and included under activities of the present life. So the cause of diseases become three, viz., acts of previous lives, ones own acts of the present life and acts of others during the present life. All these diseases are again due to the distrubances in the doṣās only are counted as seven; viz.,

three by each one of the three doṣās separately, three by the combination of any two doṣās and one from the combination of all the three doṣās together.

सकलोऽपि चायं रोगसमुहः प्रतिकारवानायुर्वेदविहितमुपदेशमपेक्षते। यास्मान्नियत-हेतुकोऽप्यामयः सम्यक् भिषगादेशानुष्ठानादुपात्तायुस्संस्कारापरिक्षिये जातोपि वा सह्यवेदनतां प्रतिपद्यते। अनुपक्रम्यमाणस्तु सर्व एव प्रायशो भिनत्यकाण्डे। स्वयमपि च दैवान्निदानाल्पतया वा निवर्तमानष्षोडशगुणसमुदित क्रियोपलम्भादाशुतरमपरिक्लिष्टस्य चाऽपगच्छति। अनियतफलदायिनि तु दैवे हिताभ्यासरतस्याऽवकाशमेव न लभते व्याधिः। तस्मान्नकस्याञ्चिदवस्थायामात्मवान् हिताहितयोः तुल्यदर्शी स्यात्। त्रिविधाश्च पुनर्व्याधयो मृदुमध्याऽधिमात्रभेदेन। तत्राल्पलक्षणा मृदवो मध्यलक्षणा मध्याः सम्पूर्णलक्षणास्त्वधि मात्राः। ते पुनः सुखसाध्यादिविशेषेण चतुर्विधाः प्रागुपदिष्टाः। सुबहुशोऽपिच भिद्यमाना व्याधयो निजागन्तुतां न व्यभिचरन्ति ॥३॥

All these categories of diseases are amenable for treatment and so have been enunciated within the tenets of Āyurveda. Even though diseases have a definite (known) cause and can be cured by the removal of that cause still they can be to lerated (without much suffering) by following the advise of the physician, till the period of ones life comes to an end. By not following such advices, life may end up prematurely. Though some diseases get cured automatically, either due to being born of trivial causes or by the effect of providence, they can get cured more quickly and without any difficulty, if they get the support of the sixteen good qualities of therapeutics. Though the effects of providence (action of past lives) are of indefinite nature, the diseases do not get any chance at all, to develop in persons who follow the regimem of healthy living. So a wise man should not, at any stage, consider the healthy and unhealthy things as similar (as of one and the same effect)

Further, the diseases are again of three kinds-the mild, the moderate and the severe; those which have very few symptoms are mild, those having moderate number of symptoms are moderate and those which develop all the symptoms fully are severe. They (diseases) are also of four kinds such as easily curable etc. as described earlier (in chapter 3). (3)

Notes : All diseases are to be treated by one or other method; Āyurveda has

enunciated all such methods, and so following the advise of this science is absolutely necessary. Though it is seen that some diseases get cured on their own accord without any treatment, it does not happen in all diseases always. Diseases can be either prevented, or can be tolerated without much suffering, if good treatment is available. The sixteen qualities of treatment are the ideal qualities of the four limbs of treatment : the physician, drug, attendant and the patient.

तत्र निजास्तु दोषोत्थाः। तेषु पूर्वं वातादयो वैषम्यमापद्यन्ते ततो व्यथताऽभिनिर्वर्तते। बाह्यहेतुजास्त्वागन्तवः तेषु प्रहारेण व्यथा पूर्वमुपजायते ततो दोषवैषम्यम्। दोषवैषम्येणैव च बहुरूपारूगनुबध्यते प्रवर्द्धते च। एवञ्च कृत्वा न दोषव्यतिरेकेण रोगानुबन्धः केवलं पौर्वापर्ये विशेषः। तस्मादेकाकारा एवरोगा रुक्सामान्यात्। असंख्यभेदा वा प्रत्येकं समुत्थानस्थानसंस्थानवर्णनामवेदनाप्रभावोपक्रमविशेषात्, , ते यथास्थूलं यथास्वमेवोपदेक्ष्यन्ते। असंख्येयत्वाच्च दोषलिङ्गैरेव रोगानुपक्रमं च विभजेत् ॥४॥

Though of many such categories, they (diseases) will not be apart from being either Nija (organic, endogenous, internal) or Āgantu (traumatic, exogenous, external). Nija diseases (organic) are of doṣās which become abnormal first and painful symptoms develop later. Āgantu diseases (traumatic) are due to external causes: in them the painful symptoms develop first due to assult (blow) etc. and the doṣās become abnormal later. Different kinds of diseases manifest and also increase due to abnormalities of the doṣās. So there is no disease without abnormal doṣās. The only difference being its presence either in the beginning or later. Hence all the diseases are of one kind only because of pain (misery, unhappiness) being common in all. They become innumerable depending upon the causes, location, features, colour, nomenclature, suffering (feelings), effect, and mode of treatment. These will be described in brief at appropriate places, as they are innumerable and are to be treated depending only upon the symptoms produced by the doṣās. (4)

Doṣās Sarvaroga Kāraṇam (dosas, the causes of all diseases)

दोषा एव हि सर्वरोगैककारणम्। यथैव शकुनिः सर्वतः परिपतन् दिवसं स्वां च्छायां नाऽतिवर्तते। यथा वा कृत्स्नं विकारजातं वैश्वरूप्येण व्यवस्थितं गुणत्रयमप्यतिरिच्य न वर्तते । तथैवेदमपि कृत्स्नं विकारजातं दोषत्रयमिति । यथा च विद्युद्धर्षादयो नभसि भवन्ति न त्ववश्यंनिमित्ततस्त्ववश्यमपि। तरङ्गबुद्बुदादद्यश्चाम्भसि तथा दोषेषु रोगाः ॥५॥

Doṣās alone are the causes for all diseases. just as a bird which flies all over the place throughout the day and still cannot be without its shadow or just as all the myriads of things in the universe cannot be without the effects of the three guṇās (satwa, rajas and tamas), so also, all the diseases canot be without the three doṣās.

Just as the thunderbolt, rain etc., occur in the sky, but not without a powerful cause (in other words only with a powerful or essential cause) or just as waves, bubbles etc. occur in water (of the sea), so also the diseases (occur only with abnormal) doṣā. (5)

Notes : Āyurveda gives primacy only to the doṣās among the different causes of disease. There can be no disease without abnormal doṣās. The exmpale of thunderbolt, rain, waves, bubbles etc., is to indicate the relationship between the cause and effect. Thunderbolt and others manifest from the sky but do not happen at all times. Another important cause is necessary to produce them and that is the wind. This wind becomes the efficient cause. Only when the wind becomesvery active and brings the accumulation of clouds, there will be thunderbolt and rain. This analogy as applied to diseasemanifestation can be explaind thus; diseases arise in the dhātus (tissues) of the body; they manifest only when the abnormal doṣās vitiate the dhātus. So, for the disease, the doṣās are Nimitta kāraṇa (Powerful and efficient cause), the dhātus are Samavāyikāraṇa (inherent cause), the various foods and activities which bring about abnormality of the doṣās are sahākari kāraṇas, exciting, helpful, supportive causes.

Trividha kāraṇa (three kinds of causes) :

त्रिविधन्तु निमित्तमेषामसात्म्येन्द्रियार्थसंयोगः प्रज्ञापराधः परिणामश्च । ते पुनः प्रत्येकमतियोगाऽयोगमिथ्यायोगभेदात् त्रिधा भिद्यन्ते । तत्र यथास्वं चक्षुरादीन्द्रियाणां रूपादिभिरर्थैरतिसंसर्गोऽतियोगः । अल्पशो नैव वा संसर्गस्त्वयोगः । सूक्ष्मातिदूरान्तिकस्थातिभास्वत् भैरवाप्रियविकृतादिदर्शनम् । द्विष्टात्युच्चपरुषभीषणादिश्रवणम् । पूत्यमेध्यातितीक्ष्णोग्र प्रतिकूलाद्याघ्राणम् । स्वभावादिभिराहारकल्पनाविशेषायतनैरपथ्यानां रसानामभ्यवहारः तथा स्नानादीनां शीतोष्णादीनञ्च स्पृश्यानामयथावदुपसेवनमशुचिभूताभिघातविषवातादिसंस्पर्शश्च मिथ्यायोगः ॥६॥

For the doṣās (to become abnormal) there are three causes, viz., (a) Asātmyendriartha samyoga-improper correlation of sense organs with their objects,

(b) Prajñāparādha-willful transgression of modes of conduct and (c) Pariṇāma-change (time, season); each of them is again of three kinds; viz., atiyoga (excessive), ayoga (inadequate) and mithyāyoga (perverse); just as seeing objects for a very longtime, is excess use of the organ of seeing; similarly for the other sense organs with their objects is atiyoga (excessive correlation); seeing objects for a very short time or not using the eye at all for seeing is ayoga (inadequate or absence of correlation; (similarly for the other sense organs). Seeing objecs which are small, very far away, very near, unsteady, very bright, terrific, unpleasant and unnatural; hearing sounds which are hated (disliked) very loud, very rough and very fearful; smells such as putifying (decomposing) foul, very penetrating, very acute (powerful intense, strong) and repelling; ingestion of foods which are not having the natural taste, not prepared properly and those which are not suitable for health improper indulgence in bathing (massaging and other acts), use of cold and heat, improper way to touching, holding etc., of objects, touching thing which are dirty (impure), assault by other living beings (big or minute), injury, poisonous air (gas) etc., all these are mithyāyoga (perverse correlation) of the senses (respectively)

कायवाङ्मनोभेदेन तु त्रिविधमप्यहितं कर्म प्रज्ञापराधः । तत्र कायादिकर्मणोऽतिप्रवृत्ति-रतियोगः । अल्पशो नैव वा प्रवृत्तिरयोगः वेगोदीरणधारणविषमाङ्गचेष्टनस्खलनकण्डूयन-प्रहारप्राणायामादि । तथा क्षुत्पिपासाऽर्धभुक्तभाषणादि । भयशोकेर्ष्यामात्सर्यादि । दशविधं चाऽकुशलं कर्म यथास्वं मिथ्यायोगः ।

All the three kinds of unhealthy actions-those of the body, speech and mind-constitute Prajñaparādha (willful transgresion). Too much of indulgence in such action is excessive activity; very little or no indulgence at all, is inadequate activity; untimely initiation of the bodily urges, withholding them when not to, unnatural postures and movements; falling, scratching, beating, controlling the breath and such other activities of the body; speaking while hungry, while thirsty and in the middle of eating and such other action of speech; emotions like fear, grief, greed, jealosy, and the ten sinful acts all these constitue perverse activities of the body, speech and mind respectively (6).

Notes : The ten sinful acts are hiṁsa (torture), steya (stealing) anyathākāma (unlawful sex), paiśunya (columny, backbiting, slanderous speech) Parusa vacana (harsh, abusive speech) anṛtavacana (falsehood, untrue speech) sambhinnālpa (irrelevant speech), vyāpada (thinking of doing bad to others), abhidyā (thinking of robbing away the property of others) drigviparyaya (doubting, disbelieving or finding fault with the words of elders and scriptures).

परिणामः काल उच्यते । सोऽपि शीतोष्णवर्षभेदात्त्रिधा। तत्राऽतिमात्रस्वलक्षणः कालोऽतियोगः । हीनस्वलक्षणस्त्वयोगः । विपरीतो मिथ्यायागः। त एतेऽतियोगादयः सामान्यतोऽनुपशयलक्षणाः । सर्वो वा प्रज्ञापराध एवाऽयं यदेषामविवर्जनम् । अर्थकर्मकालाः पुनः सम्यग्योगेनोपशयात् भूयिष्ठं स्वास्थ्यहेतवः । तत्राऽपि रसवर्ज्या विषया यथायथमिन्द्रियं बाधन्तेऽनुगृह्णन्ति च । शेषा रसकर्मकालास्तु सर्वं देह । अपि च ॥७॥

Pariṇāma (change) is known as time (season), it is of three kinds, cold, hot and rainy; occurrence of these qualities in severe degree in the season is excess manifestation; occurrence in very mild degree is inadequate manifestation; occurrence of unusual features is perverse manifestation.

All these three combination (associations, union) - excessive, inadequate and perverse - are all generally unsuited or harmful for health. All these, together known as Prajñāparādha are to be avoided. The proper combination of Artha (perceptions), Karma (activities) and Kāla (seasons) being generally good lead to health. Among these, the artha (perceptions) except that of the taste, cause either bad or good to their respective sense organs only; whereas taste perception, activities (of the body mind and speech) and the seasons (cause harm or good) to the whole body (7).

सर्वभावानां भावाभावौ नान्तरेण योगातियोगादीन् व्यवस्तेत् । सर्वेषां पुनर्विकाराणां निदानदोषदूष्याविशेषेभ्यो भावाभावविशेषा भवन्ति । यदा ह्येते त्रयो निदानादिविशेषात् नाऽन्योन्यमनुबध्नन्तीषद्वानुबध्नन्त्यबला वा न तदाऽभिनिर्वर्त्तन्ते व्याधयश्चिराद्वाऽभिनिर्वर्त्तन्ते तनवो वा भवन्त्यसम्पूर्णलिङ्गा वा । विपर्यये तु विपरीताः ॥८॥

Further on;

Existence or non-excistence of all the things (of the universe) is not apart fromproper, excessive, inadequate and improper combinations respectively. In the

context of all the diseases, the Nidāna (cause), doṣās and the dūṣyas (dhātūs and malās) are the (causative) factors; the proper and improper combination of these are causes for differentiation of diseases; when these three factors either do not combine with one another, cobmine very little or loosely (weak combination) then the diseases do not manifest, manifest after a long time or manifest midly with incomplete (very few) symptoms. The opposites (of their combination) produces the opposite effect. (8)

Notes :— The above statement can be made clear from the following table :—

Combination of Causative factors - Nidāna, Doṣā and Dūṣya	*Nature of manifestation of disease*
1. Absence	*no manifestation*
2. Weak	*Late, mild and/or with few symptoms (incomplete).*
3 Strong	*quick, powerful and with all symptoms (complete).*

Rogamārga (pathways of diseases) :

त्रतश्च रोगाणां मार्गा बाह्यमध्याभ्यन्तराः तत्र बाह्यो रक्तादिधातवस्त्वक् च । स पुनः शाखाख्याः गण्डपिटकालज्यपचीचर्मकीलार्बुदाधिमांसमशव्यङ्गादयो बहिर्भागाश्च शोफार्शोगुल्मवीसर्पविद्रध्यादय; । मध्यो मूर्द्धहृदयबस्त्यादीनि मर्माण्यस्थिसन्धयः । तत्रोपनिवद्धाश्चस्नाय्वायुसिराकण्डारादयः तदाश्रयाः । पक्षवधग्रहापतानकार्दितराज-यक्ष्मास्थिसन्धिशूलगुदभ्रंशादयो मूर्द्धादेरोगाश्च । आभ्यन्तरो महास्त्रोतः शरीरमध्यं महानिम्नमामपक्का शयाश्रयः कोष्ठोऽन्तरिति पर्यायाः तदाश्रयाज्वारातीसारछर्द्यलसक-विषूचिकाश्वासकासहिध्माऽनाहोदरप्लीहादयोऽन्ताः, गाश्च विसर्पशोफार्शोविद्रधि-गुल्मादयः ॥९॥

Rogamāragas (pathway, seat, locale, channel of diseases) are three; Bāhya (exterior), Madhyama (middle) and Abhyantara (interior); rakta and other dhātus (tissues) and the skin form the exterior pathway; This is also known as Śākhā. Enlargment of glands, pustles, tubercles, warts, malignant growths, muscular

tumors, eruption, discoloured patches and other skin disease, dropsy, haemorrhoids, abdominal tumors, visarpa (herpes), abscesses and such others arise (and dwell) in this external pathway.

Middle pathway comprises of the head, heart, urinary bladder and other marmās (vital organs) and joints of bones inclusive of their appendages such as tendons, veins, aponuroses etc.; hemiplegia, paraplegia, tetanus, facial palsy, pulmonary tuberculosis, pain, (diseases) of the bones and joints, prolapse of the rectum and all diseases of the head arise (and dwell) in this middle pathway.

Interior pathway, also known as Mahāsrotas, the centre of the body and the great pit, consists of the āmaśaya and pakwāśaya (intestines) and kostha; fever, diarrhoea, vomitting, alasaka (stasis of food in the abdomen for long time without digestion), viśūcika (disease charactorised by concurrent vomitting and diarrhoea) dyspnoea, cough, hiccup, distention and enlargement of the abdomen, enlargement of spleen and other diseases originating from inside, visarpa, (herpes) swelling, haemorrhoids, abscesses, internal tumors and such others arise from (or dwell in this internal pathway. (9)

Swatantra Paratañtra Roga (primary and secondary diseases) :

ते च रोगाः स्वप्रधाना च भवन्त्यन्यपरिवारा वा क्रमादनुबन्ध्यनुबन्धाख्याः । तत्राऽऽद्याः स्वतन्त्राः स्पष्टाकृतयो यथास्वं समुत्थानोपशयाश्च । इतरे तु तद्विपरीताः तद्वच्च दोषा अपि। तत्रान्यपरिवारा व्याधयो द्विविधाः । पुरोगामिनोनुगामिनश्च । तेष्वाद्याः पूर्वरूपसंज्ञाः । उपद्रवास्त्वितरे । तान्यथायथमेव वक्ष्यमाणानुपलक्षयेत् । प्रधानप्रशमे च प्रशमो भवति तेषामनुपशाम्यतो वा पश्चात्तानुपक्रमेत् । त्वरितं वा बलवन्तमुपद्रवं प्रधानाविराधेन । स हि पीडाकरतरो भवति व्याधिपरिक्लिष्टदेहत्वात् प्रमेहपिटकादिवत् । तथाऽन्यःप्रधान एव रोगोऽन्यस्य प्रधानस्य हेतुः भवति । यथा ज्वरो रक्तपित्तस्य रक्तपित्तं वा ज्वरस्य । तौ श्वासस्य। प्लीहा जठरस्य । तच्छवयथोः । अर्शांसि गुल्मोदरातीसारग्रहणीनां । प्रतिश्यायः कासज्वरयोः । तौ क्षयस्य । क्षयः शोषस्य । एकश्चाऽपचारो निमित्तमेकस्य व्याधेः बहूनां च तथा बहवः तद्धदेकं लिङ्गम् । एवमेव प्रशमेऽभ्युपायः तथा स एवाऽन्यस्य प्रकोपे । तस्मात्तानवहितः सम्यगागमादिभिः परीक्षेत ॥१०॥

These diseases manifest either as the chief one or as retinue (associate, accompanying) of another disease; known respectively as Anubañdhya (leader, primary, chief) and Anubañdha (follower, secondary, associate, retinue). The former is independent and has specific, well defined features (signs and symptoms), cause and diagnosis; the latter is its opposite (clinical features, causes and diagnosis being unsepecific and indefinite). Similarly also the doṣās (are of two kinds, anubandhya and anubandha),.

Diseases which are secondary are (again) of two kinds; Purogāmi (manifesting first) and Anugāmi (manifesting later); the former is known as pūrvarūpa (premonitory/prodromal features) and the latter as upadrava (associate features, complications). These will have to be recognised in praticular contexts. They (secondry diseases) generally subside (disappear) with the cure of the primary diseases but when they do not subside they should be treated after the treatment of powerful (and dangerous) they should be attended to immediately without opposing (provoking) the primary disease; because such complication cause severe troubles to the body which has become weak already by the disease, as seen in the case of diabetic carbuncles.

Further, one pimary disease may become the primary (powerful) cause for another disease. For example, fever causes bleeding disease, or bleeding disease causes fever; both together may cause dyspnoea; splenic enlargement causes abdominal enlargement, which in turn may cause drospy; haemorrhoids may cause tumor and enargement of abdomen, diarrhoea and duodenal disease; nasal catarrh may cause cough and fevers, these two become the cause for consumption; consumption for emaciation etc, etc.

One improper act (error, fault) might become the cause of one particular disease or of many diseases; likewise appearance of one symptom denotes any one particular disease and also many diseases; treatment of one disease may mitigate it but might also (at the same time) cause aggravation of the other diseases.

So, knowing all these, the physician should carefully examine (determine) each one, in the light of the science and other methods. (10)

Roga-Rogi parikṣā (examination of the disease) :

तत्रागमतो रोगमेमेवं प्रकोपणमेवं योनिमेवमधिष्ठानमेवमात्मानमेवं वेदनमेवं रूपशब्द-गन्धरस स्पर्शमेवं पूर्वरूपमेवमुपद्रवमेवं वृद्धिस्थानक्षयान्वितमेवमुदर्कमेवं नामानम् । तस्मिन्नियं प्रतीका रस्य प्रवृत्तिः अन्यथा निवृत्तिः । प्रत्यक्षतस्त्वाऽऽतुरस्य यथावमिन्द्रि-यैर्वर्णसंस्थनप्रमाणोपचय छायाविण्मूत्र छर्दिताधिक्यामान्त्रकूजनमङ्गुल्यादिषुसन्धिषु स्फुटनं देहशकृद्व्रणादिगन्धं सुप्तशीतोष्णास्तम्भनसंस्पन्दश्लक्ष्णखरस्पर्शञ्च । प्रकृति-विकृतियुक्तमास्यरसन्तु प्रश्नेन तथा सुच्छर्दनदुच्छर्दनत्वं मृदुक्रुरकोष्ठतां स्वप्रदर्शनमभिप्रायं जन्मामयप्रवृत्तिनक्षत्रद्विष्टेष्टसुखदुः खानि च । तथा वयः प्रत्यक्षेण च । अनुमानतस्तु यूकापसर्पणेन शरीरवैरस्यम् । मक्षिकोपसर्पणेन शरीरमाधुर्यम् । तथाऽग्निं जरणशक्त्या । बलं व्यायामशक्तया । गूढलिङ्गं व्याधिमुपशयाऽनुपश्यतः । दोषप्रमाणमपचारविशेषेणायुषः क्षयं रिष्टैः । प्रकृति सत्वसारसा त्म्यबलाननुशीलनेनेति । भवति चात्र ॥११॥

With the knowledge of the science, every disease is to be determined in respect of its exciting cause, cheif cause, location, features (symptoms) in respect of appearance (sight), sound, smell, taste and touch; prodromal symptoms, complications, aggravtion (exacerbation) normalcy and mitigation, sequellae, specific nomenclature, the method to be adopted (treatment) and not to be adopted for its cure. Such an examination being done with due intention.

Rogi parikṣā (examination of the patient)

Next, the patient is to be examined by Pratyakṣa (sensory perception) through all the sense organs of the physician to determine the colour, shape, size, growth, shade, increase of the quality of feces, urine and vomitted material; gurgling noise of the intestines, crackling sounds in the joints such others; loss of tactile sensation, feeling of heat and cold, stiffness, throbbings, smoothness and coarseness of touch. The normal and abnormal taste in the mouth, satisfactory, or unsatisfactory bouts of vomitting, softness or hardness of bowel movements, nature and opinions of dreams, the stellar constallation at the time of his (patients) birth and at the time of onset of the disease, the things he hates, things he likes, his comforts and discomforts etc. are to be examined by interrogation; his age by both questining and observation.

By Anumāna (inference) the following are to be examined :

Bad taste of the body is to be inferred from lice deserting it, the sweetness of the body by the swarming of flies to it; similarly his digestive capacity by his ability of digestion, his strenth by his sbility to work; determination of a doubtful disease by noting the good or bad effects of diognostic tests, the strength of the doṣās by indulgence in bad regimen, decrease of duration of life by observing the fatal sings, body constitution, mental standard, excellence of one or all the tissues, habituations (accustoms) and strength by long observation. (11)

Some more verses here :

ज्ञानबुद्धिप्रदीपेन यो नाऽविशति योगिवत्। आतुरस्याऽन्तरात्मानं न स रोगांश्चिकित्सति ॥१२॥

He (the physician) who does not enter into soul of the patient (understand him thoroughly) in the light of his knowledge and experience, will not be able to treat the disease of the patient (effectively). (12)

द्वाविमौ व्याधितौ व्याधिस्वरुपस्याप्रकाशकौ। तद्यथैको गुरुव्याधिः सत्वदेहबलाश्रयात् ॥१३॥

लघुव्याधिवदाभाति लघुव्याधिरतोन्यथा। बाह्यावयवमात्रेण तयोर्मुह्यति बालिशः ॥१४॥

ततोल्पमल्पवीर्यं वा विपरीतमतोऽथवा। पथ्यंविपर्यये युञ्जन् प्राणान् मुष्णाति रोगिणाम् ॥१५॥

There are two kinds of patients who do not exhibit the symptoms of the diseases properly; the first kind, who though afflicted with a severe disease appear as having a mild disease because of good stamina of his mind and body; the second kind, who is the opposite of the first (who appears as having a major disease though actually having a mild disease due to poor stamina of his mind and body). An inexperienced physician gets confused in diagnosis by superficial observation of the symptoms of both these types of patients, prescribes food, drugs and other treatment which are either very mild or very powerful to them respectively and takes away their life thereby (13-15)

ज्ञानांशेन न हि ज्ञानं कृत्स्ने ज्ञेये प्रवर्तते। बुभुत्सेत भिषक् तस्मात् तत्वं तन्त्रानुशीलनात् ॥१६॥

अभियुक्तस्तु सततं सर्वमालोच्य सर्वथा। न जातु स्खलति प्राज्ञो विषमेपि क्रियापथे ॥१७॥

By knowing a part the knowledge of the whole cannot be obtained. Hence the physician desirous of full knowledge should study science (scientific literature) constantly and understand the principles.

The intellegent person who performs all his functions with careful consideration, does not stumble (err, commit mistake) even at unusual (abnormal) situations. (16-17)

आगन्तुरन्वेति निजं विकारं निजस्तथाऽऽगन्तुमतिप्रवृद्धः ।
तत्रानुबन्धं प्रकृतिञ्च सम्यक् ज्ञात्वा ततः कर्म समारभेत् ।।१८ ।।

An organic disease greatly aggravated might appear as a traumatic disease or a traumatic disease greatly aggravated may appear as an organic. In such conditions appropriate treatment should be adopted after determining their associations (organic, causes, symptoms etc.) and real nature. (18)

।।इति द्वाविंशोऽध्यायः ।।

Thus ends the twenty-second chapter.

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अथ त्रयोविंशोऽध्यायः

Chapter 23

BHEṢAJĀVCRAṆĪYA ADHYĀYA

(Pre-requisites of Treatment)

अथातो भेषजावचरणीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Bheṣajavcaraṇīya-prerequistites for treatment; thus said Ātreya and other great sages. (1)

Rogī parīkṣā (examination of the patient) :

भेषजमवचारयन् प्रागेव तावदेवमातुरं परीक्षेत । कस्मिन्नयं देशे जातः संवृद्धो व्याधितो वा कस्मिंश्च देशे मनुष्याणामिदमाहारजातमिदं विहारजातमेतावत् मलमेवंविधं सत्वमेवंविधं सात्म्यमियं भक्तिरिमे व्याधयो हितमिदमहितमिदमिति । प्राग्ग्रहणेन केन वा निदानविशेषेणाऽस्यकुपितो दोषः । दोषस्य ह्येकस्याऽपि बहवः प्रकोपे हेतवः । तस्माद्यथास्वलक्षणैः कर्मभिश्च बुध्वा भिषक्दोषमेवमवगमयेत् । तद्यथा । किमाहारेण कुपितो वायुः किं विहारेण तथा रूक्षेण लघुना शिशिरेण वा साहसेन वेगरोधेन वा भयेन शोकेन वेति । ततश्च तत्प्रतिपक्षमौषधं प्रयुज्यमानमाशु सिद्धये सम्पद्यते। तत्र मधुराम्ललवणा रसाः कटुतिक्तकषायाश्चेतरेतरप्रतिपक्षाः । तदनन्तरञ्चोपलभेत । मृदुमध्यातिमात्रविकल्पनया कथं निदानमासेवितम् । एकरूपस्यापि हि हेतोः मृद्वादिविभागेन पृथक् समवेतानाञ्च दोषाणामंशांशबलविकल्पविशेषात् व्याधेर्बलाबलविशेषः । तत्रानेक दोषात्मकेषु व्याधिष्वनेकरसेषु च भेषजेषु रसदोषप्रभावमेकैकशोऽभिसमीक्ष्य व्याधिभेषजप्रभा वतत्वं व्यवस्येत । नत्वेवं सर्वत्र ॥२॥

Before starting the treatment of the disease, the physcian should examine patient, as follows :

In which region is he born? Where has he been brought up? Where has he developed the disease? Which are the type of food, activities, strength, mental attitude, accustomed things, the likes, the prevailent diseases, the suitable and unsuitable things of the people living in that region? Knowing these beforehand will facilitate the determination of the specific causes for the increase of the doṣās. Though the doṣā may be one, there are many causes for its increase.

Carefully noting the qualities and functions of each, the physican has to determine the doṣā involved. For example, has vāta undergone increase by indulgence in (bad) food or by bad activities? Whether it is due to indulgence in foods which are dry, quickly digestible, or cold, or by overexertion, suppression of the urges of the body, fear or grief? Prescribing the opposite kind of treatment after determining all these facts, will certinly lead to quick success. Sweet, sour and salt tastes have their opposites in pungent, bitter and astringent tastes respectively.

Doṣā parīkṣā (determination of the doṣās).

Next it is to be ascertained in what manner he has indulged in the causes of disease, whether by mild, moderate or profound measure (quantity, degree). Even though the cause may be one only, by its different variations (qualities, quantity) it produces changes in the defferent facets (parts) of the doṣās, which in turn, make the disease to become either mild or severe.

In diseases which have many doṣās and in drugs which have many tastes, the physician should carefully consider the special effects of each of the doṣās and of each of the tastes and plan out the appropriate mode of treatment of the disease. (2)

न हि विषमविकृतिसमवेताना नानात्मकानां परस्परेणोपगृहीतानामुपहतानाञ्चान्यैश्च विकल्पनैर्विकल्पितानामवयवप्रभावानुमानेन समुदायप्रभावतत्वमध्यवसितुं शक्यम्। तथा- विधे हि समुदाये समुदायप्रभावमेवोपलभ्य व्याध्यौषधप्रभावतत्वमवगच्छेत् । तथा कस्य धामाऽधिष्ठाय व्याधिरयमवस्थित इति निरूपयेत् । प्रविसृतो हि दोषः स्वमेव स्थानमातङ्कायाधितिष्ठन् मूर्द्धादीन् वा दुस्तरो भवति । ततश्च स्थानविशेषेण भेषजविशेषः पर्येषितव्यः ॥३॥

But this need not apply (by the same) in all cases. In conditions caused by the combination of things of dissimilar qualities, in that caused by the combination of different things each one supporting or antagonising the other and in conditions which are being influenced by other factors, it is possible to relay on the special effect of the whole (doṣā, disease or drug) than of each part of it. Thus, in such conditions, the treatment should be planned, taking into consideration the effect of the whole.

Deha deṣa parīkṣā (determination of seats of diseases) :

Further, it is to be decided, in which place (part) of the body the disease is localised. The doṣās which have increased may not produce the diseases in their own seats but may do so in other places such as the head etc., and so may become difficult to treat. Hence the treatment has to be planned as is found appropritate to the seat of the disease (3)

Auṣadha parīkṣā (determination of the drug) :

ततश्चैवमालोचयेत् । कस्याऽयमौषधस्य व्याधि रातुरो वा योग्यः । कियतो वा । दोषानुरूपो हि भैषज्यवीर्यप्रमाणविकल्पो व्याधिव्याधितबलापेक्षो भवति ॥४॥

सहसातिबलानि संशोधनौषधान्याग्नेयवायव्यान्यतिसौम्यान्यतिमात्राणि वा । तथाऽग्निक्षारशस्त्रकर्माण्यल्पसत्वमातुरमल्पबलं वातिपाययेयुः । संशमनानि तु व्याधिबलादधिकानि तमुपशमय्य व्याधिं व्याधिक्षपितदेहे शीघ्रमन्यमावहन्ति । शरीरबलाधिकानि ग्लानिमूर्च्छामदमोहबलक्षयान् । अग्निबलादधिकानि ग्लानिमग्निसादश्च ॥५॥

Think next; to which drug and to what dose of it, are the disease and the patient suitable? Determination of the drug, its potency, dose etc., should be appropriate to the doṣā, the strength of the disease and the diseased (person). Whether the urgent use of powerful purificatory drugs (or treatments) having the properties of agni (tejas bhūta) and vāyu bhūta is needed or the use of the drugs possessing mild properties in greater doses will be necessary; treatments such as branding with fire, use of alkalies and surgical instruments, are more harmful, to patients who have poor mental stamina and physical strength. Palliative drugs (or treatment) also if stronger than the strength of the disease will produce opposite diseases quickly, after mitigating the earlier ones, in the body which has become weak by the effect of the disease. Those (drugs and treatment) which are stronger than the body will cause exhaustion, fainting, toxicity, delusion and decrease of strength; those which are more powerful than the digestive capacity will produce exhaustion and poor digestion (4-5)

अपि च । अतिस्थूलोऽतिकृशो दुर्बलो दुर्बद्धमांसशोणितास्थ्यंगावयवोऽल्पाग्निरल्पाहारोऽसा

त्याहारोपचितः साररहितो वा व्याधिबलमेव तावदसमर्थसोढुम् । किं पुनस्तथाविधो भेषजमेवंवेगम् । तस्मात्तादृशमविषादकैर्मृदुसुखैरुत्तरोत्तरगुरुभिरविभ्रमै श्चोपाचरेदौषधैर्वि शेषादबलाः । ताह्यनवस्थितमृदुविक्लवहृदयाः प्रायः सुकुमाराः परायत्ताश्च । ततोऽपिविशेषेण शिशवः । तथा बलवति व्याध्यातुरेऽल्पबलमल्पं वा भेषजमकिञ्चित्करं भूय एव दोषमुत्क्लेश्य व्याधिमुदीरयेत् ॥६॥

Further, persons who are very stout, very emaciated, weak, who have their body parts not having well knit muscles, blood and bones; of poor digestive ability, take very little food, who are habituated to unhealthy unaccustomed foods; whose body is impoverished of essences of the tissues, will be incapable of with standing the desease it self. Then how can they with stand the effect of such strong drugs (or treatment)? Hence, such weak patient are to be treated specially with drugs which do not cause discomfort, which are mild, pleasant, successively hard (increasingly strong) and which do not cause debility.

This should be so, especially for women because they are unsteady, tender and of weak heart (mind), tender in body and dependent on others (men) : it should be still more so especially for children.

Likewise, drugs (or treatment) which are very mild and of very little quantity (doṣā) will not do any good for severe diseases and for strong persons; on the other hand, they will only aggravate the disease by exciting the doṣās. (6)

योग्यमपि चौषधमेवं परीक्षेत । इदमेवंरसवीर्यविपाकमेवंगुणमेवंद्रव्यमेवंकर्मैवंप्रभावमस्मिन् देशे जातमस्मिन्नृतावेवंगृहीतमेवंनिहितमेवंविहितमेवंनिषिद्धमेवमुपसंस्कृतमेवंसंयुक्त मेवंयुक्त मनया मात्रयैवंविधस्य पुरुषस्यैवंविधे काले एतावन्तं दोषमपकर्षत्युपशमयति वा । अन्यदपि चैवंविधं भेषजमभूत् तन्मानेन वा विशेषेण प्रयुक्तमिदमकरोत् । सूक्ष्माणि हि दोषौषधदूष्यदेश कालबलानलाहाररससात्म्यसत्वप्रकृतिवयसामवस्थान्तराणि । यान्यनालोचितानि निहन्युरातुरम् । आलोच्यमानानि तु विपुलबुद्धिमपि चिकित्सकमाकुलीकुर्युः । किं पुनरल्पबुद्धिम् । तस्मादभीक्ष्णशः शास्त्रार्थकर्मानुशीलनेन संस्कुर्वीत यज्ञाम् । अपि च । सन्ति व्याधयो ये शास्त्र उत्सर्गापवादैरुपक्रमं प्रति निर्दिष्टाः । तत्र प्राज्ञ एव दोषादिगुरुलाघवेन सम्यग-ध्यवस्येदन्यतरनिष्ठायाम् ॥७॥

Though a drug is found suitable, still it should be examined to determine its taste, potency, taste after its digestion, qualities, nature of the substance (mass), actions, special effects, place of growth, season of collection, method of preservation, correct mode of using, prohibited mode of use, methods of processing, combinations (or admixtures), procedure of use, doṣāge, the type of patient for whom it is meant, the time (season) of use, the doṣā which it expels out or mitigates inside etc. If there happens to be another drug of similar properties, then both are to be compared and the best of them should be used.

Very subtle are the variations in different states (stages) of the doṣās, drugs, dūṣyā (tissues and wastes) regions, time, strength, digestive activity, food, tastes, accustmos, mental make up, constitution, age etc., which, if not considered deeply, will lead to death of the patient. If taken up for careful consideration, these will create confusion even in the mind of a very intelligent physician. What to say then one of poor intellect?

Hence the physician should study the scriptures, engage himself in practical work constantly and transform his intellect (endeavour) for gaining mastery.

Further on;

There are some diseases which stand out as exceptions to the general line of treatment prescribed in the texts. In such cases, the intelligent physician should himself be the judge to determine the strength or weakness of the doṣās without seeking help from elsewhere. (7)

Kāla auṣadha Saṁbaṅdha (relationship of time and treatments) :

कालश्च भेषजस्य योग्यतामादधाति । स क्षणलवमुहूर्तादिभेदेनातुरावस्थया च द्विधोक्तः प्रागपि च । शीतोष्णवर्षलक्षणस्त्रिविधः कालः । तत्र शीतोष्णयोर्वृष्टिशीतयोश्चाऽन्तरे साधारणौ वसन्तजलदात्ययौ । ग्रीष्मवर्षकालयोस्तु, प्रारम्भो वृष्टेः प्रावृडिति विकल्प्यते । तेषु साधारणेष्वहस्सु वमनादीनां प्रविवृत्तिर्निवृत्तिरितरेयोगाऽतियोगभयात् । साधारणा हि मन्दशीतोष्णवर्षतया सुखत्वात् भवन्त्यविकल्पकाः शरीरौषधानाम् । विपरीतास्त्वितरे ॥८॥

Kāla (time) also confers suitability to the drugs. It was described earlier itself (chapter - 4) that it (time) as of two kinds viz., first, such as kṣaṇa, lava, muhūrta etc., the second as the stages of the patient (or disease). Time (seasons) are of three characteristics, cold, hot and rainy. Between cold (śiśira) and hot (grīṣma) seasons and in between rainy (varṣā) and cold (hemanta) seasons, there are two ordinary seasons (temporate) viz. vasanta and śarat respectively. The ordinary (temporate) season found inbetween grīṣma and varṣā which, is the first commencement of rain is known as prāvṛt.

The ideal time for administration of therapies like emesis and purgations is the day time of the ordinary (temporate) seasons; where as the daytime of other seasons are unsuitable because of the risk of inadequate or excessive bouts. Similarly, the ordinary seasons are ideal even for the administration of other drugs (or treatments) to the body, because of mild degrees of cold, heat and rain during these seasons and so are easy and harmless. Opposite will be the condition in other seasons. (8)

तथा हि शीतकालेऽतिमात्रशीतोपहितत्वाच्छरीरमत्यर्थशीतवातविष्टब्धमतिस्तब्धबहुगुरुदोषं भवित । तदनु प्राप्तश्च भेषजं संशोधनार्थमुष्णस्वभावमपि शीतोपहतत्वान्मन्दवीर्यतां गतमयोगाय जायते । शरीरञ्च वातप्रायोपद्रवाय । तद्वद्वर्षास्वपि समन्तादतिघनेन बहलेन घनसम्पातेनावतते नभसि उपरुद्धतेजः प्रसरेषु दिनकरकरेषु जलपटलोत्प्लावनोद्दामकर्दमायां भूमावत्यर्थोपक्लिन्नमवसन्नानबलमादानदुर्बलं शरीरं भवति ॥९॥

Further, during cold season, the body being a victin of severe cold and cold breeze, the doṣās become stable (immobile, stagnated, stick on inside the channels) and heavy (greatly increased). Purificatory drugs (or therapies) administered during this period, though generally of hot potency, get vanquished (defeated) by the profound cold, become inefficient in action, give only inadequate bouts and make the body susceptible to many diseases of vāta origin.

Similarly, during rainy season also, similar is the result (the drugs become weak and produce only inadequate bouts) because in this season the sky is full of thick clouds which obstruct the hot (warm) rays of the sun reaching the earth, the earth becomes full of slush by lashing rain and flowing water, the bodies of men

get water logged, lose the efficiency of digestive activity and become weak by the effect of season. (9)

औषधग्रामस्तु जलदोदरप्रततप्रमुक्तधारावपातसम्भृताम्बुनिवहोपप्लावितमूलजालसारविटपो बहल कोमलपल्लवोपचितस्कन्धाशाखः पुनरिव बालतामुपगतोऽल्पवीर्यो भवति। अपरिसं स्थिततया च क्षितिमलप्रायाभिरम्लविपाकाभिः खगमृगसरीसृपादिशवधातुमूत्रपुरीषसंस्पृष्टा भिरद्भिः सलिलशिशिरशीकरानुविद्धशिशिरपवनस्पृक्तेन च धाराधरोष्मणा कोमलत्वाद-परिणतस्याऽस्य सुतरां विदाहो जन्यते । ततश्चासावपथ्यतामुपगतो ध्रुवमयोगाय प्रथम-संगृहीतमपि चौषधं तोयदतोयानुगतमारुतोपहते जगतीति ॥१०॥

The condition of the entire vegetation will be poor in potency because of the net work of roots of trees will have been submerged in water due to continuous rain falling in torrents from the womb of the clouds, the stem and banches will have become full with tender leaves and buds, making the trees appear to have become young. Because of this tenderness and the effect of slush of the soil they will undergo sourness during digestion; the water will have become contaminated with the cadvers, tissues, urine and excreta of birds, animals, reptiles etc., the wind will be very cold due to presence of water vapour, snow and mist; the heat of the earth having become greatly reduced, the vegetaion not having attained maturity in their potency, they will only cause burning sensation during digestion in the human body. Because of these reasons, the drugs which are collected even at the commencement (of the rainy season) will be unsuitable for health (and produce inadequate bouts only) due to preponderance of water and wind full of water vapour. (10)

ग्रीष्मे पुनरादानोपहतत्वाच्छरीरमुष्णरूक्षवातातपाघ्मातमतिस्विन्नमतिशिथिलमति प्रविलीन दोषं भवति। भेषजं पुनरनुष्णमपि तपनकरनिपातादुष्णतीक्ष्णतामुपगतमतियोगायोपकल्पते। शरीरञ्च पिपासाभ्रमक्लमोपद्रवाय । तस्मात्साधारणेष्वेव तदन्तरालेषु वमनादीनि योजयेन्नचेदात्ययिको व्याधिः । अत्ययिके तु कृत्रिमगुणोपदानेन यथर्तुगुणविपरीतेन संयोगसंस्कारप्रमाण विकल्पैश्चोपपाद्यौषधमेवा वहितोऽवचारयेत् ॥११॥

During grīṣma (summer) due to the effect of withdrawal (of moisture by the sun), the body (of man) under the influence of hot and dry wind will have severe perspiration, and the doṣās will be very loose (fluid, moving freely) and in very little quantity. Purificatory drugs though not hot in potency will aquire the properties of heat and penetrating deep inside, cause excessive bouts (of emesis and purgation); the body will suffer from complications like thirst, giddiness and exhaustion.

So, it is ideal to administer emesis and other purificatory therapies, during temperate seasons only, if there is no emergency disease. In case of an emergency disease, purificatory treatment should be done by creating conditions opposite of the seasons artificially and administering drugs which have been made suitable with appropriate processing, combination, doṣāge, mode of use and other procedures. (11)

Auṣadha Kāla (time of administration of drugs) :

आतुरावस्थासु तु कलाः कालसंज्ञाः । तद्यथाऽस्यामवस्थायामस्यौषधस्य कालोऽकालो वा। नह्यप्राप्तातीतकालमौषधंयौगिकं भवति । तस्यत्वेकादशधाऽवचारणम् । तद्यथा । अभक्तं प्राग्भक्तं मध्यभक्तमधोभक्तं सभक्तमन्तरभक्तं सामुद्गं मुहुर्मुहुः सग्रासं ग्रासान्तरा निशि च ॥१२॥

In the context of the conditions or stages of the patient (or the disease), time means the different parts, viz. a certian time whether appropriate for administration of medicine, or not, whether a particular time either suitable or unsuitable for a paricular drug etc. Drugs administered either at premature time or elapsed time will not yield the desired results.

The times of administration of medicines are eleven in number such as; without food, before meals, during meals, after meals, mixed with food during its preparation itself, in between meals (of afternoon and night), at the commencement and end of the meals, often (frequently) irrespective of meals, mixed or along with one morsel, in between such morsels and at night (bed time). (12)

तत्राऽभक्तं नाम केवलमेवौषधं निरन्नोपयोगादतिवीर्यम् । कफोद्रेकविमुक्तामाशयस्रोताः प्रातर्बलवानुपयुञ्जीत । इतरस्तु प्राग्भक्तादिकमन्नसंसर्गेण हितं नातिग्लानिकरं भवति ॥१३॥

Abhakta (without food) is administration of the drug separately without giving any food to the patient. The action of the drug in that case, will be very powerful. So, for persons who are astrong, drugs should be given in the morning after the increased kapha has moved out of the stomach; in case of others it should be before food (of the morning; or breakfast) as the person will not suffer from fatigue by the support of the food. (13)

प्राग्भक्तं नाम यदनन्तरभक्तम् । तदपानानिलविकृतावधः कायस्य च बलाधानार्थं तद्गतेषु च व्याधिषु प्रशमनाय कृशीकरणार्थञ्च योज्यम् ॥१४॥

Prāgbhakta is administration of the drug just prior to the meal. It is useful in the treatment of diseases caused by apānavāta, in diseases of the lower extremities, for strengthening the body and for making the body thin. (14)

मध्यभक्तं मध्ये भक्तस्य तत् समानानिलविकृतौ । कोष्ठगतेषु च व्याधिषु पैत्तिकेषु च ॥१५॥

Madhyabhakta is administration of the drug in the middle of the meal and useful in diseases caused by samānavāta, in diseases of the alimentary tract and diseases of pitta origin. (15)

अधोभक्तं भक्तादनन्तरम् । तत्तु व्यानविकृतौ प्रातराशान्तमुदानविकृतौ पुनः सायमाशान्तमूर्ध्वं कायस्य च बलाधानार्थं तद्गतेषु व्याधिषु च श्लेष्मिकेषु च प्रशमाय स्थूलीकरणार्थञ्च ॥१६॥

Adhobhakta is use of the drug after the meal, in diseases dur to vyānavāta; it should be after the morning (midday) meal and in diseases due to udānavāta it should be after the evening (night) meal. This method is useful for strengthening the upper part of the body and cure of their diseases, for diseases, caused by kapha and to cause stoutness (plumpiness) of the body. (16)

सभक्तं यदन्नेन समं साधितं पश्चाद्वा समालोडितम् । तत् बालेषु सुकुमारेष्वौषधद्वेषिष्वरुचौ सर्वाङ्गगेषु च रोगेषु ॥१७॥

Sabhakta, is partaking food prepared by mixing the drug or mixing the drug

to the prepared food and eating immediately. It is indicated for children, persons who are of tender constitution, those who hate medicines, in loss of appetite and in diseases affecting the whole body. (17)

अन्तराभक्तं यत् पूर्वाह्ने भक्ते जीर्णे मध्याह्ने भेषजमुपयुज्यते । तस्मिंश्च जीर्णे पुनरपराह्ने भोजनम् । एतेन रात्रिर्व्याख्याता । तद्दीप्ताग्नेर्व्यानजेष्वामयेषु ॥१८॥

Antarābhkta is administration of medicines first at midday after the digestion of the forenoon meal (breakfast) and once again in the afternoon after the digestion of the midday meal. Likewise in case of the night also. This method is indicated for those who have strong digestion and in disorders caused by vyānavāta. (18)

सामुद्गं यदाऽदावन्ते च भुक्तस्य । तत्तु लघ्वल्पान्नयुक्तं पाचनावलेहचूर्णादि हिध्मायां कम्पाक्षेपयोरूर्ध्वधस्संश्रये च दोषे ॥१९॥

Sāmudga is the use of medicine twice-once just before meals and once again immediately after meals. Food should be easily digestible and little in quantity, drugs should be having digestive property and be in the form of confection, powder etc. This method is indicated in hiccup, tremors, convulsions and when the doṣās are localised at both upper and lower parts of the body. (19)

मुहुर्मुहुस्तु पुनः पुनर्भुक्ते यदभुक्ते वा । तच्छ्वासकासहिध्मातृट्छर्दिषु विषनिमित्तेषु च विकारेषु ॥२०॥

Muhurmuhu is the use of medicine, frequently (often) with or without food. This method is useful in diseases like dyspnoea, cough, hiccup thirst, vomitting and diseases caused by poisons. (20)

सग्रासं यत् ग्राससम्पृक्तम् । ग्रासान्तरं यत् ग्रासयोर्ग्रासयोर्मध्ये द्वयमप्येतत् प्राणानिलविकृतौ । तथा सग्रासं चूर्णलेहवटकादिकमग्निदीपनं वाजीकरणानि चोपयुञ्जीत । ग्रासान्तरं हृद्रोगे वमनं धूमञ्च । जत्रूर्ध्वामयेषु निशायाम् ॥२१॥

Sagrāsa is taking medicine only once with (first) morsel of food, Grāsāntara is taking it after every morsel. Both these are indicated in disorders of prāṇavāta. Medicines which are in the form of powder, confection pill etc., and having the

property of kindling digestion and those which are aphrodisiacs are to be used along with one morsel. Drugs which cure diseases of the heart, drugs to produce vomitting and those useful for inhalation of smoke, they can be administered after every morsel.

Niśā (night) administration of drugs at night (bed-time, before sleep) is ideal for the treatment of diseases of parts of the body above the shoulders. (21)

तत्राद्ये काले तृषितः पीतशीताम्बुरजीर्णी क्षुधितः क्षामश्च भेषजं वर्जयेत् । शेषेषु वाऽहृद्यमसात्म्यमतितीक्ष्णोष्णोग्रगन्धं भूरिमात्रञ्चेति । भवति चात्र श्लोकः ॥२२॥

The use of medicine during the first of these time (that is, on empty stomach) should be avoided for those who are thirsty, who have just drunk cold water, who have indigestion, who are hungry and who are very emaciated. Even at other times, drugs which are unpleasant, unaccustomed, very strong very hot in potency, having strong smell and large quantity should be avoided. (22)

Herein are some verses ;

रोगमादौ परीक्षेत तदनन्तरमौषधम् । ततः कर्म भिषक् पश्चात् ज्ञानपूर्वं समाचरेत् ॥२३॥

The disease is to be exmined first and next, the drug; and thenafter, the physician should treat the disease with full knowledge. (23)

निवृत्तोऽपि पुनर्व्याधिरल्पेनायाति हेतुना । देहे मार्गीकृते दोषैः शेषः सूक्ष्म इवानलः ॥२४॥

तस्मात्तमनुबध्नीयात् प्रयोगेणानपायिना । सिद्धानामपि योगानां पूर्वेषां दार्ढ्यमावहन् ॥२५॥

Though the diseases get cured, they may reappear again due to (residue) of the doṣās remaining inside the body and getting excited even by trivial causes, just like the fire (which flares up from a small spark). Hence it (doṣā residue) should be cleared out with harmless methods and effective recipes described earlier, made potent with suitable processes. (24-25)

सातत्यात्स्वाद्वभावाद्वा पथ्यं द्वेष्यत्वमागतम् । कल्पनाविधिभिस्तैस्तैः प्रियत्वं गमयेत्पुनः ॥२६॥

A drug which is good for health becomes disagreeable (disliked) due to

constant use or lack of sweetness (or pleasantnes); hence such things should be made agreeable (acceptable, liked, pleasant) with different kinds of processing.

मनसोर्थानुकूल्येन तुष्टिरूर्जा रुचिर्बलम् । सुखोपभोगता च स्यात् व्याधेश्चातः परिक्षयः ॥२७॥

Nourishment, valour, desire, strength and enjoyment of happiness all are dependent upon the feeling of comfort (happiness) in the mind; then follows the relief (cure) of the diseases. (27)

लौल्याद्दोषक्षयाद्व्याधिवैषम्येण च या रुचिः । तासु पथ्योपचारज्ञो योगेनाद्यं विकल्पयेत् ॥२८॥

Desire (or liking) towards a thing (which is bad to health) develops during the course of the disease due to fondness, decrease of the doṣās or peculiar effect of the disease; the physician who is versed in the knowledge of the good, should make appropriate alterations and make it (bad thing) suitable to health and permit its use.

Doṣā nirharaṇa Kāla (time for elimination of doṣās) :

शीतोष्णवर्षानिचितं चैत्रश्रावणकार्तिके । क्रमात् साधारणे श्लेष्मवातपित्तं हरेद्द्रुतम् ॥२९॥

प्रावृटशरद्वसन्तानां मासेष्वेतेषु वा हरेत् । साधारणेषु विधिना त्रिमासान्तरितान्मलान् ॥३०॥

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं यथायथम् । प्रयोजयेत् क्रियां प्राप्तां क्रियाकालं न हापयेत् ॥३१॥

सप्ताहेन गुणालाभे क्रियामन्यां प्रयोजयेत् । पूर्वस्यां शान्तवेगायां न क्रियासङ्करोहितः । गुणेऽल्पेपि तु तामेव विशेषोत्कर्षलब्धये ॥३२॥

The doṣās - kapha, vāta and pitta - which have undergone increase in cold, hot and rainy seasons respectively should be expelled out of the body either during the three ordinary (temperate) months - the caitra, śrāvaṇa and kārtika or during the ordinary (temperate) months of prāvṛt, śarat and vasanta ṛtus (seasons) rspectively with the prescribed procedure. Having created conditions opposite of the cold, hot and rainy seasons artificially treatments should be done in appropriate time, without skipping (avoiding) the sequences of time (and / or of the treatment).

If no relief is found within seven days (with one method of treatment) another alternate treatment should be started and that only after the effect of the earlier

treatment has disappeared. Mixing of two kinds of treatment is not good. Even if slight improvement has been obtained by any one treatment, the same should be continued with suitable modifications to obtain better improvement. (29-32)

भेषजं नृपतेर्हृद्यमल्पमल्पात्ययं शुचिः । शुद्धागमं बहुगुणं बहुकृत्वः प्रयोजितम् ॥३३॥

अनन्यकार्योऽवहितः तथा तन्मन्त्रिसम्मतः । आस्वादितं परिचरैः स्वयञ्चानुप्रयोजयेत् ॥३४॥

The drug (or treatment) to be administered to the king, should be pleasant (acceptable), small in quantity, with no deleterious effects, pure (genuine), scientifically prepared, possessing many good qualities and found efficacious many times. The physician (while treating the king), should not engage himself in any other work, should obtain the consent of his friends (ministers, relatives etc.) for his treatment; the drug having been tasted by the royal retinue earlier and also by himself and then administered to the king. (33-34)

उचितो यस्य यो देशस्तज्जं तस्यौषधं हितम् । देशेऽन्यत्रापि वसतस्तत्तुल्यगुणजन्म च ॥३५॥

वीर्यवद्भावितं सम्यक् स्वरसैरसकृल्लघु । रसगन्धादिसम्पन्नं काले जीर्णे च मात्रया । एकाग्रमनसा युक्तं भैषज्यममृतायते ॥३६॥

That drug which is grown in the same land (region) in which a person lives will be ideal for that person; those drugs which possess properties similar to the properties of the land in which a person is born should be used for those living in a different land (temporarily or permanently).

The drug, which by nature, is potent, fortified further by soaking it in the fresh juices of others, made easily digestible, endowed with pleasant taste, smell etc., administered at proper time, in the mild dose and with steady mind (full confidence) is sure to become nectar. (35-36)

॥ इति त्रयोविंशोऽध्यायः ॥

Thus ends the twenty-third chapter.

* * *

अथ चतुर्विंशोऽध्यायः

Chapter 24

DVIVIDHOPAKRAMAṆĪYA ADHYĀYA

(Two kinds of treatments)

अथातो द्विविधोपक्रमणीयं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Dvividhopakrama - the two kinds of treatment; thus said Ātreya and other great sages. (1)

Dvividha upakrama (two kinds of treatment) :

उपक्रम्यस्य हि द्वित्वाद द्विधैवोपक्रमो मतः ।
एकस्सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः । बृहणो लङ्घनश्चेति तत्पर्यायांवुदोहृतौ ॥२॥

Treatment is of Sañtarpaṇa and Apatarpaṇa because, those to be treated are of two kinds : they are also known as Bṛmhaṇa and Laṅghana respectively. (2)

बृंहणं यत् बृहत्वाय लङ्घनं लाघावाय यत् । देहस्यं भवतः प्रायो भौमापमितरच्च ते ॥३॥

Bṛmhaṇa is meant to make the body stout (plump) and Laṅghana for making it light (thin); the first is caused by the predominance of Pṛthvi and Ap (bhūtas) and the second by the remaining (bhūtas) (3)

स्नेहनं रूक्षणं कर्म स्वेदनं स्तम्भनञ्च यत् । भूतानां तदपि द्वैध्यात् द्वितयं नातिवर्तते ॥४॥

Treatments such as Snehana (lubrication, oleation) Rūkṣaṇa (causing dryness), Svedana (sudation) and Sthaṁbhana (stopping, witholding, binding) are not separate from the above two, in view of the predominance of the two bhūta grouping. (4)

शोधनं शमनञ्चेति द्विधा तत्रापि लङ्घनम् । यदीरयेत् बहिर्दोषान् पञ्चाधा शोधनञ्च तत् ॥५॥

निरूहो वमनं कायशिरोरेकोऽस्त्रविस्त्रुतिः । न शोधयति यद्दोषान् समान्नोदीरयत्यपि ॥६॥

समीकरोति विषमान् शमनंतच्च सप्तधा । पाचनं दीपनं क्षुत्तृड्व्यायामातपमारुताः ॥

Laṅghana is of two kinds - Śodhana and Śamana. Śodhana is that which expels

the doṣās out of the body; it is of five kinds viz., nirūha (decoction enema), vamana (emesis), kāyavireka (purgation to the body), śirovireka (purgation to the head i.e., nasal medication, inhalation of smoke etc.) and asravisruti (blood letting).

Śamana is that which neither expels the doṣās out, nor excites (causes increase, aggravate) the doṣās which are normal but only mitigates (decrease to normal) the increased doṣās; it is of seven kinds, viz., causing good digestion, increasing the appetite, creating hunger, thirst, doing exercise, exposure to sun and breeze. (5-6b)

Bṛṁhaṇayogyāh (persons fit for stoutening therapy) :

बृंहणं शमनन्त्वेव वायोःपित्तानिलस्य च ॥७॥

बृंहयेद् व्याधिभैषज्यमद्यस्त्रीशोककर्शितान् । भाराध्वोरः क्षतक्षीणरूक्षदुर्बलवातलान् ॥८॥

गर्भिणीसूतिकाबालवृद्धान् ग्रीष्मेऽपरानपि । मांसक्षीरसितासर्पिर्मधुरस्निग्धबस्तिभिः ।
स्वप्नशय्यासुखाभ्यङ्गस्नाननिर्वृतिहर्षणैः ॥९॥

Bṛṁhaṇa is also śamana for vāta and vāta pitta combination. Bṛṁhaṇa (therapy) is indicated for persons who have become emaciated due to diseases, treatments, intoxicating drinks, sexual intercourse, and grief; who indulge in lifting heavy weights, walk long distances, who are having injury inside their chest, who are thin (weak) dry, debilitated, suffering from diseases of vāta origin; the pregnant woman, woman in parturtion, children, the aged and even others also during grīṣma (summer). Daily use of meat, milk, sugar, ghee, sweets, fatty substances, oil-enema, good sleep, comfortable bed etc., oil-massage, bath and inducing happiness - all these make persons stout. (7-10a)

Laṅghana yogyāh (persons fit for thinning therapy) :

मेहामदोषातिस्निग्धज्वरोरुस्तम्भकुष्ठिनः । विसर्पविद्रधिप्लीहशिरः कण्ठाक्षिरोगिणः ॥१०॥

स्थूलांश्च लङ्घयेन्नित्यं शिशिरे त्वपरानपि ।

Laṅghana (therapy) should be done daily for persons suffering from diabetes, āma (endogenous toxins), too much of moisture in the body, fever, stiffness of the

thighs, leprosy (and other skin diseases), visarpa (herpes), abscess, splenic diseases, diseases of the head, throat and eys; those who are obese (fatty) and even for others during śiśira (winter). (10)

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान् । आमदोषज्वरच्छर्दिरतीसारहृदामयैः ॥११॥
विबन्धगौरवोद्गारहृल्लासादिभिरातुरान् । मध्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥१२॥
एभिरेवामयैरार्तान् हीनस्थौल्यबलादिकान् । क्षुत्तृष्णानिग्रहैर्दोषैस्त्वार्तान्मध्यबलैर्दृढान् ॥१३॥
समीरणातपायासैः किमुताऽल्पबलैर्नरान् ।

Those who are very obese, strong and having increase of pitta and kapha should be given prificatory therapies (emesis, purgation etc.), daily; those who are suffering from āmadoṣa (endogenous toxins), fever, vomitting, diarrhoea, diseases of the heart, constipation, feeling of heavyness, excessive belching, nausea etc., and who are moderately obese should be treated first with digestives and hunger increasing drugs (or methods) so also, patients of the above diseases but who are slightly obese and poor in strength. Control of hunger and thirst (avoiding food and water), should be done by those who are moderately strong and stout; for those who are of poor strength what else can be better than exposure to wind, sunlight and exertion. (11-14a)

न बृंहयेल्लङ्घनीयान् बृंह्यांस्तु मृदु लङ्घयेत् । युक्तया वा देशकालादिबलतस्तानुपाचरेत् ॥१४॥

Those who are to be made thin should not be given any therapy (food or drugs) which makes them stout but those who are to be made stout should be given therapies (food or drugs) which make them slightly thin, or both can be given such treatment which is appropriate and suitable to the region, season, strength etc., intelligently. (14)

Notes : Indu, the commentator opines that the purpose of prescribing treatment for thinning the body for persons who are to be made stout, is to increase their capacity of digestion and thereby to obtain favourable condition for stoutening therapy.

Bṛṁhaṇa phalam (benefits of stoutening therapy) :

बृंहिते स्यात् बलं पुष्टिस्तत्साध्यामयसंक्षयः । विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः ॥१५॥

The benefits of bṛṁhaṇa therapy are : increase of strength, development of the body, dimunution of diseases which require such treatment, clarity of sensory perceptions, proper elimination of waste products, feeling of lightness of the body and of taste (or desire). (15)

Laṅghana phalam (benefits of thinning therapy) :

क्षुत्तृट्सहोदयश्शुद्धहृदयोद्गारकण्ठता । व्याधिमार्दवमुत्साहस्तन्द्रानाशश्च लङ्घिते ॥१६॥

Feeling of the hunger and thirst together, purity of heart (mind), belchings and throat (voice); diminution in the severity (virulence) of the disease, improvement of enthusiasm and disappearance of stupor (lassitude) are the benefits of laṅghana (thinning) therapy. (16)

अनपेक्षितमात्रादिसेविते कुरुतस्तु ते ।
अतिस्थौल्यातिकाश्यादीन्वक्ष्यन्ते ते च सौषधाः । रूपं तैरेव च ज्ञेयमतिबृंहितलङ्घिते ॥१७॥

Both these (therapies) used injudiciously will produce too much of stoutness or too much of emaciation respectively; the treatment for which will be described later. The features (symptoms) of these also will have to be understood, there itself (chapter 5)

Sthaulya kārana (causes of obesity) :

तत्र शोधनमुद्दिश्य स्थौल्याद्याः प्रागुदाहृताः । गुर्वादिवृद्धसंलीनश्लेष्ममिश्रोऽन्नजो रसः ॥१८॥

आम एव श्लथीकुर्वन् धातून् स्थौल्यमुपानयेत् । अतिस्थौल्यादतिक्षुत्तुट्प्रस्वेदश्वासनिद्रताः ॥१९॥

आयासाक्षमता जाड्यमल्पायुर्बलवेगता । दौर्गन्ध्यं गद्गदत्वञ्च भवेन्मेदोतिपुष्टितः ॥२०॥

स्त्रोतस्तु मेदोरुद्धेषु वायुः कोष्ठे विशेषतः । चरन् प्रज्वलयत्यग्निं क्षुत्तुषौ स्तस्ततोऽधिकम् ॥२१॥

स्थूलं कोटरवद्वृद्धौ दहतोऽग्न्यनिलौ च तम् ।
स्वेदवाहिसिरामूलभावाद्विष्यन्दनादपि । मेदस श्लेष्मयोगाच्च भवति स्वेदभूरिता ॥२२॥

कोष्ठ एव विपक्केऽस्य संरूद्धस्त्रोतसो रसे । सर्वत्रालब्धवृत्तित्वात् प्रायो मेदः प्रचीयते ॥२३॥

तच्छेषोऽल्परसोऽल्पत्वान्नालं रक्तादिपुष्टये ।
तुल्येपि वाय्वादिचये प्राक्चितं चीयतेतराम् । मेदस्तेनाऽसमस्तेन धातूनां विदधाति तत् ॥२४॥

श्वासादीनचिराच्चान्यान् ज्वरोदरभगन्दरान् । मेहोरुस्तम्भपिटकाविद्रधिप्रभृतीन् गदान् ॥२५॥
अयथोपचयोत्साहश्चलस्फिगुदरस्तनः । अतिस्थूलः स्मृतो योज्यं तत्रान्नं मारुतापहम् ॥२६॥
श्लेष्ममेदोहरं यच्च कुलत्था यवका यवाः । जूर्णश्यामाकमुद्गाद्याः पानेऽरिष्टं मधूदकम् ॥२७॥
मस्तु तक्रं च तीक्ष्णोष्णं रूक्षं छेदी च भेषजम् । चिन्ताव्यवायव्यायामशोधनास्वपनं भजेत् ॥२८॥
देहापेक्षी तथा रूक्षं स्नानमुद्वर्तनादि च ।
मधुनां त्रिफलां लिह्यात् गुडूचीमभयां घनम् । रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः ॥२९॥
शिलाह्वस्य प्रयोगश्च साग्निमन्थरसो हितः । विडङ्गं नागरं क्षारः काललोहरजो मधु ॥३०॥
यवामलकचूर्णं च योगोऽतिस्थौल्यदोषजित् । मदनं त्रिफला मुस्ता सप्ताह्वारिष्टवत्सकम् ॥३१॥
सपाठारग्वधं पीतमतिबृंहणरोगजित् । तद्वद्वत्सकशम्याकदेवदारुनिशाद्वयम् ॥३२॥
समुस्तपाठखदिरत्रिफलानिम्बगोक्षुरम् । मदनादीनि चालेपः स्नानादिष्वपि योजयेत् ॥३३॥
हिङ्गुगोमेदकव्योषकुष्ठक्रौञ्चास्थिगोक्षुरम् । एलावृक्षकषड्ग्रन्थाखराश्वोपलभेदकम् ॥३४॥
तक्रेण दधिमण्डेन पीतं कोलरसेन वा । मूत्रकृच्छ्रं कृमीन् मेहं स्थूलतां च व्यपोहति ॥३५॥
कृमिघ्नत्रिफलं तैलसक्तुत्र्यूषणदीप्यकैः । लोहोदकाप्लुतो मन्थः शस्तो बृंहणरोगिणाम् ॥३६॥

Ingestion of foods which are hard to digest (or which are more in quantity) will lead to production of large quantity of essence of food which is in the Āma state (inadequately digested). This āma (improperly processed essence) getting mixed with kapha residing in the dhātūs (tissues) makes them weak and causes obesity. Excessive hunger, thirst sweating, difficulty in breathing, too much of sleep, inability to withstand exertion, lassituade; decrease of life span, strength and vigour, bad smell of the body and stammering (hoarseness of voice, to be more apt) and increase of medas (adipose tissue, fat) - all these occur due to excess of nourishment.

The channels (tissue pores, blood vessels, lymphatic ducts etc.,) become blocked by fat, Vāta moving especially inside the alimentary tract, causes increase of digestive activity. Because of this, there will be great increase of hunger and thirst, which in turn, burn away the body just as fire and wind burn up a tree which has a big cavity inside it; by he presence of fat, at the (site of) origin of the channels

of sweat, increase in secretary activity (moisture) and association of kapha - all make for profound increase of sweat.

The fat getting digested in the alimentary tract and causing obstruction in the channels of the rasa, hinders it from going to the other dhātus, and make for increase of medas dhātu (fat) only. The remaining portion of rasa dhātu being very little in quantity is not enough, to nourish the rakta and other dhātūs.

This increase (of fat) is similar to the increase of vāta and others, "that which has undergone increase first will only undergo further increase" (but not others which have not increased first)" on this analogy there will be disparisty betwen medas (fat) and other dhātus. The increased medas (fat) will soon produce difficulty in breathing etc., fever, enlargement of the abdomen, rectal fistula, diabetes, loss of movement of the thighs, nodules, abscesses and such other diseases.

Atisthūla cikistsā (treatment for obese person) :

A person is said to be very obese when he has lack of enthusiasm (in physical activities) disproportional to the growth of his body, and has movement of the buttocks, abdomen and breasts. Such a person should be given such foods which mitigate vāta, kapha and medas (fat) such as horsegram, small barley, barley, jowar, śyamaka (black millet) green-gram etc., ariṣṭās (medicinal liquors) honey-water, mastu (whey) and takra (butter milk) as drinks; drugs which possess the properties of penetrating, hot in potency, dry and scaryfying; those who wish to retain their body thin should also be prescribed worry, sexual intercourse, physical exercise, purificatory therapies (emesis, purgations etc.) avoidance of sleep, dry bathing (without anointing oil) and massaging the body (without anointing oil or other faty materials).

Powder of triphala, gudūcī abhayā and ghana should be taken, mixed with honey.

Rasāñjana, mahat pañcamūla, (guggulu), śilājatu along with fresh juice of agnimantha is also good.

Viḍaṅga, nāgara, kṣāra, fine powder of iron (ash of iron), barley and āmalaka along with honey, cures the disorders of profound obesity.

Madana, triphala, mustā, saptāhwa, ariṣṭa, vatsaka, pāthā, āragwadha taken in the form of decoction cures diseases due to excessive nourishment.

Likewise, the decoction of vatsaka, śamyāka, devadāru, the two niśās mustā. pathā, khadira, triphala, niṁba and gokṣura.

Application of paste of madana and other drugs (mentioned above) to the body or bathing in water prepared by them should also be done.

Hiṅgu, gomedaka, vyoṣa, kusṭha, bones of kraunca bird, gokṣura, elā, vṛkṣaka, ṣaḍgranthā, kharahwa and upalabhedaka - all these taken with buttermilk, whey or juice of kola will cure difficulty of micturition, worms, diabetes and obesity.

A maṅtha prepared from krimighna, triphalā, oil, flour of grains, tryūshaṇa and dīpyaka mixed with water kept for some time in an iron vessel is ideal for patients who are overnourished. (18-36)

व्योषकट्वीवराशिग्रुविडङ्गातिविषास्थिराः। हिङ्गुसौचर्चलाजाजीयवानीधान्यचित्रकाः ॥३७॥

निशे बृहत्यौ हपुषा पाठा मूलं च केम्बुकात्। एषां चूर्णं मधु घृतं तैलं च सदृशांशकम् ॥३८॥

सक्तुभिः षोडशगुणैर्युक्तं पीतं निहन्ति तत्।
अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान्। हृद्रोगकामलाश्वित्रश्वासकासगलग्रहान् ॥३९॥

बुद्धिमेधास्मृतिकरं सन्नस्याग्नेश्च दीपनम्। योज्यं तथा यथाव्याधि स्वेदासृक्स्त्रावणान्यपि ॥४०॥

Vyoṣā, kaṭvī, varā, śigru, viḍañga, ativiṣa, sthirā, hiṅgu, sauvarcala salt, ajāji, yavāni, dhāny, citraka, the two niṣās, the two bṛhatīs, hapuṣā, pāthā and kembuka mula - all equal parts making together one part added with equal quantities of each of honey, ghee and sesamum oil and sixteen parts of corn flour - is made into a beverage. This recipe cures obesity and other allied diseases, diseases of the heart, jaundice, leucoderma, dyspnoea, cough and hoarseness of voice; improves intelligence, igenuity and memory; kindles the digestive activity, cures other

diseases also used appropriately, relieves the disorders of perspiration and haemorrhage. (37-40)

Atikṛśa cikitsā (treatment of very emaciated person) :

अतिकार्श्यं भ्रमः कासस्तृष्णाधिक्यमरोचकः । स्नेहाग्निनिद्राहृक्श्रोत्रशुक्रौजः क्षुत्स्वरक्षयः ॥४१॥

बस्तिहृन्मूर्द्धजङ्घोरुत्रिकपार्श्वरुजा ज्वरः । प्रलापोर्ध्वानिलग्लानिः छर्दिपर्वास्थिभेदनम् ॥४२॥

वर्चोमूत्रग्रहाद्याश्च जायन्तेऽतिविलङ्घनात् । अतिकार्श्येन नायासवर्षशीतोष्णतृट्क्षुधः ॥४३॥

तृप्तिव्याध्यौषधमदान् सहतेऽल्पबलत्वतः । श्वासकासक्षयप्लीहगुल्मार्शोवह्निमन्दताः ॥४४॥

कृशं प्रायश्च धावन्ति रक्तपित्तानिलामयाः ।

Profound emaciation, cough, severe thirst, loss of appetite; decrease of moistnes, digestive activity, sleep acuity of vision and hearing, śukra, ojas, hunger and voice; appearance of pain in the urinary bladder, heart, head, calves, thighs, waist and flanks; fever, delerium, upward movement of air (reverse peristalisis), exhaustion, vomitting, cutting pain in the joints and bones and obstruction for movement of feces, and urine : are caused by too much of laṅghana (severe undernourishment).

The emaciated person, being poor in strength will not be able to tolerate exertion, exposure to rain, cold, heat, thirst, hunger, contentment, toxicity of the diseases and drugs (treatments); the emaciated person soon becomes a victim of dyspnoea, cough, consumption diseases of the spleen, abdominal tumors, haemorrhoids, dyspepsia and diseases of rakta (blood), pitta and vāta origin. (41-44)

कार्श्यमेव वरं स्थौल्यान्न हि स्थूलस्य भेषजम् । बृंहणं लङ्घनं नालमतिमेदोऽग्निवातजित् ॥४५॥

मधुरस्निग्धसौहित्यैर्यत् सौख्येन च नश्यति । क्रशिमा स्थविमात्यन्तविपरीतनिषेवणैः ॥४६॥

शुष्कस्फिगुदरग्रीवा स्थूलपर्वा सिराततः । उच्यतेऽतिकृशस्तत्र प्रागुक्तो बृंहणो विधिः ॥४७॥

अश्वगन्धाविदार्याद्या वृष्याश्चौषधयो हिताः । अचिन्तया हर्षणेन ध्रुवं सन्तर्पणेन च ॥४८॥

स्वप्नप्रसङ्गाच्च कृशो वराह इव पुष्यति ।

Emaciation is better than corpulence (obesity) because there is no (effective) treatment for the obese; neither fattening therapy nor thinning therapy are sufficient to control excessive fat accumulation, mitigation of agni (digestive activity) and vāta; while the use of sweet and unetous foods and other comforts cure emaciation easily, obesity will not be so easily cured by the use of opposites.

The person whose buttocks, abdomen and neck have dired up, joints of bones have become prominent and the body full of (net work of) veins is to be called as highly emaciated. He should be given all the nourishing therapies described earlier; aphrodisiac drugs like aśwagandhā, vidāri etc., will be good to him. An emaciated man will become stout like a boar, by absence of worry, feeling of happiness, quick nourishments (foods and drugs) and sound sleep. (47-48)

Notes : Indu the commentator expalins the above as follows —

Bṛṁhaṅa therapy (more nourishment) given to a obese person will mitigate agni (digestive activity) and vāta but not the medas (fat); whereas Laṅghana therapy (lack of nourishment) will mitigate medas (fat) but not agni and vāta. So treatment is very difficult. Sweet, unctous foods and comforts are highly nourishing and so the emaciated person derives its benefits soon. The opposite of these i.e., pungent and dry foods and exertion etc, will not give quick benefits to the obese person because he is unable to indulge in them adequately.

लङ्घनोत्थेषु रोगेषु शेषेष्वप्युपकल्पयेत् । यत्तदात्वे समर्थं स्याद्यच्चाभ्यासेन पुष्टये ॥४९॥

सद्यः क्षीणो यतः सद्यो बृंहणेनोपचीयते । चिरं क्रमेण च क्षीणस्तदभ्यासेन तत्र च ॥५०॥

बृंहणं देहमात्राग्निबलादीन् वीक्ष्य योजयेत् ।

In diseases, which arise from lack of nourishment the use of those (foods and drugs) which are effective quickly and accustomed to the person should be prescribed. The person who has become emaciated suddenly will improve quickly by quick nourishment whereas he who has become emaciated over a long time will improve slowly by the use of accustomed things (foods and drugs). All these are to be used in accordance with the strength of the body, the digestive activity and other factors. (49-50)

न हि मांससमं किञ्चदन्यद्देहबृहत्त्वकृत् ।। मांसादमांसं मांसेन सम्भृतत्वाद्विशेषतः ।।५१।।

क्रव्यान्मांसरसांस्तस्माद्दकलावणिकान् लघून् ।
वेशवारीकृतैस्तद्वज्जाङ्गलैश्च कृताकृतान् । रसांस्तथा च क्षीरादीन् तर्पणांस्तर्पणान् पुनः ।।५२।।

युञ्ज्यात् कृशानां ज्वरिणां कासिनां मूत्रकृच्छ्रिणाम् । तृष्यतामूर्ध्ववातानां मूढमारुतवर्चसाम् ।।५३।।

There is nothing other than meat which makes the body stout; especially so, the meat of carnivorous animals because meat of such animals is nourished by meat (of other animals) only. So the soup of meat of carnivorous animals and dakalāvaṇika (thin broth with little quantity of meat, spices, oil and salt) vesavāra (meat without bones cooked in steam, added with ghee and molasses) prepared from meat of animals of desert-like region, either processed with spices or without; milk mixed with nourishing flour of grains and ghee or only cornflour with ghee sugar etc., should be given to emaciated persons and those suffering form fever, cough, difficulty of micturition, thirst, reverse peristalisis (upward movement of gas) and obstruction to the movement of flatus and faeces. (51-53)

समैः कृष्णासितातैलक्षौद्राद्यैद्र्व्यंशतर्पणैः । मन्थस्तद्वत् सिताक्षौद्रमदिरासक्तुयोजितः ।।५४।।

फाणितं सक्तवः सर्पिर्दधिमण्डोऽम्लकाञ्जिकम् । तर्पणं मूत्रकृच्छ्रघ्नमुदावर्त्तहरं परम् ।।५५।।

मन्थः खर्जूरमृद्वीकावृक्षाम्लाम्लीकदाडिमैः । परूषकैः सामलकैः सद्यस्तृष्णादिरोगजित् ।।५६।।

स्वादुरम्लो जलकृतः सस्नेहो रूक्ष एव वा । सद्यः सन्तर्पणो मन्थः स्थैर्यवर्णबलप्रदः ।।५७।।

Equal quantities of kṛṣṇā, sugar, oil, honey and cornflour mixed with water and a mantha (thick liquid) prepared out of these is also useful. Likewise is the liquid prepared with sugar, honey, sweet and cornflour. Half-cooked molasses. Cornflour, ghee, whey, sour gruel and corn flour are made into tarpaṇa (a thick mess) is also beneficial in difficulty in micturition and upward movement of gas; mantha prepared from kharjura, mṛdwika, vṛkṣāmala, amlika, dāḍima, parūṣaka and āmalaka cures thrist and allied disorders quicly; mantha prepared with sweet and sour substances, added with water and with or without fatty materials is a quick nourishing drink and gives strength, colour (complexion) and strength. (54-57)

गुरु चातर्पणं स्थूले विपरीतं हितं कृशे । यवगोधूममुभयोस्तद्योग्याहितकल्पनम् ॥५८॥

For the obese person, foods which are difficult to digest and which make the person thin should be prescribed (as diet) and for the emaciated person the opposite (i.e. which are easily digestible and make the person stout). Yava (barley) and godhūma (wheat) may be prescribed to both, prepared in such a way that it will be suitable to each. (58)

स्यौल्यकार्श्ये प्रकृत्यापि स्यातां तत्राऽप्ययं विधिः । सततं व्याधिततया सदा योज्यो विभज्य च ॥५९॥

मात्रादियुक्तेसेवेत यस्तु लङ्घनबृंहणे । समधात्वग्निदेहोऽसौ समसंहननो भवेत् ॥६०॥

दृढेन्द्रियबलत्वाच्च न द्वन्द्वैरभिभूयते ।
दोषगत्यातिरिच्यन्ते ग्राहिभेद्यादिभेदतः ॥ उपक्रमा न तु द्वित्वाद्भिन्ना अपि गदा इव ॥६१॥

The above methods of treatment will hold good even for those who, by their constitution are either obese or emaciated. They being constant sufferers require these treatments as suited to them.

Only judicious (regulated, limited) use of both thinning and stoutening therapies will help the achievement of balanced growth of tissues, good digestive ability and building of well grown and compact body, keenness of sensory perceptions and strength. By these, persons will remain unaffected by the duels (of cold and heat, happiness and misery etc.)

Therapies such as grāhi (water absorbent) etc., though appear to be different in accordance with the treatment of the doṣās, are not really different from these two therapies (bṛṁhaṇa and laṅghana); in the same way, the diseases also.

Notes : All therapies can be included under the two therapies bṛṁhaṇa and laṅghana itself. So also all the different diseases can be included under these two therapies only-bṛṁhaṇa sādhya (curable by stoutening therapy) and laṅghana sādhya (curable by thinning therapy).

॥ इति चतुर्विंशोध्यायः ॥

Thus ends the twenty-fourth chapter.

***

अथ पञ्चविंशोऽध्यायः

Chapter 25

SNEHAVIDHI ADHYĀYA

(Oleation therapy)

अथातः स्नेहविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter knows as Snehavidhi (oleation or lubrication therapy; thus said Ātreya and other great sages (1)

स्नेहादिषूपयोगाय तद्व्यापच्छमनाय च । कुर्यात् प्रागेव तद्योगिद्रव्यसम्भारसङ्ग्रहम् ॥२॥

All the materials required for use during the course of oleation (lubrication) and other therapies and those required for treating the complications of these therapies be should collected (and kept ready) before hand (before commencing the therapies). (2)

Snehaguṇāh (qualities of fats) :

गुरुशीतसरस्निग्धमन्दसूक्ष्ममृदुद्रवम् । औषधं स्नेहनं प्रायो विपरीतं विरूक्षणम् ॥३॥

Generally, drugs which are guru (heavy), śita (cold), sara (mobile), snigdha (fatty / oily), mańda (slow), sūkṣma (subtle), mṛdu (soft) and drava (liquid) are snehana (cause lubrication, unctousness); those which are of opposite qualities are rūkṣaṇa (cause dryness) (3)

Sneha dravya (fatty materials) :

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् । तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥४॥

माधुर्यादविदाहित्वाज्जन्माद्येव च शीलनात् ।

Sarpi (ghee-butter-fat), majja (marrow), vasa (muscle-fat) and taila (oil of sesamum) are ideal among all fats (lubricants) and ghee is best of all, because of its ability to acquire the properties of processing (with addition of other drugs etc.) is of sweet taste, not causing burning sensation during digestion and being in use since birth. (4-4½)

पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम् ॥५॥ घृतात्तैलं गुरु वसा तैलान्मज्जा ततोऽपि च ।

In their preceding (reverse) order they (lubricants) mitigate pitta and in their succeeding order they mitigate the remaining doṣās; oil is more heavy (difficult to digest) than ghee, muscle-fat more heavy than oil, marrow is most heavy (very difficult for digestion). (5)

द्वाभ्या त्रिभिश्चतुर्भिस्तैर्यमकस्त्रिवृतो महान् ॥६॥ स्नेहाशया दधिक्षीरं मांसास्थिफलदारु च ।

Combination of two, three and all the four of these, are known as, yamaka sneha, trivṛtsneha and mahānsneha respectively; the sources of these (lubricating) substances are curds, milk, muscle, bone, fruits and stems.

Notes : Curds and milk are the sources of ghee, muscle is the source of muscle-fat, bone is of marrow, fruits (and also seeds) and stem for oils.

Sneha yogyā (persons fit for oleation) :

स्वेद्यसंशोध्यमद्यस्त्रीव्यायामासक्तचिन्तिकाः। वृद्धबालाबलकृशा रूक्षाः क्षीणास्त्ररेतसः ॥७॥

वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनः स्नेह्याः ।

The following persons are eligible for oleation therapy :- those who are to be administered sudation and purificatory therapies, who are deeply absorbed in wine, women and physical exercises; who are greatly worried, the aged, the children, the weak, the emaciated, the dry, those who are depleted of blood and reproductive tissue, those suffering from diseases of Vāta origin, diseases of the eyes such as opthalmia, blindness and difficulty in opening of eyelids (due to diseases of eyelids). (7-8a) .

Asnehyā (persons unfit for oleation) :

-न त्वतिमन्दाग्नितीक्ष्णाग्निस्थूलदुर्बलाः ।ऊरुस्तम्भाऽतिसारामगलरोगगरोदरैः ॥८॥

मूर्छाछर्द्यरुचिश्लेष्मतृष्णामद्यैश्च पीडिताः । अपप्रसूता युक्ते च नस्ये बस्तौ विरेचने ॥९॥

The following are not eligible for oleation therpay-those who have very poor digestive activity or very powerful digestive activity; who are obese, weak, those

suffering from stiffness of the thighs, diarrhoea, āma (digestive toxins), diseases of the throat, gara (homicidal poisoning), fainting, vomitting, loss of appetite, diseases of kapha origin, thirst, alcoholic intoxication, those who had abnormal delivery and those who are undergoing therapies such as nasal medication, ememata and purgation. (8b-9)

Ghṛta (ghee / butter fat) etc. indications :

तत्रधीस्मृतिमेधाग्निकाङ्क्षिणांशस्यतेघृतम् ।ग्रन्थिनाडीकृमिश्लेष्ममेदोमारुतरोगिषु ।।१० ।।

तैलंलाघवदार्ढ्यार्थिक्रूरकोष्ठेषुदेहिषु ।वातातपाध्वभारस्त्रीव्यायामक्षीणधातुषु ।।११ ।।

रूक्षक्लेशक्षमात्यग्निवातावृतपथेषुच ।शेषौवसातुसन्ध्यस्थिमर्मकोष्ठरुजासुच ।।१२ ।।

तथादग्धाहतभ्रष्टयोनिकर्णशिरोरुजि ।

Administration of ghṛta (ghee) is best for those who are desirous of intelligence, memory, wisdom and good digestive capacity. for those suffering tumors, sinus ulcers, worms, diseases of kapha, medas (fat) and vāta origin; Taila (oil) is best for those who desire thinning of the body and stability and those of hard bowel movements; the remaining (vasa and majja) are suitable. Vasa (muscle-fat) is iedal for those whose tissues have become weak by excessive exposure to breeze, sunlight, long distance walk, lifting weights, sexual act and exercises; who are dry all over, who try to withstand strain, who have very powerful digestion and in whom the channels of vāta are obstructed; muscle-fat is best even for those suffering from diseases of the joints, bones, vital organs, alimentary tract; who have burns, who have been injured, who have prolapse of the uterus, diseases of the ears and head. (10-12a)

तैलंप्रावृषिवर्षान्तेसर्पिरन्यौतुमाधवे ।सर्वंसर्वस्यचस्नेहंयुञ्ज्यात्भास्वतिनिर्मले ।।१३ ।।

ऋतौसाधारणे —

Oil is to be used during prāvṛt (first rainy season), ghee at the end of varṣā (season of heavy rain), the other two during mādhava (vasanta spring). All these

substances can be used by all eligible persons during ordinary (temporate) seasons when the sky is clear. (13)

Notes : Oil being very efficient to mitigate vāta it is prescribed during prāvṛt (first rainy season) when vāta will have undergone increase, ghee being the best to mitigate pitta, it is to be used during śarat season when it will have undergone increase, Vasanta śarat and prāvṛt are the ordinary (temporate) seasons during which any of the fatty materials can be used.

दोषसाम्येऽनिलकफे कफे । दिवा निश्यनिले पित्ते संसर्गे पित्तवत्यपि ॥१४॥

When the doṣās are normal (in a healthy person), and when vāta and kapha together or kapha alone have undergone increase-these lubricating substances should be administered during day. When pitta and vāta have undergone increase either separately or together or pitta and kapha together have increased, lubricating substances should be given at night. (14)

त्वरमाणे तु शीतेऽपि दिवा तैलं च योजयेत् । उष्णेऽपि रात्रौ सर्पिश्च दोषादीन्वीक्ष्य चान्यथा ॥१५॥

निश्यश्नुते वातकफाद्रोगान्हनि पित्ततः ।

In case of urgency, oil can be given even during day even though it is cold season, so also ghee can be given at nights though it is hot season, depending upon the doṣās; but not otherwise. Using lubricating substances at night will produce diseases of vāta and kapha origin whereas using them at day leads to diseases of pitta origin. (15-15ꜛ)

Notes : The terms cold and hot in this verse referes to the seasons or climatic effects. The time of administration of oleating substances differs from one disease to the other depending upon the doṣās and dūṣyās involved and such time will be indicated in the text while describing treatment of diseases which should be adhered to, but in case of emergency the changes as indicated above can be made.

Sneha Kalpa (modes of administration) :

युक्तयावचारयेत्स्नेहं भक्ष्याद्यन्नेन बस्तिभिः । नस्याभ्यञ्जनगण्डूषमूर्धकर्णाक्षितर्पणैः ॥१६॥

रसभेदैककत्वाभ्या चतुष्षष्टिर्विचारणाः । स्नेहस्यान्याभिभूतत्वादल्पत्वाच्च क्रमात्स्मृता; ॥१७॥

यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा । स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात् ॥१८॥

Use of lubricating substances should be made intelligently, either mixed with eatables, food or used through enema, nasal drops, anointing over the body, mouth gargles, anointing over the head, filling the eyes and ears etc.

Dwividha Kalpa (two chief modes) :

It can be counted as of sixty four kinds in accordance with, that (similar) number of combinations of rasas (the six tastes) described earlier (chapter 18) and are known as Vicāraṇa. In this (vicāraṇa) method, the lubricating materials are mixed with some other substances (foods etc.) and so is of very little quantity; because of these reasons, Acchapeya (drinking of fatty materials alone without any admixture) is not called vicāraṇa. Among these two, benefits of lubrication theapy is best achieved quickly by it (the acchapeya). (16-18)

Notes : Lubricating materials are administered in two ways; oil, ghee or other fats without any admixture or by mixing them with food or other eatables. The former medhod is called as Achchapāna - (pure drink) and the latter as Vicāraṇa (admixture), the former is better than the latter. As it is difficult to administer a pure drink of oil, ghee etc., to some persons, so the alternate method of Vicāraṇā has been devised, by which lubricating materials can be administered even without the knowldge of the person.

Snehamātra (quantity) :

द्वाभ्यां चतुर्भिरष्टाभिर्यामैर्जीर्यन्ति याः क्रमात् । ह्रस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च ह्रसीयसीम् ॥१९॥

कल्पयेद्वीक्ष्य दोषादीन् प्रागेव तु ह्रसीयसीम् । अज्ञातकोष्ठे हि बहुः कुर्याज्जीवितसंशयम् ॥२०॥

The quantity of lubricating material which can be digested in two, four and eight yāmās is the low, medium (moderate) and high doses respectively. Even in each of these doses, the least quantity should be administered.

Keeping in mind the condition of the doṣās etc., the least dose should be determined. Administration of large quantities may sometimes create doubt about the life of the person itself (19-20)

Notes : Two, four and eight yāmās are equivalent to six, twelve and twenty four hours respectively. All ancient authorities are not inclined to denote these doses of lubricating materials in terms of specific measures like Karṣa, Pala etc., because the dose has to be different from person to person depending upon his digestive capacity, physical strength etc. Aruṇadatta, the celebrated commentator of Aṣṭāṅga, Hṛdaya refers to the opinion of some autorities to fix two, four and six palās as the three doses respectively but says that it is contrary to the opinion of the sages. The other commentators are silent on this issue. Śārṅgadhara mentions both the views without expressing his own opinion and preference.

तत्र दुर्बलमन्दाग्निबालवृद्धसुखात्मकैः । अपथ्यरिक्तकोष्ठत्वज्वरातीसारकासिभिः ॥२१॥

ह्रस्वा पेया सुखा सा हि परिहारेऽनुवर्तते । चिराच्च बल्या न रुजे व्यापन्नापि प्रकल्पते ॥२२॥

For those who are having weak digestion, children, the aged, the tender, whose alimentary tract is not functioning normally and remains empty, those suffering from fever, diarrhoea and cough, the least dose is ideal because it is easy to treat any complications, it gives strength slowly and does not produce any disease though improperly administered. (21-22)

मेहोरुःपिटकाकुष्ठवातशोणितपीडितैः । मध्यमा मृदुकोष्ठैश्च स्नेहनी स्यात्सुखेन सा ॥२३॥

न बलक्षपणी मन्दविभ्रंशा शुद्धयेऽप्यलम् ।

For those who are suffering from diabetes, ulcers, pustules, leprosy and gout, those whose bowel movements are very soft and for those who are to be given only lubrication therapy, moderate (middle) dose is ideal. It does not reduce the strength of the body, can only create mild complications and will be enough to remove the doṣās. (23-24½)

महादेहानलबलक्षुत्तृट्क्लेशसहिष्णुभिः । गुल्मोदावर्तवीसर्पसर्पदंशाभिपीडितैः ॥२४॥

उन्मत्तैः कृच्छ्रमूत्रैश्च महती शीघ्रमेव सा । सर्वमार्गानुसारेण जयेद् व्याधीन्सुयोजिता ॥२५॥

For those who have a large body, whose digestion is very good, who can withstand hunger, thirst and fatigue, who are suffering from abdominal tumors, upward movement of gas (reverse peristalisis), visarpa (erpes), snake-bite, insanity

and difficulty in micturition, high (maximum) dose is good because it spreads quickly to all the channels of the body and cures the diseases, if properly administered. (24-25)

ह्यस्तने जीर्ण एवान्ने स्नेहोच्छः शुद्धये बहुः । शमनः क्षुद्वतोऽनन्नो मध्यमात्रश्च शस्यते ॥२६॥

बृंहणो रसमाद्याः सभक्तोऽल्पो हितः स च ।

If the fatty substances (oils, ghee etc.) are meant for the purpose of śuddhi (purification of the body, as a prerequisite for emesis and purgation therapies) it should be in the form of Achchapāna (drinking of fatty substances without any admixture), of high dose and given when the food of the previous day has been well digested (i.e. in the mornings); if it is meant for śamana (mitigation of the disease or doṣās only), it should be middle (moderate) dose, given when the person is hungry (after the digestion of the food of the previous day when he gets the hunger in the noon); if it is menat for bṛhṁhaṇa (making the body stout) it hould be given in the least dose mixed with meat soup or wine and along with the food. (26-27$\frac{1}{2}$)

बालबृद्धपिपासार्तस्नेहद्विण्मद्यशीलिषु ॥२७॥

स्त्रीस्नेहनित्यमन्दाग्निसुखितक्लेशभीरुषु । मृदुकोष्ठाल्पदोषेषु काले चोष्णे कृशेषु च ॥२८॥

It (bṛhṁaṇa sneha) is beneficial (ideal) to the children, the aged, those suffering from thirst, who have aversion to fatty substances, who are habituated to alcoholic drinks, sexual indulegence and fatty foods daily, who have poor digestion, who like happiness (comforts), who are afraid of fatigue, who have soft bowel movements, and mild increase of doṣās; who are emaciated and even for others during hot season. (27-28)

Snehapāna kāla (ideal time for drinking fats) :

स्नेहः प्राग्भोजनात् कुर्यादूरुजङ्घाकटीबलम् । वेगानुलोम्यमारोग्यमधःकायगदक्षयम् ॥२९॥

मध्ये बृहत्त्वाग्निबलस्थिरताकुक्षिरुक्शमान् । इन्द्रियस्थिरतामूर्ध्वमूर्ध्वजत्रुगदक्षयम् ॥३०॥

Drinking of fatty materials before the midday meal gives sterngth to

the thighs, calves and waist, initiates the urges moving downwards (elimination of urine flatus and feces), improves health and cures the diseases of the lower parts of the body. Drinking fatty materials during the middle of the (midday) meal produces stoutness of the body, increases digestive power, strength, stoutness of the body, steadiness and relieves the pain in the abdomen and other diseases; taken after the midday meal it causes stability of the sense organs and cure of the diseases of he upper parts of the body. (29-30)

Snehapāna Vidhi (procedure of oleation therapy) :

वाते सलवणं सर्पिः पित्ते केवलमिष्यते । वैद्यो दद्यात् बहुकफे क्षारत्रिकटुकान्वितम् ॥३१॥

The pysician should administer to the patient ghee mixed with salt for the treatment of vāta (which has undergone increase); (ghee) alone (without any admixture) in case pitta; mixed with alkalies and trikaṭū; in case of profound increase of kapha. (31)

वार्युष्णमच्छेऽनुपिबेत्स्नेहे तत्सुखपक्तये । आस्योपलेपशुद्ध्यै च तौवरारुष्करे न तु ॥३२॥

उष्णोपचारः स्नेहे स्यादुष्णो ह्युष्णैर्विरुध्यते ।

Hot water should be given as an after-drink soon after drinking of fats for helping it digestion and cleansing the mouth. This procedure (drinking hot water) should not be prescribed if the oil of tuvaraka and āruṣkara are used because both being hot in potency, hot water (and other hot comforts) will be contary to one another. (31-33a)

ततो गुरुप्रावरणो निवातशयनस्थितः । जरणान्तं प्रतीक्षेत तृष्यन्नुष्णाल्पवारिपः ॥३३॥

शिरोरुग्भ्रमनिष्ठीवमूर्च्छासादारतिक्लमैः । जानीयाद् भेषजं जीर्यज्जीर्णं तच्छान्तिलाघवात् ॥३४॥

अनुलोमानिलस्वास्थ्यक्षुत्तृष्णोद्गारशुद्धिभिः ।

Afterwards, the patient should be covered with thick clothing, made to reside in a room devoid of breeze, awaiting digestion. He should drink little quantity of

warm water if he feels thirsty. Headache, giddiness, fainting, debility restlessness and exhaustion indicate that the process of digestion of lubricating material is going on. Relief of these symptoms, feeling of lightness of the body, movement of flatus downwards, good hunger, thirst and pure belchings indicate the completion of digestion. (33-34)

जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत्। तेनोद्गारविशुद्धिः स्यात्ततश्च लघुता रुचिः ॥३५॥

In case of doubt of proper digestion or of indigestion, the patient should drink hot water again, till he gets pure belchings, feeling of lightness and desire for food. (35)

भोज्योऽन्नं मात्रया पास्यन् श्वःपिबन् पीतवानपि। द्रवोष्णमनभिष्यन्दि नातिस्निग्धमसङ्करम् ॥३६॥

The person who has taken lubricating material on the previous day or he, who is scheduled to take the next day should take little quantity of food which is liquid, warm, which does not cause obbstructions to the channels, without too much fat and which is not a mixture of incompatable substances. (36)

उष्णोदकोपचारी स्यात् ब्रह्मचारी क्षपाशयः। व्यायामवेगसंरोधशोकवर्षहिमातपान् ॥३७॥

प्रवातयानयानाध्वभाष्यात्यासनसंस्थितीः। नीचात्युच्चोपधानाहस्स्वप्नधूमरजांसि च ॥३८॥

यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत्। सर्वकर्मस्वयं प्रायो व्याधिक्षीणेषु च क्रमः ॥३९॥

उपचारस्तु शमने कार्यः स्नेहे विरिक्तवत्।

During the entire period of oleation therapy the patient should use hot water (for drinking and also for other purposes like washing, bathing etc.), have only warm comforts, observe celibacy (avoid sex) and avoid sleeping at day, keeping awake at nights, exertion, suppression of the urges, sorrow, rain, mist, sunlight, eastern breeze, riding on animals or vehicles, walking long distances, too much talk, sitting at a place for long time, use of too low or too high pillows, daysleep, smoke, dust and such other activities till the end of oleation therapy. This regimen is indicated for all other therapies also and even for those who have been debilitated by diseases. (37-39)

In case of oleation being done for mitigating diseases and doṣās, the regimen of purgative therapy should be adopted. (39½)

स्नेहस्य पानात् पूर्वं च दातव्यं मृदुभेषजम् । उत्तेजनं हुताशस्य कोष्ठलाघवकारि च ।।४०।।

Before the patient is given the drink of oleating materials, he should have been given mild doses of medicines to stimulate the digestive actitity and to make the alimentary tract light (by elimination waste products such as feces and flatus). (40)

त्र्यहमच्छं मृदौ कोष्ठे क्रूरे सप्तदिनं पिबेत् । सम्यक्स्निग्धोऽथवायावदतः सात्मीभवेत् परम् ।।४१।।

सात्मीभूतो हि कुरुते न मलानामुदीरणम् । अतियोगेन वा व्याधीन् यथाम्बोघोतियोजनात् ।।४२।।

विहत्य सेतु मृत्कोष्ठात् स्रवति क्षपयन् मृदम् । स्नेहोऽप्यग्निं तथा हत्वा स्रवति क्षपयंस्तनुम् ।।४३।।

Persons of soft alimentary tract (soft bowel movements) should drink acchapeya (oleating substances only) for three days continuously and those of hard tract for seven days or till such time when the person becomes fully lubricated. Afterwards the person gets accustomed to that material.

Once the material becomes accustomed it does not excite the waste products (to be expelled out) from their places. If the dose of the material or the duration of its use becomes more it causes many diseases to develop in the body. Just as water in a reservoir, held by an earthen dam overflows it carrying the mud also with it, when forced by the clouds and rough wind, so also the lubricating materials destory the digestive activity, flow out of the body along with the waste products causing great harm to it. (41-43)

Samyak snigdha lakṣana (symptoms of proper oleation therapy) :

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् । मृदुस्निग्धाङ्गताग्लानिः स्नेहोद्वेगोऽथलाघवम् ।।४४।।

विमलेन्द्रियता सम्यक् स्निग्धे रूक्षे विपर्ययः ।

Downward movement of the flatus, kindling of the digestive activity, feces

having a little more of faty materials than usual and not assuming the solid shape, the parts of the body becoming soft and smooth, a feeling exhaustion, person developing aversion to the lubricating material, lightness of the body, and acuity of the sense perceptions - these are the symptoms, indicative of proper lubrication of the body. The opposite of these are the symptoms of dryness (absence of lubrication of the body). (44)

Atisnigdha lakṣaṇa (symptoms of excess therapy) :

पाण्ड्वामयाङ्गसदनघ्राणवक्त्रगुदस्रवाः। गुददाहारुचिश्छर्दिमूर्छातृष्णाप्रवाहिकाः ॥४५॥
शुक्तोद्गारभ्रमश्वासकासाः स्नेहातिसेवनात्।

Excessive lubrication therapy gives rise to aneamia, debility, exudations from the nose, mouth and anus; burning sensation in the rectum, loss of appetite, vomitting, fainting, thirst, dysenetry, sour belchings, giddiness, dyspnoea and cough. (45)

Sneha Mithyā lakṣaṇa (symptoms of improper therapy) :

अमात्रयाहितोऽकाले मिथ्याहारविहारतः। स्नेहः करोति शोफार्शस्तन्द्रानिद्राविसंज्ञताः ॥४६॥
कण्डूकुष्ठज्वरोत्क्लेशशूलानाहबलक्षयान्। जठरेन्द्रियदौर्बल्यजाड्यामस्तम्भवाग्ग्रहान् ॥४७॥
तांस्तान् स्वदोषहेतूत्थान् पाण्ड्वादींश्चातियोजनात्।

Lubrication therapy administered in improper doṣāge, in worng season and with unhealthy foods and activities, will produce dropsy, haemorrhoids, stupor, sleep, loss of consciousness, itching, leprosy (and other skin diseases), fever, nausea, colic, flatulence, decrease of strength, enlargement of the abdomen, weakness of the sense organs, lassitude, production of undigested materials in the alimentary tract, stiffness, supprssion of voice, other symptoms pertaining to one or more of the doṣās undergoing abnormality caused by their respective causes; aneamia and other diseases mentioned above under excessive therapy. (46-47$\frac{1}{2}$)

Snehopadrava cikitsā (management of complications) :

क्षुत्तृष्णोल्लेखनस्वेदरूक्षपानान्नभेषजम्। तक्रारिष्टखलोद्दालयवश्यामाककोद्रवाः ॥४८॥

पिप्पलीत्रिफलाक्षौद्रपथ्यागोमूत्रगुग्गुलु । यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ॥४९॥

विरूक्षणे लङ्घनवत् कृतातिकृतलक्षणम् ।

The treatment for the above diseases will consist of production of hunger, thirst, emesis, perspiration; use of drinks, foods and drugs which create dryness, use of takrāriṣta (fermented liquor prepared from buttermilk), khala (buttermilk sauce), uddāla (a kind of rice), yava (barley), śyāmaka black (millet), kodrava, pippali, triphala, honey, pathyā, cow's urine and guggulu used suitably as appropriate to the diseases caused by improper oleation therapy. (48-49)

The features of properly done or improperly done Virūkṣaṇa (therapy which creates dryness of the body) will be similar to those of Lañghana (therapy which causes thinning of the body). (49$\frac{1}{2}$)

स्नेहेन पैत्तिकस्याग्निर्यदा तीव्रतरीकृतः । स्नेहमाशु जरां नीत्वा पुनरोजोऽभितश्चरन् ॥५०॥

उदीरयेत् सोपसर्गां पिपासामस्य बाधिकाम् । सोऽसूंस्त्यजेद्यद्युदकं न पिबेदाशु शीतलम् ॥५१॥

शीतसेकावगाहान् वा तत्तृष्णपीडितो भजेत् । स्नेहाग्निना दह्यमानः स्वविषेणेव पन्नगः ॥५२॥

If oleation therapy administered to a person of pitta predominant constitution, stimulates the digestive activity greatly, then the lubricating materials are digested very quickly. The digestive activities move upwards to the region of Ojas (the heart) and produces many fatal diseases associated with severe thirst. If he (patient) does not drink enough quantity of cold water quickly he is sure to die. He should also be treated with immersion in cold water and such other cold comforts. Just as a snake gets burnt (becomes a victim) of its own poison when it increases, so also the person whose digestive activity has increased due to lubrication therapy. (50-52)

अजीर्णे बलवत्या तु शीतैर्दिह्याच्छिरोमुखम् । छर्दयेत्तदशान्तौ च पीत्वा शीतोदकं पुनः ॥५३॥

रूक्षान्नमुल्लिखेद्भुक्त्वा तादृश्यां तु कफानिले । समदोषश्च निः शेषं स्नेहमुष्णाम्बुनोद्धरेत् ॥५४॥

ततो दोषादिबलतः पूर्वोक्तं च विधिं श्रयेत् । न सर्पिः केवलं पित्ते पेयं सामे विशेषतः ॥

सर्वं ह्यनुव्रजेद्देहं हत्वा संज्ञां च मारयेत् ॥५५॥

If the lubricating substances not undergoing digestion, produce severe thirst; the patient's head and face should be splashed with cold water. If this does not relieve the thirst, the patient should be given cold water to drink and made to vomit; foods which are dry should be given and then made to vomit; These methods should be adopted even for persons who have predominance of kapha and vāta in their constitution. In case of persons who have all the doṣās in equal proportion in their (increased state), lubricating materials should be removed out by administering hot water to drink and other treatment described above, appropriate to the doṣās.

Only ghee (without any admixture) should not be used for oleation therapy when pitta has undergone increase and specially so when pitta is associated with āma (undigested materials in the alimentary tract), because the lubricating material quickly circulates all over the body, causes loss of consciousness and kills the person. (53-55)

स्निग्धद्रवोष्णधन्वोत्थरसभुक्स्वेदमाचरेत्। स्निग्धस्त्र्यहं स्थितः कुर्याद्विरेकं वमनं पुनः ॥५६॥

एकाहं दिनमन्यच्च कफमुत्क्लेश्य तत्करैः। तिलमाषदधिक्षीरगुडमत्स्यरसादिभिः ॥५७॥

The patient should be administered warm, thin soup prepared from the meat of animals living in desert-like regions, added with fatty materials. He should also be made to perspire. After three days of such treatment he should be given purgation therapy.

After one more day of oleation therapy and another day with foods which cause increase of kapha such as tila (sesame), māṣa (blackgram), dadhi (curds), milk, jaggery (mollases), fish and meat-soup, the person can be given emesis therapy (56-57)

मांसला मेदुरा भूरिश्लेष्माणो विषमाग्नयः। स्नेहोचिताश्च ये स्नेह्यास्तान् पूर्वं रूक्षयेत्ततः ॥५८॥

संस्नेह्य शोधयेदेवं स्नेहव्यापन्न जायते। अलं मलानीरयितुं स्नेहश्चासात्म्यतां गतः ॥५९॥

If oleation therapy is to be administered to persons who are very muscular nad fatty, who have profound increase of kapha, whose digestive activity is erratic and who are accustomed to fatty foods, they should be given therapies which cause

dryness of the body first and next the oleation therapy followed by purificatory therapies. By this method the complications of oleation therapy will not manifest and the lubrication after dryness will be sufficient to excite the doṣās and force them out because the lubricating materials does not get accustomed to the body. (58-59)

Sadyasneha-instant lubricants.

बालवृद्धादिषुस्नेहपरिहारासहिष्णुषु। योगानिमाननुद्वेगान् सद्यःस्नेहान् प्रयोजयेत्॥६०॥

प्रभूतमांसनिष्क्वाथान् जाङ्गलानूपजान् रसान्। स्नेहभृष्टेषु वा तेषु यवागूं नातिसंहताम्॥६१॥

तिलचूर्णं च सस्नेहं फाणितं कृसरां तथा। तिलकाम्बलिकं भूरिस्नेहं सर्पिष्मतीमपि॥६२॥

पेयां सुखोष्णा क्षैरेयीं पात्रे वा ससिताघृते। सर्पिर्लवणयुक्तं वा सद्योदुग्धं तथा पयः॥६३॥

पेयां च पञ्चप्रसृतां स्नैहैस्तण्डुलपञ्चमैः। पायसं माषमिश्रं च बहुस्नेहसमायुतम्। तैलशुण्ठीगुडरसं जीर्णे मांसरसाशिनः॥६४॥

स्नेहं वैकं सुराच्छेन दध्नो वा सगुडं सरम्। वसां वराहजां सर्पिः पिप्पलीं लवणं तिलान्॥६५॥

पिप्पलीं लवणं स्नेहांश्चतुरो दधिमस्तुकम्। दध्ना सिद्धं व्योषगर्भं धात्रीद्राक्षारसे घृतम्॥६६॥

यवकोलकुलत्थाम्बुक्षारक्षीरसुरादधि। घृतं च सिद्धं तुल्यांशं सद्यः स्नेहनमुत्तमम्॥६७॥

सिद्धांश्च चतुरः स्नेहान् बदरत्रिफलारसैः। योनिशुक्रामयहरान् सद्यःस्नेहान् प्रयोजयेत्॥६८॥

Children, the aged, those who are unable to avoid those things which are forbidden during oleation therapy, can be given any one of the following recipes, which do not cause any harm but are sadyasnehana (produce the effects of lubrication immediately, instant lubricants).

Soup prepared by boiling large quantities of meat of animals of either desert-like region or marshy region : soup prepared by frying the meat in oil or ghee; yavāgū (thin gruel) prepared with grains, meat and powder of sesame containing its oil : half-cooked mollases, kriśarā (mess prepared from sesamum), kāmbalika (thick gruel prepared from sesamum) added with oil or ghee); milk pudding mixed with ghee and taken warm;

Fresh milk drawn directly from the udder of the cow into the vessel containing sugar and ghee or ghee and salt and drunk immediately.

A drink known as Pañca prasṛta peya, prepared with four prasṛtās of fatty substances (ghee etc) and one prasṛta of rice.

Pāyasa (milk pudding) prepared with addition of māṣa (black-gram) and many kinds of fatty substances (or with liberal amount of fatty substances).

Mixture of oil, śunṭhirasa (juice of green ginger) and jaggery (mollases) given after digestion of meat soup.

Any one fatty material mixed with the clear supernantant fluid of surā (liquor prepared from cereals) or with curds and added with jaggery (mollases).

The vasā (muscle-fat) of boar processed with ghee, pippali, salt and tila (seasamum);

Four fatty substances (oil, ghee, muscle-fat and bone-marrow) mixed with pippali, lavana and dadhimastu (whey from curds).

Ghee processed with curds, vyoṣa, juice of dhātṛ; and drākṣā.

Ghee processed with equal parts each of yava, kola, kulattha, water, yavakṣāra, milk, surā and dadhi (curds) - is a good instant lubricator.

Four fatty substances (oil, ghee, muscle-fat and bone-marrow) processed with addition of juices of badara and decoction of triphalā is another instant lubricating recipe and beneficial in diseases of the vaginal tract and reproductive tissue. (60-68)

लवणोपहिताः स्नेहाः स्नेहयन्त्यचिरान्नरम् । तद्धि विष्यन्द्यरुक्षं च रूक्ष्ममुष्णं व्यवायि च ॥६९॥

Fatty substances mixed with salt, lubricate the body quickly in view of their properties such as causing secretion from the tissue pores, unctousness, thin ness (capable of entering through minute pores), hot potency and vyavāyi property (rapidly spreading to all the parts of the body first and undergoing digestion later). (69)

गुडानूपामिषक्षीरतिलमाषसुरदधि । कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत् ॥७०॥

क्षीणानां त्वामयैरग्निदेहसन्धुक्षणक्षमान् ।

Mollases, meat of animals of marshy regions, milk, sesamum seeds, blackgram, surā and curds should not be used for oleation therapy for persons suffering from leprosy, dropsy and diabets. (70)

Persons emaciated by diseases should be treated with fats which promote digestive fire and strength of the body.

त्रिफलापिप्पलीपथ्यागुग्गुल्वादिविपचितान् । स्नेहान्यथास्वमेतेषां योजयेदविकारिणः ॥७१॥

They should be administered lubricating materials processed with triphalā, pippalī, pathyā, guggulu and such others. These can also be used for persons who are emaciated by diseases and for those who can withstand the increase of digestion and physique. (71)

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्तः । दृढेन्द्रियोमन्दजरः शतायुः स्नेहोपसवी पुरुषः प्रदिष्टः ॥७२॥

The person who resorts to oleation therapy frequently, will have his digestive activity very intense, his alimentary tract very clean, each dhātu (tissue) well grown, endowed with strength and colour, all his sense organs in very good functioning; senility develops slowly and thus he lives to be a centenarian. (72)

॥ इति पञ्चविंशोऽध्यायः ॥

Thus ends the twenty fifth chapter

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अथ षड्विंशोऽध्यायः

Chapter 26

SVEDA VIDHI ADHYĀYA

(Sudation therapy)

अथातः स्वेदविधिं नामाध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Sveda vidhi (sudation therapy) - procedure to cause perspiraton; thus said Ātreya and other great sages. (1)

Sveda bheda-Kinds :

चतुर्विधोऽग्निस्वेदो भवति तापोपनाहद्रवोष्मभेदेन। तत्र तापस्वेद; पाणिकांस्यफालवालुका-वस्त्रघटिकादिभिः साक्षादग्निना च प्रयोक्तव्यः ॥२॥

Producing sweating by the agency of fire is of four kinds viz., Tāpa (fomentation), Upanāha (poultices), Drava (use of warm liquids) and Ūṣmā (fomentation); heating by the palm of the hand, flat piece of bronze, flat surface of a weapon, sand, cloth or potsherds over fire and applying it warmly on the part of the body or exposing the part to the fire directly is Tāpa. (2)

Upanāha (poultice) :

उपनाहस्वेदस्तु सर्वगन्धधान्यसर्षपकिण्ववचादेवदारुरास्नैरण्डमुलमधुकशताह्वासुराकिट्टादिवातहरद्रव्य चूर्णैर्यवगोधूमशलैरानूपासृक्पित्तशिरःपादाऽमिषवेशवारैश्च। तथा श्लेष्मसंसृष्टे वायै सुरसादिभिः। पित्तसंसृष्टे च पद्मकादिभिः। पृथक् सहितैर्वा। क्षीरशुक्तधान्याम्ललवणमस्तुप्रगाढैः सुस्निग्धैः सुखोष्णैः साल्वलाभिधानैस्तैर्बहुशः प्रदिह्योष्णवीर्यापूतिमृदुरोमचर्मभिस्तदभावे घनवातहरपत्राविक कौशेयैरुपनद्धमङ्गमहस्थितं विदाहपरिहारार्थं निशिमुञ्चेत्। दिवा निशि बद्धम्। दोषकालबलवशेन वा ॥३॥

Upanāha (hot poultice) is prepard from all (any of) the fragrant herbs, grains, sarṣapa, kiṇva (precipitate of fermented liquor), vaca, devadāru, rāsnā, roots of eraṇḍa, madhuka, satāhwā, precipitate of surā and such other which mitigate vatā are powdered and mixed with course powder of yava (barley) godhūma (wheat),

blood, bile, meat taken out from the head or legs of animals of marshy regions, or vesavāra (chopped meat well steamed) are all made into (a thick paste); if vāta has undergone increase associated with kapha, the drugs of surasādi gaṇa may be used, if it is associated with pitta drugs of padmakādi gaṇa (may be added); the paste may be used either alone or mixed with milk, śukta (sour - buttermilk), dhānyāmla (fermented grain wash) salt and mastu (whey) but with liberal quantity of fatty materials (oil, ghee etc.). The paste should be made warm and spread thickly on the part of the body, comfortably warm and covered with soft leather devoid of hairs or in its absence with thick and broad leaves of plants which mitigate vāta or cloth made of wool or silk and tied firmly. That tied in the day should be removed at night and that tied at night removed in the day, to relieve the discomfort; or it may be removed at suitable times depending on the condition of the doṣās and the season. This is known as Śālvala upanāha. (3)

Dravasweda (sudation by liquids) :

द्रवस्वेदस्तु द्विविधः। परिषेकोऽवगाहश्च। तत्र शिग्रुवरणाम्रातकमूलकसर्षपसुरसार्जकवासावंशाश्मन्तकाशोकशिरीषार्ककरञ्जैरण्डमालतीपत्रभङ्गपूतीकदशमूलादिवातहरैर्द्रव्यैर्मस्तुसलिलसुराक्षीरशुक्तादिभिः क्वथितैः पूर्वोक्तैश्च यथादोषं पृथक् सहितैर्वा कुम्भीर्वर्षलिकाः प्रणालीर्वा पूरयित्वा वातहरसिद्धस्नेहाभ्यक्तमनभ्यक्तं वोपविष्टं किलिञ्जे वा शयानमेकाङ्गे सर्वाङ्गे वा वस्त्रावच्छन्ने परिषेचयेत्। तैरेवाद्भिः पूर्णे महति कटाहे कुण्डे द्रोण्यांवाऽवगाहयेत् ।।४।।

Dravasweda (use of liquids to produce sweating) is of two kinds; Pariṣeka and Avagāha.

Drugs such as śigru, varana, āmrātaka, mūlaka, sarṣapa, surasā, arjaka, vāsa, vamśa, aśmantaka, aśoka, śirīṣa, arka, karañja, eraṇḍa, mālatipatra, bhañga (bits of mālati leaves), pūtika, dasamūlās and such others which mitigate vāta are boiled in liquids such as mastu (whey), water, sura (wine) milk, sukta (sour buttermilk) etc. and used either alone or mixed with other drugs, as described previously, appropriate to the (other associated) doṣās. This liquid is filled into pot or vessels having spout with seive in front (so as to make for a shower) or into long tubes, and poured over the part of the body, which has been anointed with oil which mitigates

vāta or even without such anointment, but wrapped with cloth; the patient either sitting or lying on a couch (made of grass or weeds), pouring being done on any part or whole of the body. This is pariṣeka.

A bath tub or pit, large enough to accommodate the body of the person in filled with the warm water described above and the person is made either to sit or lie inside the water. This is Avagāha. (4)

Ūṣmasweda (suddation by steam) :

ऊष्मस्वेदः पुनरष्टधा भिद्यते । पिण्डः संस्तरो नाडी घनाश्म कुम्भी कूपः कुटी जेन्ताकश्च । तत्र मृत्कपालपाषाणलोष्टलोहपिण्डानग्निवर्णान् सन्दंशेन ग्रहीत्वाम्भस्यम्ले वा निमज्जयेत् । तैरार्द्राविक वस्त्रेण वेष्टितैः श्लेष्ममेदोभूयिष्ठं सरुजमङ्गं ग्रन्थिमद्वा स्वेदयेत्। पांसुसिकता-गवादिपुरीषधान्यबुसपुला कपललैर्वाऽम्लोत्क्रथितैः पूर्ववद्वेष्टितैः । गवादिशकृतार्द्रेण पिण्डीकृतेनोपनाहद्रव्योत्कारिकाकृसरमां सपिण्डैर्वा वातरोगेष्विति पिण्डस्वेदः । स एव सङ्कराख्यः ॥५॥

Ūṣma sweda (use of steam to cause sweating) is of eight kinds viz., piṇḍa, samstara, ñādī, ghanaśma, kuṁbhī, kūpa, kuṭī and jeṅtāka.

Potsherds, stone or iron ball are heated redhot in fire, taken out by tongs and immersed into a vessel containing water or a sour liquid. The fumes that emerge are made to spread over the part of the body which is covered with a moist woolen cloth. The parts of the body which have predominance of kapha and fat, which are painful, or which have tumours in them may be steamed in this manner.

Piṇḍasweda

Mud, sand, dung of cow or other animals, husk of grains, bran, half cooked rice or meat are boiled in a sour liquid and tied in bundles; or dung of animal like cow, which is still moist is made into balls along with drugs useful for upanāha, are made in the form of a cake or thick paste of meat is made into bundles, (all these bundles are kept inside a boiling sour liquid and applied warm over a part or the whole body) and used to cause sweating in diseases of Vāta origin. This method, the piṇḍa sweda, is also known as Saṅkara sweda. (5)

Saṁstarasweda :

यथार्हस्वेदद्रव्याणि पिहितमुखायामुखायां सम्यगुपस्वेद्य निवाताशरणशयनस्थे किलिञ्जे प्रस्तीर्याविककौशेयवातहरपत्रान्यतमोत्तरप्रच्छदे रौरवाजिनप्रवारादिभिः स्ववच्छन्नं स्वेदयेदिति संस्तरस्वेदः ॥६॥

The drugs useful for upanāha are cut into small pieces and exposed to steam by spreading over a cloth which is tied to the mouth of a pot containing a boiling liquid or spread over a mouthless pot which is kept inside a oven which expels steam on the drugs directly. When they become soft and hot by steam, they are spread evenly on a wooden cot kept in a room devoid of breeze and covered with thick cloth of wool or silk or leaves of plants which mitigate vāta. The patient is covered with the skin of deer or a woollen blanket and made to lie down on the cot till he gets perspiration. This method is known as Saṁstara sweda. (6)

Nāḍisweda :

पूर्ववदेवोपस्वेद्योखामुखेऽन्यामुखायां वा नाडीमूलच्छिद्रप्रमाणपार्श्वच्छिद्रामुपसन्धायावलिप्य च पार्श्वच्छिद्र स्थया नाड्या शरेषिकावंशदलकिलिञ्जकरञ्जपत्रान्यतमकृ तया गजाग्रहस्त-संस्थानया व्यामदीर्घयाध्यर्द्ध व्यामंदीर्घया वा स्वायामचतुर्भागाष्टभागपरिणाहमूलाग्रस्त्रोतसा सर्वतोवातहरपत्रसंवृतछिद्रया द्विस्त्रिर्वा विनर्मितया सुखोपविष्टस्य स्वभ्यक्तप्रावृतेङ्गेबाष्प-मुपहरेत्। बाष्पो ह्युनृजुगामी विहतचण्डवे गस्त्वचमवि दहन् सुखं स्वेदयतीति नाडीस्वेदः ॥७॥

The drugs mentioned earlier are cut into pieces, put into a pot, water added and pot placed over fire for boiling. Another smaller pot is kept inverted over the first and the mouths of the two sealed tight. A hole is made on the side of the upper pot to which a hollow pipe is adjusted such that the steam will come out through it. The pipe can be of the śara reed, hollow arrow, bambooshoot, stem of a green plant, leaves of karañja or any such thing, made in the shape of an elephant trunk, one or one and half vyāma (length of two stretched arms is one vyāma), in length, one-fourth or one-eighth of a vyāma in circumferences, having opening at both ends. Both the openings should be covered with leaves of plants which mitigate vāta, the leaves pierced with two or three holes to allow the steam (in little quantities, slowly). The part of the body should be

anointed with oil and the steam allowed over it, with the patient comfortably sitting. The steam touching the skin in irregular / curvy routes, devoid of the intensity of heat and not burning the skin produces sweating easily and comfortably. This method is known as Nādīsweda. (7)

Ghanāśmasweda

पुरुषायाममात्रमधिकं वा घनंसमं च शिलातलं भूप्रदेशं वा वातहरदारुदीप्तेनाग्निना सर्वतस्तापयित्वाग्नि मपोह्योष्णोदकाम्लादिभिरभ्युक्ष्य यथोक्तप्रच्छदे संस्तरात्स्वेदयेदिति घनाश्मस्वेदः ॥८॥

A stone slab which is of the length a man or even slightly more, thick and even; or a mound of earth of these features, should be made hot by keeping fire wood of trees which mitigate vāta, from all the sides, top and bottom and setting fire to it. After the stone slab has become quite hot, the burning coal and wood are removed from it and the slab is sprinkled with water, sour liquids etc. The patient is then asked to lie down on the slab (with his body covered with deer skin or woollen blanket). This method is known as Ghanāṣma sweda. (8)

Kuṁbhisweda

पूर्ववत् स्वेदद्रव्याणि कुम्भ्यामुक्ताथ्याश्लिष्योपविष्टस्तद्वदूष्माणं गृह्णीयात् । भूमौ वा तां निखाय तदूर्ध्वमासनं शयनं वा नातिघनप्रच्छदं परितः प्रलम्बमानकुथाकम्बलगोणिकं निधाय तत्रस्थस्योष्माणं गृह्णतः कुम्भ्यामग्निवर्णानयोगुडानुपलांश्च शनैर्निमज्जयेदिति कुम्भीस्वेदः ॥९॥

The drugs mentioned earlier, are cut into pieces, put into a pot, water added, allowed to boil and emit steam. The patient is made to sit very near the pot, and the steam allowed over the affected part, covering himself with a blanket. Another medhod is to keep some pots buried and the patient made to lie on them; blanket or other thick cloth covered over the person in such a way that the edges of the cloth touch the ground in all the sides. If the decoction becomes cold and does not give out sufficient steam, iron balls or stones made red hot should be slowly immersed into it to produce steam. These methods are known as Kumbhī sweda. (9)

Kūpasweda :

शयनस्याधोविस्तारद्विगुणखाते कूपे वातहरदारुकरीषन्यतरपूर्णदग्धे विगतधूमे स्वास्तीर्ण-शयनस्थं स्वेदयेदिति कूपस्वेदः ॥१०॥

A pit is made in the ground equivalent to double the width of the cot, filled with coal-dust of trees which mitigate vāta or with powder of dried cowdung and then set fire. When the smoke has cleared away, leaving the hot ashes behind, a cot is placed over the pit and patient made to lie on it and made to perspire. This method is known as Kūpa sweda. (10)

Kuṭīsweda :

कुटीं नात्युच्चविस्तारां वृत्तामच्छिद्रामुपनाहकल्कघनप्रदिग्दकुड्यां सर्वतोविधूमप्रदीप्त-खदिराङ्गारपूर्ण हसन्तिकासमूहपरिवृतां विधाय तन्मध्ये च शय्यां तत्रस्थं स्वेदयेदिति कुटीस्वेदः ॥११॥

An apartment is constructed which is not very high, not very wide, circular in shape, its walls having thick plastering, but not having crevices or cracks anywhere; and with open smokeless hearths set throughout the interior. The hearths are filled with burning coal of khadira wood. The patient is made to lie on the cot placed at the centre of the room and allowed to sweat. This method is called Kuṭīsweda. (11)

Jeṅtākasweda

अथ जेन्ताकं चिकीर्षुभूमिं परीक्षेत । पूर्वस्यामुत्तरस्यां वा दिशि गुणवति प्रशस्तभूमिभागे देशे कृष्णमृत्तिके वा सुवर्णवर्णमृत्तिके परिघापुष्करिण्यादीनां जलाशयानामन्यतमस्य कूले । दक्षिणे पश्चिमे वा सुतीर्थे समसुविभक्तभूमिभागे । सप्ताष्टौ वाऽरत्नीरपक्रम्योदकात् प्राङ्मुखमुदङ्मुखं वाभिमुखतीर्थं कूटागारं कारयेत् । उत्सेधविस्तारतः परमरत्नयः षोडश । समन्तात्सुवृत्तं मृत्कर्मसंपन्नमनेकवातायनम् । अस्य च कूटागारस्यान्तः समन्ततो भित्ति-मरत्निविस्तारोच्छ्रायां पिण्डिकां कारयेदाकवाटात् । मध्ये चास्य कूटागारस्य किष्कुमुक्तं द्विपुरुषप्रमाणं मृन्मयं कन्दुसंस्थानंबहुसूक्ष्मच्छिद्रमङ्गारकोष्ठकस्तम्भं सापिधानं कारयेत् ।तं च खादिराणामश्वकर्णानां वा काष्ठाना पूरयित्वा दीपयेत् ।स यदा जानीयात्साधुदग्धानिकाष्ठानि

विगतधूमान्यवतप्तं सर्वमग्निना तदग्निगृहं स्वेदयोग्येन चोष्मणा युक्तमिति । तत्रैनं वातहराभ्यङ्गाभ्यक्तगात्रं वस्त्रावच्छन्नं प्रवेशयेत्। अनुशिष्यात्सौम्य प्रविश कल्याणायारोग्याय च । प्रविश्य चैनां पिण्डिकामारुह्य पार्श्वापरपार्श्वाभ्यां यथासुखं शयीथाः। न च त्वरयास्वेदमूर्छापरीतेनापिपिण्डिकैषा विमोक्तव्याप्राणोच्छ्वासात् । भ्रश्यमानोह्यतः पिण्डिकावकाशाद् द्वारमनधिगच्छन् स्वेदमूर्च्छा परीततया सद्यः प्राणान् जह्यात् । तस्मात् पिण्डिकामेनां न कथञ्चन मुञ्चेथाः । त्वं यदा जानीयात् विगताभिष्यन्दमात्मानं सम्यक् प्रस्तुतस्वेदपिच्छं सर्वस्त्रोतोविमुक्तं लघुभूतमपगतविबन्धस्तम्भसुप्तिवेदनागौरवमिति । ततः पिण्डिकानुसारेण द्वारं प्रपद्येथाः । निष्क्रम्य च चक्षुषोः परिपालनार्थमतिस्विन्नोऽपि न सहसा शीतोदकमनुप्रविशेथाः । सम्यक् स्विन्नस्त्वपगतसन्तापक्लमो मुहूर्तात् सुखोष्णेन वारिणा यथान्यायं परिषिक्तोऽश्नीयादिति जेन्ताकस्वेदः ॥१२॥

Contemplating to administer Jentāka method of sudation therapy, the physician should first select a place and construct a kuṭāgara (concealed house). The site should be either in the east or north, pleasant and beautiful, having black or golden yellow soil, surrounded by lakes and ponds. The house should be constructed about seven or eight aratnī (arms length) away from the bank of the ponds, on the either south or west; it should be having the entrance either to east or north and facing the water of the pond. It should not be more than sixteen arathnī (arms length) both in length and breadth; with fine plastering inside, having many windows; a circular bench is constructed all around inside, adjacent to the wall from door to door. In the the centre of the room hollow pillar, of the length of double the height of man, is to be constructed from mud, round in shape, with very small holes having shutters. This hollow pillar is filled with wood of ether khadira or aśwakarṇa and set fire. When burning coal gets formed and all the smoke has gone away and the room becomes hot inside it shold be considered as suitable. The patient should be anointed with an oil processed with drugs which mitigate vāta, and brought into the hot chamber and instructed as follows : ''You, the good man, enter the chamber for obtaining prosperity and health. Lie on these benches comfortably, exposing all the protions of your body to the heat and slowly move forwards. Even though you become full of sweat and even quickly, you should not leave the bench and try to

reach for the door, you will run the risk of losing your life for you will not be able to find the door, because of your fatigue and fainting. So never get out of the bench, till your feel that fluids inside your body are moving freely, the obstrucion to the flow of sweat has been removed, all the orifices of the body are open and have become light, cleared of any obstructions, and stiffness, loss of sensation, pain and heaviness have disappeard''. With these instructions he should be left alone inside the room, and the physician come out, closing behind him all the windows and doors. After some time, after the patient is brought out, he should not be spalshed with cold water immediately for protecting his eyes even though he is full of sweat. He should be allowed to take rest, get rid of the fatigue and given a bath in warm water. Next he should be given food suitable to him. This medhod is known as Jentāka Sweda. (12)

तेषां विशेषतास्तापोष्मस्वेदौ कफे प्रयोजयेत्। उपनाहमनिले। किञ्चित् पित्तसंसृष्टेऽन्यतरस्मिन् द्रवमिति ॥१३॥

Out of these methods, Tāpa and Ūṣma sweda should be resorted to especially for kapha (mitigate increased kapha) and upanāha for vāta. Other methods are to be used during mild association of pitta also. (13)

Anāgneya sweda :

अनाग्नेयं पुनर्मेदाःकफावृते वायौ निवातसदनगुरुप्रावरणबहुमद्यपानव्यायामक्षुदातपनियुद्धाध्वभारभरणामर्षभयैः । उपनाहं च पित्तान्वये पूर्वोक्तेनैव विधिनाग्निरहितमिति । भवति चात्र ॥१४॥

Anāgneya sweda (making the person to perspire wihout the use of fire) is suitable for (disorders of) vāta obstructed by medas (fat) and kapha; it is brought about by, remaining inside a airtight room, covering with a thick cloth, a heavy dose of alcoholic drink, exercise, keeping hungry, exposing to sun light, boxing, walking long distances, lifting heavy weights, anger and fear.

In conditions of increase of vāta associated with pitta, the upanāha method or any one of the above methods devoid of the use of fire is suitable. (14)

Swedana vidhi (procedure of sudation therapy) :

निवातेऽन्तर्बहिः स्निग्धो जीर्णान्नः स्वेदमाचरेत्। व्याधिव्याधितदेशर्त्तुवशान्मध्यवरावरम् ॥१५॥

Sudation therapy should be done in a room devoid of heavy breeze,the patient having been lubricated both internally and externally and after the digestion of food. It should be either mild, moderate or heavy depending upon the disease, the diseased, the land (habitat) and season. (15)

कफार्तो रूक्षणं रूक्षो रूक्षस्निग्धं कफानिले। आमाशयगते वायौ कफे पक्वाशयाश्रिते ॥१६॥

रूक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः।

Persons suffering from diseases caused by kapha should be prescribed dry sudation, those suffering from kapha and vāta should be given dry and moist combined together (after lubrication).

If vāta is localised in the āmāśaya (stomach) and kapha in the pakwāśaya (colon), dry sudation and moist (lubricatted) sudation respectively should be done in accordance with site of the doṣās. (16-17a)

अल्पं वङ्क्षणयोः स्वल्पं दृङ्मुष्कहृदये न वा ॥१७॥

पद्मोत्पलादिभिः सक्तुपिण्ड्या वाच्छाद्य चक्षुषी। शीतैर्मुक्तावलीपद्मकुमुदोत्पलभाजनैः ॥१८॥

मुहुः करैश्च तोयार्द्रैः स्विद्यतो हृदयं स्पृशेत्।

Sudation should be done very less at the groins; mild or not at all to the eyes, scrotum and the heart. If sudation (fomentation) is very necessary for the eyes, they should be covered with petals of lotus or lily or with a wet ball of flour; if it is necessary for the heart, the area should be touched repeatedly during fomentation with vessels containing coolant substances, pearls, lotus and lily or even by hand moistened with water. (17-18)

शीतशूलक्षये स्विन्नो जातेऽङ्गानां च मार्दवे। स्याच्छनैर्मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥१९॥

After sudation therapy when the feeling of cold and pain have disappeared and

the body parts become soft, the person should be given a mild massage and bath. He should then follow the regimen prescribed for oleation therapy. (19)

पित्तास्रकोपतृण्मूर्च्छास्वराङ्गसदनभ्रमाः ।सन्धिपीडाज्वरश्यावरक्तमण्डलदर्शनम् ॥२०॥

स्वेदातियोगाच्छर्दिश्च तत्र स्तम्भनमौषधम् । विषक्षाराग्न्यतीसारछर्दिमेहातुरेषु च ॥२१॥

Abnormal increase (aggravation) of pitta and blood, thirst, fainting, weakness of the voice and body, giddiness, pain in the joints, fever, appearance of black or red patches on the skin and vomitting will result from excess of sudation therapy. For these diseases stambhana (stopping of sweating, absorbing water) is the ideal method of treatment. Such a therapy is also to be given to those suffering from diseases caused by poison, and alkalies; and from diarrhoea, vomitting and diabetes. (20-21)

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः स्तम्भनमन्यथा । द्रवस्थिरसरस्निग्धरूक्षसूक्ष्मं च भेषजम् ॥२२॥

स्वेदनं स्तम्भनं श्लक्ष्णरूक्षसूक्ष्मसरद्रवम् । प्रायस्तिक्तं कषायं च मधुरं च समासतः ॥२३॥

Swedana (perspiration) is brought about generally by qualities such as heavyness, penetrating and hot, whereas stambhana (stopping, withholding) is brought about by the opposite qualities. Drugs which are liquid, static, moving, unctous, dry and thin, cause sudation (warming up) of the body; those which are smooth, dry, thin, moving, liquid, bitter, astringent and sweet tastes generally cause sthambhana (withholding, obstructing, stopping any discharge from the body). (22-23)

स्तम्भितः स्यात् बले लब्धे यथोक्तामयसङ्क्षयात् ।स्तम्भत्वक्स्नायुसङ्कोचकम्पहृद्वाग्घनुग्रहैः ॥२४॥

पादौष्ठत्वक्करैः श्यावैरतिस्तम्भितमादिशेत् ।

Disappearance of the disease and gaining of strength are the results of stambhana therapy; if this therapy becomes excessive it causes stiffness, contraction of skin, of tendons, tremors, catching pain in the heart, loss of voice, lock-jaw, black discolouration of the feet, lips, skin and hands. (24-25.a)

Svedana anarha-persons unfit for sudation

न स्वेदयेदतिस्थूलरूक्षदुर्बलमूर्च्छितान् । स्तम्भनीयक्षतक्षीणक्षाममद्यविकारिणः ॥२५॥

तिमिरोदरवीसर्पकुष्ठशोषाढ्यरोगिणः । पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् ॥२६॥

भ्रष्टदग्धगुदग्लानिक्रोधशोकभयार्दितान् । क्षुत्तृष्णाकामलापाण्डुमेहिनः पित्तपीडितान् ॥२७॥

गर्भिणीं पुष्पितां सूतां मृदु वात्ययिके गदे ।

Swedana (sudation) therapy should not be administered to persons who are very obese, dry, weak unconsious; those who are to be given stambhana therapy; those emaciated by wounds, very thin, suffering from diseases of alcoholic excess, blindnes, enlargement of abdomen, visarpa (herpes), leprosy (and other skin diseases), tuberculosis, gout; who have just drunk milk, curds, lubricating materials (oils, ghee etc.) and honey who have undergone purgation therpay, who have prolapse of the rectum or the rectum having been treated with application of alkalies, who are having sever exhaustion, anger, grief, fear, hunger, thirst, jaundice, anaemia, diabetes, and diseases of pitta origin; the pregnant woman, lady in menstruation and parturition. If sudation is very much needed for these persons as an emergency, it should be given very mild. (25-28.a)

Swedana yogya (persons fit for sudation) :

श्वासकासप्रतिश्यायहिध्माध्मानविबन्धिषु । स्वरभेदानिलव्याधिपक्षाघातापतानके ॥२८॥

अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे । महत्त्वे मुष्कयोः खल्यामायामे वातकण्टके ॥२९॥

मूत्रकृच्छ्रार्बुदग्रन्थिशुक्राघाताढ्यमारुते । वेपथुश्वयथुस्वापस्तम्भजृम्भाङ्गगौरवे ॥३०॥

कर्णमन्याशिरः कोष्ठजङ्घापादोरुरुक्षु च । स्वेदं यथायथं कुर्यात्तदौषधविभागतः ॥३१॥

Sudation therapy, appropriately administered is indicated in diseases such as dyspnoea, cough, nasal catarrh, hicup, flatulence, constipation, hoarseness of voice, diseases of vāta origin, hemiplegia, tetanus, bodyache, severe catching pain of the waist, flanks, back, lower abdomen and lower jaw; enlargement of the scrotum, contractures of the hands and feet, different kinds of tetanus, sprains,

difficulty of micturition, malignant tumors (cancer), benign tumors, obstruction of semen, stiffness of the legs, tremors, dropsy, loss of cutaneous sensation, stiffness of the body, excessive yawning, feeling of heavyness of the body; pain in the ears, neck, head, alimentary tract, calves feet and thighs. The therapy should be followed by suitable foods appropriate to the doṣās as and diseases. (28-31)

स्विन्नोऽन्नं पथ्यमश्नीयाद्दोषरोगानुरोधतः । तदहः स्विन्नसर्वाङ्गो व्यायामं सुतरां त्येजत् ॥३२॥

On the day of sudation therapy, the person should eat suitable food in accordance with the doṣās and the diseases and avoid exercises absolutely. (32)

Swedana phala (benefits of sudation) :

अग्नेर्दीप्तिं मार्दवं त्वक्प्रसादं भक्तश्रद्धां स्त्रोतसां निर्मलत्वम् ।
कुर्यात् स्वेदो जाड्यतन्द्रापहारं स्तब्धान् सन्धींश्चेष्ठयत्याशु चास्य ॥३३॥

Sudation therapy increases the digestive capacity, causes softness, brilliance of the skin, desire in food and cleanliness of the orifices, removes lazyness and stupor, and makes the stiffened joints to have movements quickly. (33)

स्नेहक्लिन्नाः कोष्ठगा धातुगा वा स्तोतोलीना ये च शाखास्थिसंस्थाः ।
दोषाः स्वेदैस्ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिर्निर्ह्रियन्ते ॥३४॥

The doṣās which have been lubricated and localised in the alimentary tract, in the various tissues and channels, in the extremities and bones, get liquified by sudation therapy and are brought into the alimentary tract, to be eliminated (out of the body) by appropriate purificatory therapies. (34)

॥ इति षड्विंशोऽध्यायः ॥

Thus ends the twenty-sixth chapter.

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अथ सप्तविंशोऽध्यायः

Chapter 27

VAMANA VIRECANA VIDHI ADHYĀYA

(Emesis and purgation therapies)

अथातो वमनविरेचनविधिं नामाध्यायं व्याख्यास्यामः । इति हस्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter named Vamana Virecana Vidhi-procedure of emesis and purgation therapies; thus said Ātreya and other great sages. (1)

Nirukti (definition) :

दोषहरणमूर्ध्वभागं वमनाख्यमधोभागं विरेचनाख्यमुभयं वा मलविरेचनाद्विरेचनामित्युच्यते ॥२॥

That which removes the doṣās from the upper parts of the body is called Vamana (emesis) and from the lower parts is called 'Virecana' (purgation); both are also called as Virecana because they expel the malās (doṣās) out of the body. (2)

Auṣadha guṇakarma (properties and actions of drugs) :

तत्रोष्णतीक्ष्णसूक्ष्मव्यवायिविकाषीण्यौषधानि स्ववीर्येण हृदयमुपेत्य सौक्ष्म्यात् व्यवयित्वाच्च धमनीरनुसृत्य स्नेहेन मृदूकृतेऽन्तश्शरीरे स्वेदोष्मणार्द्रदारुवद्विष्यण्णे स्थूलाणुस्त्रोतोभ्यः सकलमपि दोषसङ्घातमौष्ण्यात् पुनर्विष्यन्दयन्ति । तैक्ष्ण्याद्विकाषित्वच्च विच्छिन्दयन्ति । स विष्यण्णविच्छिन्नो दोषसङ्घातः पारिप्लवः स्नेहाक्तभाजनस्थ इवोदकाञ्जलिरसज्जन्ननुप्रसरण भावादामाशयमनुगम्य उदानप्रणुन्नः अग्निवाय्वात्मकत्वात् ऊर्ध्वभागप्रभावाच्चौषधस्योर्ध्वं प्रवर्तते । सलिलपृथिव्यात्मकत्वादधोभागप्रभावाच्च औषधस्याधः । उभयतश्चोभयगुणात्मक त्वादुभयभागप्रभावाच्च ॥३॥

Drugs which possess the properties such uṣṇa (hot potency), tīkṣṇa (penetrating), sūkṣma (passing through minute pores) vyavāyī (spreading quickly all over the body) and vikāśi (spreading quickly all over the body and causing loosening of the joints and debility), acting by their own power, reach the heart by their sūkṣma and vyavāyī properties spread all over the body through the dhamanīs (blood vessels),

break up the hard masses of the doṣās, which have been made soft by the lubricating therapy, liquified by the heat of the sudation therapy but sticking on in all the small and big pores inside; cut off their adhesions by their penetrating and loosening action. The doṣās which are thus, liquified and loosened from their places slowly move out, drop by drop, without adhering any where, just as water moves inside a pot smeared with oil and collect inside the Āmāśaya (stomach and small intestines). Helped by the action of Udāna vāta the drugs which are predominantly of Agni and Vāyu bhūtas when administered will bring out all the doṣās collected in the stomach in the upward movement. Drugs which are predominantly of AP and Pṛthvi bhūtas by their nature of moving downwards, bring out the doṣās in the downward diection. Drugs which possess the property of moving in both directions will cause expulsion of doṣās from both directions. (3)

तत्रोत्कृष्टे श्लेष्मणि पित्तसंसृष्टे वा तत्स्थानगते वा पित्ते अनिले वा श्लेष्मोत्तरे च वमनमाचरेत्। पित्ते तु विरेकं श्लेष्मसंसृष्टे वा तत्स्थानगते वा श्लेष्मणीति ॥४॥

Vamana (emesis) is to be administered in conditions where kapha has undergone increase either alone predominantly or in association of pitta, or when pitta and vāta have got localised in the seats of kapha or when all the doṣās have undergone increase with predominance of kapha. Virecana (purgation) is to be administered when pitta has undergone increase alone or in association with kapha or when kapha has got localised in the seat of pitta or when pitta has got localised abundantly in the seats of kapha. (4)

Vamanasādhya rogāh (diseases curable by emesis)

तत्र वमनसाध्या विषपीतदष्टदिग्धविद्धविरुद्धाजीर्णान्नवज्वरराजयक्ष्मातीसाराधोरक्तपित्तविषूचिकालसकाविपाकारोचकापचिग्रन्थ्यर्बुदश्लीपदमेदोगदगरोन्मादापस्मारश्वासकासहृल्लासवीसर्पप्रमेहकुष्ठपाण्डुवर्त्ममुखघ्राणकपालरोगकर्णरोधशोफस्तन्यदोषादयो दोषभेदीयोक्तश्च श्लेष्मव्याधयो विशेषेण। ऐत हि परं वमनेन नाशमुपयान्ति सलिलापगमनेनानिष्पन्नशाल्यादिवत् ॥५॥

The following diseases will be effectively cured by the administration of Vamana (emesis) therapy; diseases caused by ingestion of poision, biting of

poisonous animals, smearing or contact of poisons and injury by poisonous weapons; ingestion of incompatable and uncooked foods; nascent fevers, pulmonary tuberculosis, diarrhoeas, haemorrhagic disease with downward trend, viṣūcika (vomitting and diarrhoea together) stasis of food inside the alimentary tract without digestion for a long time, indigestion, loss of appetite, scrofula, tumor, malignant tumor (cancer), filariasis, obesity, homicidal poisoning, insanity, epilepsy, dyspnoea, cough, nausea, visarpa (herpes), diabetes, leprosy and other skin diseases, anaemia, diseases of the eyelids, face (mouth), nose and scalp; blocking of the ears and swelling, disorders of the breastmilk and also the other diseases of kapha origin enumerated in the chapter of Doṣabhedīya (Chapter 20). Just as the tender seedlings of rice etc., get destroyed by draining out all the water from the plot, so also these diseases will be rooted out completely by Vamana therapy. (5)

Avamyāh (persons unsuited for emesis) :

अवाम्यास्तु गर्भिणीसुकुमारान्यकार्यव्यग्ररूक्षरूक्षाशनप्रायातिदीप्ताग्निभाराध्वकर्मनित्यक्लान्तक्षतक्षीणातिस्थूलकृशवृद्धबालदुर्बलश्रमभयशोकक्रोधमदमूर्छाक्षुत्पिपासार्त्तोपवासव्यवाय व्यायामाध्ययनचिन्ताप्रसक्तच्छर्दिरूर्ध्वरक्तपित्तवातास्थापितानुवासित संवृतकोष्ठदुश्छर्दितहृद्रोगोदावर्तमूत्राघातगुल्मप्लीहोदराष्ठीलार्शः स्वरोपघाततिमिरभ्रमानिलार्तर्दिताक्षेपकाक्षिशिरःशङ्खकर्णपार्श्वशूलिनोऽनास्थापितकृमिणकोष्ठ इति। अन्यत्रामगरविषविरुद्धाभ्यवहारेभ्यः शीघ्रकारित्वादेषाम् । तत्र गर्भिण्या गर्भव्यापदामगर्भभ्रंशाच्च दारुणरोगप्राप्तिः स्यात् । सुकुमारस्य हृदयविकर्षणादूर्ध्वमधो वा रुधिरप्रवृत्तिः । अन्यकार्यव्यग्रस्यौषधं न प्रवर्तते । कृच्छ्रेण वा प्रवर्तमानमयोगदोषान् कुर्यात् । रूक्षस्य वायुरङ्गग्रहणम् । रूक्षाशनप्रायस्य वायुना क्षपितदेहत्वाद् बलक्षयः स्यात् । तथातिदीप्ताग्नेरग्निबलेन भाराध्वकर्मनित्ययान-क्लान्तानां चायासेन क्षतस्य भूयः क्षणनाद्रक्तातिप्रवृत्तिः । क्षीणादीनामौषधबला-क्षमत्वाद्देहबलोपरोधो ऽन्तःक्षतभयं च । प्रसक्तच्छर्द्यूर्ध्वरक्तपित्तयोरुदान उत्क्षिप्य प्राणान् हरेद्रक्तं चातिप्रवर्तयेत्। ऊर्ध्ववातास्थापितानुवासितानामूर्ध्वं वातातिप्रवृत्तिः। संबृतकोष्ठस्य दुश्छर्दितस्य वातिमात्र प्रवाहणादन्तः कोष्ठसमुत्क्लिष्टैर्दोषैर्विसर्पस्तम्भजाड्यवैचित्यानि मरणं वा । हृद्रोगिणो हृदयोपरोधः । उदावर्तादिभिरार्तानामर्दितादिभिश्च यथायथमामय-प्रवृद्धिर्मरणं वा। कृमिणकोष्ठस्थास्थापनेनाधः पूर्वमनिर्हृतैः कृमिभिरतिबहुत्वादशेषानिस्सरणेन हृदयमतिकर्षद्भिश्छर्दि षोऽतिप्रवृत्तिः स्यात् ॥६॥

The following persons should not be administered vamana therapy; the pregnant lady, those of tender constitution, those engrossed in other kinds of work, who are dry, who eat dry foods, habitually, whose digestive capacity is very powerful, who are fatigued by lifting heavy weights, walking long distances daily; who are debilitated by wounds, who are very obese, very emaciated; the aged, children, the weak, who are afflicted with exhaustion, fear, grief, anger, toxicity, fainting, hunger, thirst; who are (greatly) indulging in fasting, coitus, exercises, study and thinking; in diseases such as vomitting, haemorrhagic disease with upward trend, diseases of vāta origin, those who have been administered decoction and oil enemas, who have an obstructed alimentary tract, who have been vomitting badly by improper administration of emesis therapy, who have diseases of the heart, upward movement (reverse peristalisis), suppression of urine, abdominal tumor, enlargement of spleen, abdomen and prostate gland; haemorrhoids, loss of voice, blindness, giddiness, headache due to increased vāta, facial paralysis, convulsions; pain in the eyes, head, temples, ears and flanks; who have not been administered decoction enema and who have parasites inside their intestines.

It can be given even in the above said conditions if the persons are having accumulation of Āma (undigested material), or homicidal poison or incompitable foods inside their alimentary tract as these are capable of causing immediate effect (death).

Administration of emesis to a pregnant woman will produce disorders of pregnancy, abortion and occurrence of severe diseases; in a person of tender constitution it may cause bleeding through upper and lower channels due to constriction of the heart; medicines administered to persons who are engrossed in other works do not act, or act with difficulty producing inadequate effect; in a person who is dry, emesis produces catching pain in the parts of the body by increasing vāta; in persons who are habituated to dry foods it causes loss of strength because their body will have been made weak by vāta. Emesis causes heavy bleeding in persons who have very powerful digestive capacity by the heat of

digestion, in persons who indulge daily in lifting weights, long walking or riding, by the fatigue of such exertion; in persons who are injured, by exacerbation of the wound. In persons who are emaciated and others of that nature, there is risk of debility of the body and occurence of internal injury because of their inability to withstand the strength of the drugs administered. In cases of continuous vomitting and bleeding from upward channels, udāna becoming very powerful produces death by severe haemorrhage. In persons who have upward movement inside, in those who have been administered decoction and oil enemas, emesis therapy will cause excessive upward movement of vāta; in those who have obstruction in their alimentary tract and in those who have been administered emesis therapy improperly causing poor vomittings, and consequent profound straining to vomit, the drugs administered will only excite the doṣās accumulated in the alimentay tract leading to visarpa, (herpes), stiffness of the body, loss of movement, abnormal mental symptoms or even death. Emesis to a patient of heart disease will cause stopping of its functions. To those suffering from upward movement of vāta and those suffering from facial paralysis and other diseases, emesis will make for increase in the severity of their diseases or even death. In those who are having worms in their alimentary tract and who have not been administered decoction enema earlier, or the large number of worms blocking the passage, and consequent non-movement of the bowels, emetic drugs cause constriction of the heart and produce excess vomittings. (6)

गर्भिण्यादिचिन्ताप्रसक्तान्ताश्चात्र धूमान्तैः प्रायः सर्वकर्मभिर्वक्ष्यमाणः परिहर्तव्याः। अजीर्णी तु सर्वैरेव च वमनवर्ज्जैरामदोषभयात्। नवज्वरस्य दोषस्तम्भभयादिति ॥७॥

Among the persons enumerated above, those commencing from "the pregnant lady" and ending with "person engaged in thinking" are excluded from all therapies ending with Dhūma to be enumerated further on. Those suffering from indigestion are to be excluded from all other therapies except emesis, because of the fear of Āmadoṣa, and so also in fevers of recent origin, due to the fear of stasis of the doṣās inside. (7)

Notes : The therapies ending with Dhūma include emesis, purgation, decoction-

enema, oil-enema, purgations to the head and inhalation of smoke. In cases of indigestion and recent fevers only emesis can be given but not others.

Virecanasādhya rogāh (diseases curable by purgation) :

अथ विरेचनसाध्या जीर्णज्वरोर्ध्वरक्तपित्तगुल्मविद्रधिप्लीहार्शोभगन्दरोदरकृमिणकोष्ठमूत्राघा तरेतोयोनिदोषवातशोणितहलीमकव्यङ्गतिमिरकाचाभिंष्यन्दाक्षिपाकक्षाराग्निदग्धदुष्टव्रण- शिरः पक्वाशयशूलोदावर्तविबन्धच्छर्दिविस्फोटादयो वाम्योक्ताश्च विषूचिकादयो दोषभेदीयोक्ताश्च पित्तव्याधयः । विशेषेणैते हि परं विरेचनेन नाशमुपयान्त्यग्न्य- पनयनेनाग्निगृहतापवत् ॥८॥

The following diseases will be cured better with administration of Virecana (purgation) therapy.

Protracted fevers, heamorrhagic disease of upward bouts, abdominal tumors, abscesses, disease of spleen, haemorrhoids, fistula-in-ano, enlargement of the abdomen, intestinal worms, suppression of urine, disorders of semen and vaginal tract, gout, halīmaka (chlorosis), black discoloured patches on the face, blindness, disorder of the lens, conjunctivities, ulcerations of the eye, burn caused by alkalies and fire, foul ulcers, headache, pain in the colon, upward movement of vāta, (reverse peristalsis), constipation, vomitting, small pox etc., the diseases enumerated under indications of emesis therapy commencing from Viṣūcikā, and also the diseases of pitta origin mentioned in Doṣabhedīya (chapter 20). All these diseases get cured specially by purgation therapy quickly just as the heat inside the kitchen becomes reduced after the removal of fire from it. (8)

Avirecyāh (persons unsuited for purgation) :

अविरेच्याः पुनर्नवज्वरातिसार्यधोरक्तपित्तक्षत गुदलङ्घितरात्रिजागरितास्थापिताल्पाग्निराज यक्ष्ममदात्ययार्ताध्मातसशल्याभिहतातिस्निग्धरूक्षक्रूरकोष्ठाः । तत्र नवज्वरस्याविपक्वान् दोषान्न निर्हरेत् । वातमेव च कोपयेत् । अतीसार्यधोरक्तपित्तयोरतिप्रवृत्त्या हन्यात् । क्षतगुदस्य गुदे प्राणोपरोधकरीं रुजां जनयेत् । लङ्घितादयो भेषजवेगं न सहेरन् । राजयक्ष्मार्तस्य क्षीणधातुतया मलबलत्त्वम् । तदभावाद्देहनाशः स्यात् । मदात्ययार्तस्य मद्यक्षीणे देहे वायुः प्राणोपरोधाय । आध्मातस्य पुरीषाशये निचितो वायुर्विसर्पन् सहसा तीव्रतरमाध्मानं मरणं वा

any one of the liquids, such as milk, buttermilk, soup of corn or meat, wine, sour gruel prepared with bran, thin or thick gruel of rice etc., suitable to the doṣā concerned, should be given to drink up to the brim of his throat (full capacity of drinking). Then after the drug to produce vomitting, selected in accordance with the disease, doṣā, dūṣyās etc., should be given to him, made warm and mixed with honey and saiṅdhava (salt) at an auspicious stellar constellation, day, time movement etc., and which has been fortified earlier with the blessings of the brahmaṇās and by the physician again at the time of administration, with the following benedictions, recited by the physician, facing north and the patient hearing it facing east.

"Let the Lords Brahma, Dakṣa, Aṣwins, Rudra, Iṅdra; earth, moon, sun, air, the sages, commity of herbs and living beings protect us.

Let this medicine be unto you, just as the elixirs are unto the sages, nectar unto the gods, and sudhā unto the nāgās.

Salutations to Bhagawan Bhaiṣajyaguru, (preceptor of medical science), the vaiḍūryaprabharāja, the Tathāgata, the Arhata, the Samyaksambuddha (all these are Buddhist deities).

Bhaiṣajye, Bhaiṣejye, Mahā Bhaṣaijye Bhaiṣajyasamudgate Swāha (salutations to medicine the world of medicinal herbs and the science of medicine). (13)

ततः पीतवानूरुन्यस्तभुजो वमनानुगतमानसोग्नितप्तैः पाणिभिरुपतप्यमानो मुहूर्तमनुपालयेत् । स यदा जानीयात् स्वेदप्रादुर्भावेन दोषं प्रविलयमानं, रोमहर्षेण च स्थानेभ्यः प्रविचलितं, कुक्ष्याध्मानेन च कुक्षिमनुसृतं च क्रमात् हृदयोपमर्दहृल्लासास्यसंस्त्रवणैश्चोर्ध्वमभिमुखीभूतम् । अथ समुपस्थितानेकप्रतिग्राहः पार्श्वललाटोपग्रहणे नाभिप्रपीडने पृष्ठप्रतिलोमोन्मर्दने च प्रवृत्ताव्यपत्रपणीयपुरुषो विवृतोष्ठतालुकण्ठो नातिमहता व्यायामेन वेगानुदीरयन् नाप्रवृत्तान् न प्रवर्तयन् प्रवृत्तांश्चानुप्रवर्तयन् सुपरिलिखितनखाभ्यामङ्गुलीभ्यामुत्पलकुमुदैरण्डनालैर्वा कण्ठमभिमृशन् वमेत् । नात्युन्नतो नात्यवनतो न पार्श्वापवृत्तो वा । तत्रात्युन्नतस्य पृष्ठहृदयपीडा भवति । अत्यवनतस्य शिरः कोष्ठपीडा । पार्श्वापवृत्तस्य पार्श्वकोष्ठहृदयोर्ध्वजत्रुपीडेति ॥१४॥

The patient after taking the medicine should bend forward slightly, keeping his elbows on his thighs, anticipating in mind the starting of vomitting; his upper parts of the body should be kept warm by repeated touch of the hand, warmed on fire. The onset of sweating indicates the liquification of the doṣās, horripilations indicate movement of the doṣās from the places of lodging, enlargement of abdomen suggests the arrival of the doṣās to the alimentary tract, oppression in the region of the heart, (nausea) and salivation in the mouth indicate the commencement of the upward movement; Then several vessels to receive the vomitted materials should be kept ready nearby. Several attendents who are standing nearby should hold the flanks and forehead firmly, give mild massage in the upward direction over the umblical region and back and instil courage. The patient should keep open his lips, palate and throat, do mild exercises to intiate the bouts, not forcing the urges which have not yet started but helping the urges which have started, mildly by inducing it, by tickling the throat with either the fingers whose nails have been cut close, or stalks of lotus, lily or castor plant. When the vomitting has commenced, the patient should not bring it out either from a great height, or from very low height or from the sides. Bringing out from great height (patient sitting erect without even slight bending) produces pain in the back and the region of the heart, bringing out from very low height (patient bending down too much) will cause pain in the head and abdomen; bringing out from the sides, causes pain in the flanks, adbomen, region of the heart and parts above the shoulders. (14)

एवं कटुतीक्ष्णोष्णैः कफे छर्दयेत् । स्वादुभिः पित्तयुक्ते । अम्लैः सस्नेहैरनिलसंसृष्टे । यावत् कफच्छेदः केवलमौषधप्रवृत्तिः पित्तदर्शनं वा ॥१५॥

हीनवेगस्तु पिप्पल्यामलकसर्षपकल्कलवणोष्णोदकैः पुनः पुनः प्रवर्तयेत् । प्रभूतवमनासहि ष्णुर्व्यहं त्र्यहं वा विश्रम्य । असात्म्यबीभत्सदुर्दर्शदुर्गन्धानि वमनानि विदध्यात् । विपरीतानि तु विरेचनानि । सर्वेषु च वमनेषु सैन्धवं मधु च विदध्यात्कफविलयनविच्छेदनार्थम् । वेगांश्चास्य प्रतिग्राहगतानवेक्षेत ॥१६॥

In case of increase of only kapha, the drugs should be those possessing pungent taste, penetrating and hot in potency; if kapha is mixed with pitta, with

those having sweet taste; if associated with vāta, with those having sour taste and unctous property.

Bouts of vomitting should be allowed to continue either till the kapha is expelled out or the medicine administered comes out or till pitta (bile) comes out.

If the vomitting is inadequate the bouts should be induced, often by drinking warm water containing the paste of pippali, āmalaka, sarṣapa and salt.

If the person is incapable of tolerating more vomitting in one day, he may be given the threapy with period of rest of two or three days.

During bouts of vomitting, the patient should be served with unaccustomed, horrifying, ugly and foul smelling things; but during bouts of purgations he should be served with those of qualities opposite of these.

Always, saindhava salt and honey should be mixed along with the emetic drug for the purpose of liquification and scraping out the kapha respectively.

The quantity of vomitted material collected in the receiving vessel each time as well as vegas (bouts/number of vomittings) should be noted. (15-16)

तत्राप्रवृत्तिः केवलस्य वा भेषजस्य प्रवृत्तिर्विबन्धो वा वेगानामयोगलक्षणम् । ततश्चारोचक-
गौरवाध्मानकण्डूस्फोटकोठालस्यशूलप्रतिश्यायलोमहर्षप्रसेकशोफशीतज्वरादयः ॥१७॥

Absence of vomitting, expulsion of only the medicine and obstruction to each bout, are the features of ayoga (inadequate therapy). This is generally followed by either loss of appetite, feeling of heavyness of the body, distention of abdomen, itching, blebs, rashes, lassitude, pain in the abdomen, running in the nose, horripilations, copious salivation, dropsy, fever with chills etc. (17)

योगलक्षणं पुनः काले क्रमात् कफपित्तानिलप्रवृत्तिर्नातिमहती व्यथा स्वयं चावस्थानं
ततश्च स्वस्थता मः प्रसाद स्वरविशुद्धिररोचकादिवैपरीत्यं च ॥१८॥

Features of samyagyoga (adequate therapy) are expulsion of kapha, pitta and vāta in succeeding order at the propertime; quantity of vomitted material not being very large, coming out without much discomfort, bouts coming up and also

subsiding of their own accord (without inducement), clearness of the mind, purity of the voice and absence of symptoms like loss of appetite etc. (18)

अतियोगे तु फेनिलरक्तचन्द्रिकोद्गमनम्। ततश्च क्षामतास्वरक्षयदाहकण्ठशोषभ्रममोहोन्मादमूर्च्छाशिरःशून्यताहृद्धूमायनगात्रशूलसुप्तितृष्णोर्ध्वानिलप्रकोपकर्णशूलार्दितवाक्सङ्गहनुसंहननजिह्वाप्रवेशनिर्गमाक्षिव्यावृत्तिविसंज्ञतानिद्राबलग्निहानयो भवन्ति । जीवशोणितप्रवृत्त्या मरणं वा । एषां सिद्धिषु साधनं वक्ष्यते ॥१९॥

In case of atiyoga (excess therapy) there will be expulsion of material containing forth, reddish and bright glistening particles. Next follow, one or more of symptoms such as emaciation, feeble voice, burning sensation, dryness of the throat, giddiness, delusion, insanity, fainting, feeling of emptiness inside the head, feeling of movement of hot smoke in the heart (region), aches all over the body, loss of tactile sensation, thirst, increase of upward movement of vāta, earache, facial paralysis, loss of speech, lack-jaw, tongue drawn back and not able to come out, loss of movement of the eyes, unconsciousness, sleep, loss of strength and digestive activity, or even death may follow with heavy discharge of life sustaining blood. The methods of treatment of these symptoms will be described later in Siddhisthāna. (19)

योगेन तु खल्वेनं छर्दितवन्तं सुविशोधितपाणिपादमुखं मुहूर्तमाश्वस्य धूमत्रयस्यान्यतमं सामर्थ्यतः पाययित्वा पुनरुपस्पृष्टोदकं सम्मानितसुरभिताम्बूलं निवातागारशय्यास्थितं स्नेहोक्तनाचारविधिनानुशिष्यात् ॥२०॥

The person who has had Vamama (bouts of emesis) adequately should wash his hands, feet and mouth clean, take comfortable rest for about a muhūrta (half-an hour) next he should take one of the three kinds of inhalation of smoke according to his capacity, wash once again with water, chew sweet smelling betel leaves (with betel nut and other adjuvants), and sleep on a cot inside a room devoid of heavy breeze and follow all the regimen described under sneha (oleation) therapy. (20)

Samsarjana Krama-regimen of liquid diet. :

ततोग्निबलमवेक्ष्य क्षुधं च सायाह्ने अपरे वाह्नि सुखोदकपरिषिक्तः पुराणानां रक्तशालितण्डु

लानां सुसिद्धमन्नमस्नेहलवणकटुकमल्पस्नेहलवणकटकं वा द्रवप्रायमुष्णोदकानुप्रायं सायं प्रातरुपभुञ्जानो विधिमिममवेक्षेत पेयादीनाम् ॥२१॥

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रीनुभयं तथैकम् ।
क्रमेण सेवेत नरोऽन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः ॥२२॥

यथाणुरग्निस्तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण ।
महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तराग्निः ॥२३॥

Then, taking note of his digestive capacity and appearance of hunger, either in the evening of the same day or the next day, he should take bath in comfortable warm water and take food prepared from old redrice boiled well, without mixing it with ghee, salt and pungents or mixed with very little quantities of these liquid in consistence, followed by drinking of warm water both in the afternoons and mornings. He should also adhere strictly to the following regimen of taking liquid foods;

Peyā, vilepī, akṛta yūṣa, kṛtayūṣa and rasa - should be used in that order for both the two meals, for three days and for one meal for one day, by the persons who have had maximum, medium (moderate) and minimum (poor) purificatory therapies (emesis, purgation and enema) respectively.

Notes : Peyā is a thin gruel, vilepī is a thick gruel, akṛta yūṣa is soup without addition of oil, salt and spices, kṛtayūṣa is soup processed with spices, salt and oil, rasa is meat-soup-each one, not so quickly digestible, in their successive order. So it is advised to take the most quickly digestible one in the beginning and then the next one in that order. Iñdu, the commentator explains the schedule of diet in the following manner :-

Each day has two time of meals, viz., afternoon and night. On the day of emesis or purgation, the patient can have only one meal in the night. Peyā (thin gruel) can be taken once in the night on the day of therapy and both the times on the next day making a total of three times in one and half days. Similarly for vilepī, akṛta yūṣā, kṛtayūṣa and rasa - each one for one and half days, making up eight days in total for this schedule, for the person who had maximum therapy; for the person who had medium (moderate) therapy, each item should be for two times only making up five and half days and for the persons

who had minimum therapy each item, shall be for one time only making up three days. The regimen of liquid food is known as saṁsarjana krama also.

Just as a small spark of fire, being fed gradually with hay, dry cowdung cakes etc., assumes a huge shape, becomes steady and capable of burning away any thing, so also the digestive fire of the person who has undergone purificatory therapies, being gradually built up by the schedule of peyā and others (items of food). (23)

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।
दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथास्याद् द्विचतुर्गुणश्च ॥२४॥

Four, six and eight vegās (bouts) are desirable respectively for minimum, moderate and maximum Vamana (emesis) therapy; ten, twice of it, (twenty) and and thrice of it (thirty) are desirable respectively for the minimum, moderate and maximum Verecana (purgation) therapy; in terms of quantity, it is one, two and four prasthās respectively of the discharged material for purgation therapy. (24)

पित्तावसानं वमनं विरेकादर्द्धं कफान्तं च विरेकमाहुः ।
द्वित्रान् सविट्कानपनीय वेगान् मेयं विरेके वमने तु पीतम् ॥२५॥

Some other authorities opine that Vamana (emesis) therapy is be counted till pitta is expelled out or it is to be half of Virecana (purgaion) therapy. Virecana (purgation) therapy should be counted till the expulsion of kapha. In terms of quantity of the materials expelled, the quantity of the first two or three bouts coming out with the faecal matter should be discrarded (and only the quantity of further bouts measured) in case of virecana (purgation) therapy, whereas in case of vamana (emesis), the quantity of the fluid ingested should be discarded (form the total quantity of the vomitted material). (25)

Notes : From the above, it becomes clear that three methods, were in vogue to determine the three degrees of these therapies, Viz. (1) by observing the expulsion of pitta and kapha (2) by counting the number of bouts and (3) by measuring the expelled material. It was for the physician to decide, the continuance or otherwise of the therapy by relying on one or more of the above criterea.

Virecana vidhi (procedure of purgation therapy) :

अथ वमितवन्तं पुनरेवं स्नेहस्वेदाभ्यामुपपाद्य श्वोविरेचयितव्य इति सुजरमश्लेष्मलं स्निग्धं फलाम्लमुष्णमुष्णोदकानुपानं जाङ्गलरसौदनं भोजयेत् । ततः सुखोषितं पूर्वोक्तेन विधिनातीते श्लेष्मकाले निरन्नं विभज्य कोष्ठं यथार्हौषधमात्रां पाययेत् । न त्वकृतवमनमन्यत्रातिक्रुरकोष्ठात् ॥२६॥

Further, planning for the administration of Virecana (purgation) therapy; the physician should ensure that the patient has undergone emesis therapy, and next, the lubrication and sudation therapies also. The day previous to purgation, he should be given sufficient quantity of soup of animals living in desert—like land, added with ghee and juice of fruits which are sour; it (soup) should not be of the nature of increaseing the kapha, should undergo easy digestion, should be warm and followed by drinking of warm water. Next day when he happily gets up from sleep and after attending to all the regimen described earlier (during the time of administration of vamana therapy), after the time of kapha predominance has passed off, the patient being in empty stomach, he should be given the dose of the purgative recipe, which has been decided as appropriate to the nature of his bowels (movement). Except for those having hard bowels (movement), purgative therapy should not be administered to any one without giving him emesis therapy earlier. (26)

अकृतवमनस्य हि श्लेष्मणोपहतमौषधमूर्ध्वं प्रवर्तते । उरसि वावरुद्धमवतिष्ठते । ततो नालं विरेकाय । सम्यग्विरिक्तस्यापि चाधःस्रस्तः श्लेष्मा ग्रहणीं छादयित्वा गौरवमापादयति । प्रवाहिकां वा । न त्वेष दोषोऽतिक्रूरकोष्ठस्य वाय्वात्मकत्वात् ॥२७॥

The purgative drug given to a person who has not undergone emesis therapy earlier, will get obstructed by the kapha and comes out in upward direction or stays in the chest itself, and so unable to produce purgation; in a person who had satisfactory purgations (therapy) the kapha which has been pulled downwards will invade the grahaṇi (duodenum) producing heavyness or tenesmus. These troubles will not occur in the person who has hard bowels (movements) because of predominance of vāta within. (27)

श्लेष्मकाले त्वकृतवमनोक्तदोषाः शूलाध्मानगौरवाणि वा कृत्वा छर्दिक्षीणे श्लेष्मण्यपराह्णे रात्रौ वा विरेचयेत्। तेनान्नावृतमपि तुल्यम् । छर्दिं च पुनस्तज्जनयति । अविरिक्तस्य तु श्लेष्म-काले च वमनं निरन्नं योज्यम् । तथोर्ध्वं सुखेन निर्हरणात् ॥२८॥

If the purgative drug is administered during the time of predominance of kapha, the symptoms described above, along with colic, flatulence and heavyness of the abdomen will appear or the kapha which has decreased due to emesis will make the purgations to occur either in the afternoon or night. The condition will be the same even when it (purgative drug) is obstructed by the food, it will only produce vimitting. The emetic drug should be administered during the time of predominance of kapha to the person who has not undergone purgative therapy and who is in empty stomach, this will expel the contents easily in the upward direction. (28)

Trividha Koṣṭha (three types of bowels) :

कोष्ठस्तु त्रिविधो भवति । मृदुः क्रूरो मध्यमश्च । तत्र बहुपित्तो मृदुः । स विरिच्यते क्षीरेक्षुरसाम्लतक्रमस्तुगुडकृसरसर्पिर्नवमद्योष्णोदकपीलुद्राक्षापूगफलादिभिरपि । बहुवातः क्रूरः । स दुर्विरेच्यस्त्रिफलातिल्वकत्रिवृन्नीलिनीफलादिभिरपि । बहुश्लेष्मासमदोषश्च मध्यः स साधारणः । ते च स्निह्यन्त्यच्छपानेन प्रायशः त्रिसप्तपञ्चरात्रैरिति ॥२९॥

Kostha (alimentary tract - vis a vis - movements of the bowels) is of three kinds - Mṛdu (soft), Krūra (hard) and madhya (medium). That which has the predominance of pitta is soft, it give, purgation even with milk, sugarcane juice, sour buttermilk, whey, pudding sweatened with mollasses; ghee, fresh wine, warm water, fruits of pīlu, drākṣā, pūgaphala etc. That which has the predominance of vāta is hard, it gives purgation with difficulty even with triphalā, tilwaka, tṛvṛt, fruits of nīlinī and such others. That which has the predominance of kapha or that which has all the doṣās in equal proportion is moderate (medium).

These three types, get lubricated satisfactorily by acchapāna (fat drinking) in three, seven and five days respectively. (29)

तत्र कषायमधुरद्रव्यैः पित्ते विरेचनम् । मूत्रकटूष्णैः कफे । स्निग्धोष्णलवणैर्वाते । पीतमात्र

एव चौषधे छर्दिविघाताय शीताम्बुना मुखमस्य सहसा सिञ्चेत् । ततश्चोष्णोदकेन सोऽन्तर्मुखं विशोध्यार्द्रसुरभिमृन्मातुलुङ्गजम्बीरसुमनः सौगन्धिकादिहृद्य गन्धानुपजिघ्रेत् । निवातसुखशय्यास्थितश्चविबन्धार्थमल्पाल्पमुष्णोदकमनुकण्ठयंस्तन्मना वेगान्न धारयन् ईरयमाणश्च शय्या सन्ने प्रतिग्राहेऽशीतस्पृऽग्विरिच्येत । यथा च वमने स्वेदप्रसेकौषधकफपित्तानिलाः क्रमेण प्रवर्तन्ते तथा विरेचने वातमूत्रपुरीषपित्तकफाः । पुनश्चान्ते वायुः । दोषाणां हि देहे तथा सन्निवेशान्मार्गवैपरीत्याच्च शोधनयोरिति ॥३०॥

In the treatment of pitta, purgative therapy should be done by drugs of astringent and sweet tastes, in that of kapha with urines or drugs possessing pungent taste and hot potency and in that of vāta with fatty (unctuous) materials, which are hot in potency and salt in taste.

Soon after the purgative drug has been swallowed, cold water should be sprinkled on the face of the patient to prevent the occurence of vomitting; he should be asked to gargle his mouth with warm water and inhale the sweet smell of moist, good, smelling mud, fruits of mātuluṅga, jambīra sumanā (jasmine) saugañdhikā (kalhara) - etc. He should then be made to lie on a cot, placed inside a room which is devoid of heavy breeze, with instructions to sip little quantities of warm water to moisten the throat and to initiate the urges and to be in eagerness of purging. He should be not suppress the urges, but evacuate his bowels into the reciving vessels (bed-pans) kept on the coat. He should avoid using cold water and thus fecilitate purgations.

Just as in emesis therapy, perspiration, salivation, the medicine swallowed, kapha, pitta and vāta (gas) are seen coming out in that successive order so also during purgation therapy; flatus, urine, faecal matter, pitta and kapha come out in successive order and vāyu (flatus) once again at the end.

The order of sequence of elimination of the doṣās in these purificatory therapies is due to their location inside the body (normally) and to the reverse direction (of action) of the therapies. (30)

Notes : Iṅdu, the commentator explains the above statement and says that Vamana (emesis) brings out kapha first because of the nearness of its location (chest and stomach)

to the mouth, next the pitta and lastly the vāta; virecana (purgation) brings out vāta first because of the nearness of its location (the colon) next the pitta and lastly the kapha. Vāta coming out once again in the end is due to absence of nourishment...

अप्रवृत्तौ तु भेषजोत्तेजनार्थमुष्णोदकं पाययेत् । पाणितापैश्च जठरं स्वेदयेत् । प्रवृत्ते च दीप्ताग्नेः स्निग्धवपुषा बहुदोषस्याल्पदोषे नैव वा प्रवृत्तेऽल्पदोषस्यापि जीर्णभैषज्यस्याहः शेषं बलं चापेक्ष्य भूयो मात्रां विदध्यत् । न त्वजीर्णौषधस्यातियोगभयात् ॥३१॥

If purgations do not occur, the patient should drink hot water to activate the medicine and his abdomen should fomented with hands made warm.

For those who have powerful digestive activity, those who have more lubrication in their body, those in whom large quantities of doṣās have accumulated but very little is seen coming out through purgings and in whom the purgative recipe given has been digested (and so made inactive), a second larger dose of purgative recipe should be administered, after carefully considering the remaining period of time of the day and the strength of the patient. If the first dose of the recipe has not been digested, the second dose should not be given because of the risk of producing excess purgations. (31)

तदहर्वा भुक्तवतोऽन्येद्युरदृढस्नेहं वा दशरात्रादूर्ध्वमुपस्कृतदेहमवहितो भूयः पाययेत् ॥३२॥

Or it (second dose) may be given after meals, on the same day or the next day, after giving him little quantities of lubricating substance or after a lapse of ten nights preparing the patient once again (with lubrication, sudation and emesis therapies administered again). (32)

ह्रीभयलोभैश्च वेगाघातशीलाः प्रायशः स्त्रियो राजसमीपस्था वणिजश्च भवन्ति । तस्मादेते वेगधारणप्रवृद्धवातत्वात्सदातुरा दुर्विरेच्याश्च । तान् सुस्निग्धान् शोधयेत् ॥३३॥

Women, persons who are near the king and merchants will be habituated to suppress the urges of their body due to shyness, fear and greed respectively. Hence, they by this habit of suppression and cosequent increase of vāta will always be sick and unresponsive to purgation therapy. So they should be given the purificatory therapies only after satisfactory lubrication. (33)

अन्यानपि चाकालनिर्हारविहाराहारान्। ततश्चैषां सदातुरत्वादल्पोऽप्यामयो दुःसाध्यो भवति। तेषां पुनः क्रियाविधिः स्नेहव्यापत्सिद्धावुपदेक्ष्यते ॥३४॥

So also others who are very irregular in attending to the calls of nature, daily activities, or food habits. Because of this, they also remain sick always and even minor diseases will become difficult for treatment in them. Methods of treatment of such persons will be described later in the chapter called Snehavyāpat siddhi. (chapter 7 section 5). (34)

तत्रासम्यग्विरेकात् कुक्षिहृदयाविशुद्धिराध्मानमरुचिः प्रसेकः कफपित्तोत्क्लेशछर्दिभ्रमाः कण्डू पिटका विदाहो गौरवमग्निसादस्तन्द्रा स्तैमित्यं प्रतिश्यायो वातविण्मूत्रसङ्गश्च। सम्यग्विरेकात् व्याध्युपशमो यथोक्तविपर्ययश्च। अतिविरेकात्तु केवलं दोषरहितमुदकं रक्तं वा मेदोमांसधावनो पमं कृष्णं वा प्रवर्तते। परिकर्तिका हृदयोद्वेष्टनं गुदनिस्सरणं नयनप्रवेशः पिपीलिकासञ्चार इवाङ्गे वमनातियोगतुल्यता च ॥३५॥

Improper (inadequate) purgation therapy will produce incomplete cleaning of the abdomen and heart (region of the heart, chest), distention of abdomen with gas, loss of appetite, excessive salivation, excitation and vomitting of kapha and pitta, giddiness, itching, eruptions on the skin, feeling of heavyness, dyspepsia, stupor, inactivity, nasal catarrh, and non-elimination of flatus, feces and urine.

By proper (adequate) purgation therapy, there will be mitigation of the disease and absence (disappearance) of the symptoms mentioned above.

Excess of purgation therapy will produce elimination of water unmixed with the doṣās, or even of blood resembling water in which fat or meat has been washed or black in colour, cutting pain in the rectum, constriction of the heart (severe constricting pain) prolapse of the rectum, sunken eyes, feeling as though ants are crawling on the skin and other symptoms enumerated under excessive emesis therapy. (35)

सम्यग्विरिक्तं चैनं वमनोक्तेन धूमवर्ज्येन विधिनोपपादयेत्। अथ वमितवानिव क्रमेणान्नान्युपयुञ्जानः प्रकृतिभोजनमागच्छेदिति। भवति चात्र ॥३६॥

जीर्णेऽन्ने वमनं योज्यं कफे जीर्णे विरेचनम्।

The person who has completed the purgations satisfatorily should follow all the regimen described under emesis therapy except, the inhalation of smoke. He should adhere to the schedule of liquid diet prescribed under emesis therapy and take the normal food at the end of it. Further, some more verses. (36)

Emetic recipe should be administered after the digestion of food taken the previous day and purgative recipe after the digestion of kapha. (36-1/2)

Notes : The ideal time for the administration of an emetic recipe is when kapha is predominant, that is, about half to one hour after sunrise and after making sure that food of the previous day has been well digested. For the administration of the purgative recipe it will be after the period of predominance of kapha has passed off, that is, after about two to three hours after sunrise.

मन्दवह्निमसंशुद्धमक्षामं दोषदुर्बलम् ॥३७॥

अदृष्टजीर्णलिङ्गं च लङ्घयेत् पीतभेषजम् । स्नेहस्वेदौषधोत्क्लेशसङ्गैरिति न बाध्यते ॥३८॥

On the day of taking the purificatory recipe (either emetic or purgative), persons who have poor digestion, who have not eliminated the wastes (urine, feces etc.), who are not emaciated, who have weak (or little quantity) doṣās and who have not developed symptoms of good degestion, should be made to fast. By this, they will not be troubled from the fatigue of lubrication and sudation therapies, from stimulation of the drugs taken and by the residue of drugs remaining inside (if at all, after purificatory bouts). (37-38)

संशोधनास्रविस्रावस्नेहयोजनलङ्घनैः । यात्यग्निर्मन्दतां तस्मात् क्रमं पेयदिमाचरेत् ॥३९॥

The digestive activity becomes weak by therapies such as purificatory, blood-letting, oleation and thinning of the body. So the schedule of peyā and other liquid diets should be adhered to. (39)

स्रुताल्पपित्तश्लेष्माणं मद्यपं वातपैत्तिकम् । पेयां न पाययेत्तेषां तर्पणादिक्रमो हितः ॥४०॥

For those who have expelled very little quantities of pitta and kapha (during purificatory therapies), those who are alcoholics, those who belong to vāta pitta dominant constitution, peyā and other liquid foods should not be given. The

schedule of Tarpaṇa etc., (nutritious solid foods) will be ideal for them. (40)

अपक्वं वमनं दोषान् पच्यमानं विरेचनम् । निर्हरेद्वमनस्यातः पाकं न प्रतिपालयेत् ॥४१॥

Emesis brings out the doṣās which are unripe (undigested, not processed by heat) whereas purgation brings out the doṣās which are being processed. So, the physician need not wait for the doṣās to undergo processing in case of emesis therapy.

Notes : All the constituents of the body including the doṣās, have within them a certain moity of agni (tejas bhūta - fire like material) which transforms that material every moment. As per the doctrine of agni and dhātupāka (metabolism of tissues) described perviously, increase of any substance in mainly due to inability or weakness of the fire-like material and consequent accumulation of undigested materials. In course of time, and with other helpful factors, the fire-like activity will regain its strength and transform the materials suitably. If by any cause, it becomes very powerful it digests the very substance in which it resides and so leads to its decrease or even complete loss. Doṣās which are in āma (unprocessed) state cause various diseases in the body and when they become pakwa (properly processed), the diseases disappear. Emesis therapy is mainly intended for increased kapha which requires long time to undergo the heat processing.

Within that long time it may produce many harmful side effects. So the physician should try to treat any comlications of emesis without waiting. Purgation therapy is mainly for increased pitta, which by nature, is predominant in tejas bhūta. So processing by heat is very quick and very less and even if present, the time required for their processing will be very short. So the physician can wait for some time during which complications will not develop and even if develop they can be relieved quickly because they will be mild.

ऊर्ध्वाधोरेचनं युक्तं वैपरीत्येन जायते । यदा तदा छर्दयतः सिञ्चेदुष्णेन वारिणा । पादौ शीतेन चोर्ध्वाङ्गं विपरीतं विरेचने ॥४२॥

When the upward and the downward purgaions act in their reverse (opposite) directions, the patient having vomittings should be sprinkled with warm water on

his legs and with cold water on his face and upper parts of the body. It should be done in the opposite manner (reverse order) in case of the opposite effect. (42)

Notes : Emesis is also known as upward purgation, sometimes an emetic drug will produce purgations and a purgative drug will produce vomittings. In case a purgative drug has been given and the patient develops vomitting his legs should be kept immersed in warm water and cold water sprinkled over the face, neck, shoulders, chest and back. In case a emetic drug has been given and the patient develops purgation, his legs should be immersed in cold water and warm water sprinkled over the face etc.

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् । विरिच्यते भेदनीयैर्भोज्यैस्तमुपपादयेत् ॥४३॥

The person who is weak and having large quantities of doṣās, develops purgations of its own accord due to the doṣās undergoing pāka (heat processing) he should be treated with good foods which are having mild purgative properties. (43)

Notes : Indu clarifies this point and says that the patient should be given neither a purgative drug nor a bowel binding drug.

दुर्बलः शोधितः पूर्वमल्पदोषः कृशो नरः । अपरिज्ञातकोष्ठश्च पिबेन्मृद्वल्पमौषधम् ।
वरं तदसकृत् पीतमन्यथा संशयावहम् ॥४४॥

A debilitated person who has undergone purificatory therapy earlier and a person who has very little quantity of doṣās inside but is emaciated, and he whose nature of koṣṭha (alimentary tract vis a vis bowel movements) is not known, should be given mild drugs in small doses, better still in repeated doses, otherwise it will create doubt (of excessive purgation) (44)

हरेद् बहूंश्चलान् दोषानल्पानल्पान् पुनः पुनः ।
दुर्बलस्य मृदुद्रव्यैरल्पान् संशयमेत्तुतान् । क्लेशयन्ति चिरं ते हि हन्युर्वैनमनिर्हृताः ॥४५॥

If in a debilitated person the doṣās are found to be in motion and large in quantity, they should be removed out of the body, little by little often, using mild drugs; if they are of little quantity they should be mitigated. If they remain inside for long, they cause many troubles to the body and might even kill the person if they are not expelled out. (45)

मन्दाग्निं क्रूरकोष्ठं च सक्षारलवणैर्घृतैः । सन्धुक्षिताग्निं विजितकफवातं च शोधयेत् ॥४६॥

Persons who have poor digestion and hard bowel movement should be treated first with ghee mixed with alkalies and salt. When his digetion improves and kapha and vāta get mitigated by this, he should be given purificatory therapies. (46)

रूक्षबह्वनिलक्रूरकोष्ठव्यायामशीलिनाम् । दीप्ताग्नीनां च भैषज्यमविरेच्यैव जीर्यति ॥४७॥

तेभ्यो बस्तिं पुरो दद्यात्ततः स्निग्धं विरेचनम् । शकृन्निर्हृत्य वा किञ्चत्तीक्ष्णाभिः फलवर्त्तिभिः ।
प्रवृत्तं हि मलं स्निग्धो विरेको निर्हरेत्सुखम् ॥४८॥

In persons who are dry, who have predominance of Vāta, hard bowel movements, who are habituated to physical exercises and those who have powerful digestive activity, the purgative recipe gets digested without producing purgations. Such persons should be given an enema first and then administered purgative recipe which is fatty or after removing the faeces by the use of strong suppositories made from fruits. A purgative recipe which is unctuous (fatty) will be able to remove the doṣās after the faeces is expelled out first. (47-48)

विषाभिघातपिटकाकुष्ठशोफविसर्पिणः । कामलापाण्डुमेहार्तान् नातिस्निग्धान् विशोधयेत् ॥४९॥

सर्वान् स्नेहविरेकैश्च रूक्षैस्तु स्नेहभावितान् ॥५०॥

Persons suffering from poison, injury, skin eruptions, leprosy, swelling, visarpa, (herpes), jaundice, anaemia and diabetes should be given purificatory therapies not after maximum of oleation therapy (in other words, it should be only after mild oleation therapy). The purificatory recipe should also be of fatty materials. If they (persons) have too much of lubrication, they should be given the recipes which are non-fatty. (49-50)

कर्मणां वमनादीनां पुनरप्यन्तरेऽन्तरे । स्नेहस्वेदौ प्रयुञ्जीत स्नेहमन्ते बलाय च ॥५१॥

During the course of emesis and other puriffcatory therapies, oleation and sudation therapies should be done often, in the middle. At the end of the therapy one more oleation therapy should be given to restore the strength. (51)

ऊषादिभिर्यथोत्क्लेश्य ह्रियते वाससो मलः । तथैव वपुषः स्नेहस्वेदमाषतिलादिभिः ॥५२॥

Just as the cloth gets rid of its dirt by being boiled with alkaline mud, so also the body by oleation and sudation therapies and use of black gram, sesmum etc., as food. (52)

स्नेहस्वेदावनभ्यस्य कुर्यात्संशोधनं तु यः । दारुशुष्कमिवानामे शरीरं तस्य दीर्यते ॥५३॥

He, who administers purificatory therapies without making the body soft by oleation and sudation therapies done earlier, will be just like a person who tries to bend a dry faggot of wood. The body will be destroyed thereby. (53)

सुखं क्षिप्रं महावेगमसक्तं यत् प्रवर्तते । नातिग्लानिकरं नापि हृदि पायौ च रुक्करम् ॥५४॥

अन्तराशयगं क्लिन्नं कृत्स्नं दोषांनिरस्यति । विरेचनं निरूहं वा तत्तीक्ष्णमिति निर्दिशेत् ॥५५॥

A purgative drug or a decoction enema is said to be strong (powerful) when it produces the evacuations of the bowels easily, quickly, with great force without obstruction, without excessive, fatigue, without pain in the heart and rectum, and brings out the liquified doṣās collected inside the koṣṭhā (alimentary tract) completely. (54-55)

जलाग्निकीटैरस्पृष्टं देशकालगुणान्वितम् । नवं मात्राधिकं किञ्चित् तुल्यवीर्यैः सुभावितम् ॥५६॥

स्नेहस्वेदोपपन्नस्य तीक्ष्णत्वं याति भेषजम् । अतो विपर्यये मन्दं मन्दतां च प्रपद्यते ॥५७॥

A purgative drug will be strong in action when it has not been affected by water, fire and insects; which possesses the qualites of the land and season, which is fresh, slightly more in dose, processed (fortified) with other drugs possessing similar properties and administered to a person who has been given oleation and sudation therapies earlier. It will be mild and acting mildly, when it possesses the qualities opposite of the above . (56-57)

तीक्ष्णो मध्यो मृदुर्व्याधिः सर्वमध्याल्पलक्षणः । बलापेक्षं हितं तेषु तीक्ष्णं मध्यं मृदु क्रमात् ॥५८॥

A disease is said to be severe, moderate or mild, when it presents all its symptoms fully, moderately or less number of symptoms respectively. For these,

drugs which are strong, moderate or mild will be ideal, respectively, depending upon the strength of the patient. (58)

अप्रवर्त्य मलान् द्रव्यं सात्मीभूतं हि जीर्यति । वमनं वा विरेकं वा तस्मात्सात्म्यं न योजयेत् ॥५९॥

Drugs which are accustomed by long use should not be administered either for emesis or purgation therapies because such drugs get digested and do not eliminate the doṣās. (59)

विभ्रंशो विषवत्सम्यग्योगो यस्यामृतोपमः । कालेऽवश्यं प्रयोज्यं च यस्माद्यत्नेन तत् पिबेत् ॥६०॥

Improperly administered purificatory therapices are like poison; so should be properly administered at the appropriate fime (to prevent or cure diseases) with all due precautions. (60)

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।
चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥६१॥

Clarity of mental functions, keenness of the sense organs, stability of the tissues, improvement of digestive activities, slowing of aging-all these will accrue from purificatory therapies properly done. (61)

॥ इति सप्तविंशोऽध्यायः ॥

Thus ends the twenty-seventh chapter

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अथाष्टविंशोऽध्यायः

Chapter 28

BASTIVIDHI ADHYĀYA

(Enema therapy)

अथातो बस्तिविधिं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called as Bastividhi - procedure of enema therapy; thus and said Ātreya and other great sages. (1)

Basti nirukti (definition of enema) :

बस्तिरनिलप्रधानेषु दोषेषु प्रयुज्यते । बस्तिना दीयते बस्तिं वा पूर्वमन्वेत्यतो बस्तिः ॥२॥

Basti (enema therapy) is made use of for the treatment of the (increased) doṣās, dominated by Vāta. It is called as "basti" because it is administered with a basti (urinary bladder) or medicines used will reach the basti (urinary bladder) first. (2)

Notes : In ancient time the urinary bladder of ox, goat, sheep etc., was being used as enema can, to hold the liquid to be introduced into the rectum. Hence the first definition. The second one meaning that "it reaches the bladder first" is applicable only to uttarabasti or urethral enema.

स च सर्वोपक्रमाणां प्रधानतमः शीघ्रं बृंहणादिकारित्वाद्विकृतानिलोच्छेदित्वाच्च ॥३॥

It is the best among all kinds of therapies because it provides the body with quick nutrition etc., and mitigates the abnormal vāta. (3)

अनिलो हि दोषाणां नेता । सर्वशरीरचेष्टैककारणम् । पञ्चात्मतया अङ्गप्रत्यङ्गव्यापी । विधाता विविधबाह्याध्यात्मिकभावानां सर्गस्थितिप्रलयाना हेतुः मार्गत्रयजानामपि रोगा णामिति ॥४॥

Vāta, alone is the purveyor of the doṣās, the chief cause for all the activities of the body. Divided into five kinds it pervades the whole body. It is the controller of creation, sustainance and destruction of all external and internal things, and also the cause for production of diseases in the three pathways. (4)

Notes : The five divisions of Vāta are prāṇa, udāna, samāna, vyāna and apāna. External things means mud, stone, trees, animals, water, rivers etc. Internal things are the doṣās, dhātūs, malās, Iṇdriyās, Manas etc., of human body. The three pathways of diseases are the internal (or alimentary tract). the external (or all the tissues) and the middle (or bony joints and vital organs).

सुखत्वादेव च बस्तिर्बालवृद्धकृशस्थूलक्षीणधात्विन्द्रियेषु च स्त्रीषु चानिलोपसर्गादप्रजासु कृछ्रप्रजासुचोपदिश्यते ।तथाग्निबलवर्णमेधास्वरायुः सुखप्रदो वयः स्थापनः पङ्गूरुस्तम्भभग्न सङ्कुचितानिलाध्मानशूलारोचकोदावर्तपरिकर्तिकादिषु हित इति ॥५॥

Because of its easy administration it is useful for children, the aged, the emaciated, the obese; to those whose tissues have been depleted, whose sense organs are weak; for women, who by predominance of vāta are either sterile, or deliver the child with difficulty. It improves, digestion strength, colour (complextion), intelligence, voice, span of life and happiness, it maintains youth and is also beneficial in diseases like lameness, stiffness of the legs, fractures, contractures, distension of abdomen with gas, colic, loss of appetite, upward movement of vāta, cutting pain in the rectum and such others. (5)

Trividha basti (three kinds of enema) :

स तु बस्तिस्त्रिविधः । आस्थापनमनुवासनमुत्तरबस्तिश्च । तत्रास्थापनं दोषदूष्याद्यनुसारेण नानाद्रव्यसंयोगादिनिर्वृत्तम् । तस्य भेदाः । उत्क्लेशनं संशोधनं संशमनं लेखनं बृंहणं बाजीकरणं पिच्छाबस्तिर्माधुतैलिकमित्यादयः । माधुतैलिकस्य पर्यायाः यापनो युक्तरथो दोषहरः स्निग्धबस्तिरिति ।तेषां नामभिरेव स्वरूपमाख्यातम् ॥६॥

Enema therapy is of three kinds - Āsthāpana (decocton of drugs being used), Anuvāsana (oil or other fatty materials being used) and Uttara basti (enema into the urinary bladder or into the uterus). (6)

Āsthāpana basti (decoction enema) :

The material for Āsthāpana basti (the decoction enema) is prepared from the combination of different drugs appropriate to the doṣās, duṣyās etc., involved.

The different kinds of Āsthāpana basti (decoction of enema) are : Utkleśana

(exciting), Saṁśodhana (purificatory), Saṁśamana (mitigating), Lekhana (scarifying), Bṛṁhaṇa (Stoutening, nourishing, Vājīkaraṇa (aphrodisiac), Piccāabasti (enema liquid containing slimy materials), Mādhutailika (enema with honey and oil), etc. The other synonyms of mādhutailika basti are yāpana (which can be continued for long period of time), Yuktaratha (which can be given even while travelling), doṣahara (which mitigates or expels the doṣās which have been increased) and singdha basti (which contains fatty materials to lubricate the interior of the body); their nomenclature itself suggests their characteristics. (6)

तद्वयः स्थापनाद्दोषस्थापनाद्वाऽऽस्थापनमित्युच्यते शरीरारोहणाद्दोषनिर्हरणादचिन्त्यप्रभावतया यस्मिन्नूहासम्भवान्निरूह इति ॥७॥

It is named 'Āsthāpana' because it with holds the (advancing of the) age or the doṣās, it is also called as 'Nirūha' because it ascends up the body, eliminates the doṣās and also because it is impossible to guess its special effects as it is very powerful. (7)

Anuvāsana basti (enema with fatty materials, lubricating enema) :

अनुवासनं यथार्हौषधसिद्धः स्नेहनार्थः स्नेहः स्नेहविधौ सचतुर्धाभिहितः । तस्य भेदो मात्राबस्तिः । स पेयस्नेहह्रस्वमात्रातुल्यः ॥८॥

Anuvāsana is another kind of enema in which any one of the four fatty materials mentioned in the chapter on oleation therapy, is used processed with appropriate drugs and is intended for producing lubrication. Its other kind is Mātra basti; its dose is equivalent to the minimum dose of fatty material prescribed for drinking (acchapāna the first method of oleation therapy). (8)

सेव्यः सदा च माधुतैलिकवत् । बालवृद्धाध्वभारयानव्यायामचिन्तास्त्रीनित्यस्त्रीनृपेश्वरसुकुमारदुर्बलानिलभग्नाल्पाग्निभिर्निष्परिहारतया सुखो बल्यो वर्ण्यः सृष्टमलोदोषघ्नश्च । तथापि तौ नाजीर्णे योज्यौ न च दिवास्वप्नः सेव्यः । यतश्च सोऽन्नमनुवसन्नपि न दुष्यत्यनुवासरमपि वा दीयत इत्यनुवासनम् ॥९॥

It can be resorted to always just as Mādhutailika basti. As it does not cause any bad effects it can be used for children, the aged, to those who daily indulge in

walking long distances, lifting weights, physical exercises, too much of worry and sexual intercourse; to women, kings, lords (wealthy persons), the tender, those in whom the functions of vāta are weak, who have fractures of bones and who have poor digestive capacity; it gives them happiness, strength, complexion, easy elimination of wastes, and also the doṣās. Even then, it should not be administered to those who have indigestion and those who sleep during day.

It is called as Anuvāsana because it does not cause any harm even if there is food inside (in the alimentary tract) or because it can be administered even after the day (that is even it nights). (9)

Note : This verse has another rendering and so another meaning also as follow : it is calld anuvāsana because it does not cause any harm even if it remains inside (for long time) or because it can be administered day after day (for long period).

Uttarabasti (urethral and uterine enema) :

उत्तरबस्तिरपि स्नेहोनुवासनवच्छोधनं निरूहवदपि केचिदाहुः स निरूहादुत्तरमुत्तरेण वा मार्गेण दीयत इत्युत्तरबस्तिः ॥१०॥

Though Uttarabasti (urethral and uterine enema) is lubricating, just as anuvāsana and purificatory just as nirūha, some say it is called Uttarabasti beacuse it is administered after nirūha basti or because it is administered through another route (urethral or vaginal passage). (10)

Āsthāpyāh (persons suited for decoction enema) :

तत्रास्थाप्या गुल्मप्लीहानाहशूलशूद्धातीसारजीर्णज्वरप्रतिश्यायाढ्यरोगहृदयकुक्षिपार्श्वग्रहपर्वाभितापपार्श्वयोनिशूलाङ्गसुप्तिशोषकम्पगौरवातिलाघवान्त्रकूजनवातवर्चोमूत्रशुक्रसङ्गाश्मरीशर्करावृद्धिशुक्रार्तवस्तन्यनाशरजः क्षयोन्मादरेतोदोषक्रमिणकोष्ठविषमाग्निसशब्दाल्पाल्पोग्रगन्धोत्थानादयो दोषभेदीयोक्ताश्च वातव्याधयो विशेषेणैते हि परं बस्तिना नाशमुपयान्ति मूलच्छेदेन वृक्षवत् ॥११॥

The following persons are eligible (fit) for Āsthapana basti; those who are suffering from abdominal tumors, splenic diseases, enlargement of the abdomen. colic, pure diarrhoea (without the association of āma viṣa etc.), longstanding

fevers, nasal catarrh, āḍhyaroga (gout) catching pain in the heart (region), lower abdomen, flanks, pain in the joints, and sides, vaginal pain, loss of tactile sensation, consumption, termors, feeling of heaviness or too much of lightness; intestinal gurglings, obstruction of flatus, faeces, urine and semen; urinary calculus and gravel, scrotal enlargement, loss of semen, menstrual fluid and breast-milk, decrease of menstrual fluid (loss of ovum) insanity, disorders of reproductive elements, intestinal parasites, erratic digestive activity, diseases caused by sound which are mild, by strong smell inhaled little by little often and such others, and also all the diseases caused by (increased) vāta enumerated in the Doṣabhedīya chapter (Ch. 20) especially; these (disorders) get cured completely by enema therapy just as the tree (is destroyed) by cutting of its roots. (11)

Anāsthāpyāh (persons unsuited for decoction enema) :

अनास्थाप्यास्त्वस्निग्धोत्क्लिष्टदोषक्षतोरस्कातिकृशा निरन्नाः कृतवमनविरेचननस्यप्रसक्तच्छर्दिनिष्ठीविकाकासश्वासहिक्कार्शोबद्धच्छिद्रदकोदराध्मानालसकविषूचिकामातीसारारोचकाल्पाग्निगुदशोफकुष्ठमधुमेहार्ताः। गर्भिणी चाप्रवृत्तेष्टममासा। तत्रातिस्निग्धोत्क्लिष्टदोषयोर्दोषानुत्क्लेश्योदरं मूर्च्छां श्वयथुं वा निरूहो जनयेत्। क्षतोरस्कस्यातिकृशस्य च क्षोभमापन्नः शरीरमाशु पीडयेत्। अनिरन्नस्य वक्ष्यते। कृतवमनविरेकयोस्तु रिक्तं देहं क्षतं क्षार इव दहेत् स्नेहबस्तिस्तु सद्योऽग्निमवसाद्यश्लेष्मामयाय स्यात्॥१२॥

The following persons should not be given Āsthāpana (decoction enema) :- those who have too much of lubrication in their body, in whom the doṣās are slightly increased, who have injury in their chest, the very emaciated, those who have no food, those who have undergone emesis, purgation, nasal medication therapies, who are having bouts of vomitting, expectoration, cough, dyspnoea, hiccup; those suffering from haemorrhoids, abdominal enlargement due to intestinal obstruction, perforation and accumulation of fluid; flatulance, long stasis of food inside the stomach withouth digestion, vomitting and diarrhoea concurrently, diarrhoea caused by undigested materials, loss of appetite, indigestion, swelling of rectum, leprosy (and other skin diseases), diabetes and the pregnant woman who is not in her eight month. Niruha basti (dectoction enema) administered to those who have

too much of lubrication, in whom doṣās are increased slightly, will produce enlargment of abdomen, fainting or dropsy by further increase of the doṣās. It will cause many troubles to the body in person who have injury in the chest and who very emaciated; of the person who is not having food will be described later; in person who had emesis and purgation therapies, it causes burning sensation in the empty organs just like alkalies cause burning in the wounds; in those who had a decoction enema, administration of another oleation enema (on the same day) will decrease the digestive activity and gives rise to diseases of kapha origin. (12)

कृतनस्यस्यास्यविभ्रशं विवृतोर्ध्वस्त्रोतस्तया कुर्यात्। अनुवासनं तु दोषोत्क्लेशम्। प्रसक्तच्छर्दादीनां वायुर्निरूहमूर्ध्वं नयेत्। अनुवासनं च अर्शसस्यावृतमार्गत्वादनागच्छन्बस्तिः प्राणान् हिंस्यात्। स्नेहः पुनरर्शांस्यभिष्यन्द्याध्मानाय स्यात्। बद्धोदराद्याध्मानान्तानां भृशतरमाध्मानान्मृत्युः। अलसकार्तादीनां चामदोषात्। अरोचकार्तादीनां यथास्वमामयवृद्धिः। गर्भिण्याः पूर्वोक्तो दोषः ॥१३॥

In persons who have undergone nasal medication it (decoction enema) will cause disease of the mouth by the expansion of the upward channels, lubrication enema in such people will cause mild increase of the doṣās. In those who have bouts of vomitting etc., vāta brings the decoction in the upward direction, so also the materials of the lubrication enema will cause exudations from the pile (mass). In those suffering from diseases commencing with intestinal obstruction and ending with flatulence (enumerated above), enemas will cause death producing profound distension of the adbomen. In those suffering from loss of appetite etc. they will cause exacerbation of respective disease; in case of pregnant women, the same trouble will be caused as described earler (under contra indications of emesis therapy). (13)

Anuvāsyāh (persons suited for lubrication enema) :

य एवास्थाप्यास्त एवानुवास्याः। रूक्षातिदीप्ताग्रयः केवलानिलार्ताश्च विशेषेण। एते परमनुवासनेनाप्याय्यन्ते। मूलसेकेन वृक्षवत्। य एवानास्थाप्यास्त एवाननुवास्याः।

Ananuvāsyā (persons unsuited for lubrication enema) :

तथा निरन्ननवज्वरपाण्डुरोगकामलाप्रमेहप्रतिश्यायप्लीहकफोदराढ्यवातवर्चोभेदार्तपीतविषगरपित्तकफाभिष्यन्दगुरूकोष्ठातिस्थूलश्लीपदगलगण्डापचीक्रिमिणकोष्ठाः। तत्रातिस्निग्धादीनां यथास्वमुक्ताः पृथग्दोषाः। अपि च ॥१४॥

Those who are eligible for decoction enema are also eligible for lubrication enema and especially those who are very dry, who have very powerful digestion and those suffering from diseases of vāta origin. Just as the entire tree gets nourished by satisfying its roots with water, so also the above kinds of patients by the administration of lubrication enema.

Those who are not eligible for decoction enema are also not eligible for lubrication enema. And also those who are suffering from want of food, fevers of recent origin, anaemia, jaundice, diabetes, nasal catarrh, diseases of the spleen, enlargement of abdomen due to increased kapha ādhyavāta (ūrusthambha or stiffness of the limls), diarrhoea, poison, homicidal poison, ophthalmia due to kapha and pitta, constipation, severe obesity, filariasis, enlarged glands in the neck, scrofula and intestinal parasites. The same (bad) effects as described earlier (commencing from those having too much of lubrication etc., para no. 12) will also manifest in these people. (14)

अभुक्ते रिक्तकोष्ठस्य प्रयुक्तमनुवासनम्। सरदूरगसूक्ष्मत्वैः क्षिप्रमूर्ध्वं प्रपद्यते ॥१५॥

तेन वायोर्जयो न स्याद्धातस्थाने ह्यतिष्ठता। कायाग्नेराशु नाशश्च विशेषादनिवर्तनात् ॥१६॥

स्नेहः सद्योशिताहाररूद्धे त्वामाशयेऽनिलम्। पक्वस्थं हन्ति पक्वस्थश्चवते चान्नपाकतः ॥१७॥

निरूहश्च समीरश्च तीक्ष्णवेगावुभावपि। तावन्नमूर्च्छितौ तीक्ष्णावधोऽन्नेन सहागतौ ॥१८॥

ऊर्ध्वं वा शकृता सार्द्धं संस्थितौ कोष्ठ एव वा। समलाहारविष्टब्धौहरेतामाशु जीवितम् ॥१९॥

भुक्तवाननुस्योऽस्मान्न निरूह्यस्तु भुक्तवान्।

The material of the anuvāsana (lubrication enema) administered to the person who has no food in the stomach, quickly moves upwards, because of its mobile, far

reaching and subtle properties. From this vāta does not get controlled but the digestive activities become greatly weakened because of the enema material not coming out of the body.

If it is administered when the person has taken food, the full stomach obstructs the vāta (controls it), then the fatty substances (of the lubrication enema), will be able to mitigate vāta, vāta if localised in the pakwāśaya (colon) enema expels it out after the digestion of food.

Nirūha basti (decoction enema) and vāta both have powerful bouts. If they are mixed by food, they move downwards along with food or move upwards along with feces or might even get obstructed in the alimentary tract and remain there (causing distention, pain etc.) along with the doṣās and food and may cause death quickly.

Hence Anuvāsana (lubricating enema) should be given to a person who has taken food whereas Nirūha (decoction enema) should not be given to him, who has taken food. (15-19 ½).

पाण्डुरोगार्तादीनां दोषानुत्क्लेश्य स्नेहबस्तिरुदरं जनयेत् । प्रतिश्यायादिमतां भूय एव दोषं वर्धयेत् ॥२०॥

In person suffering from anemia etc. lubrication enema will produce enlargement of abdomen by increasing the doṣās mildly and in those suffering from nasal catarrh etc., it will cause profound increase of the doṣās. (20)

Bastinetra (enema nozzle) :

तयोस्तु नेत्रं सुवर्णादिधातुमणिशङ्खशृङ्गदन्तास्थिवेणुनलखदिरकदरतिनिशतिन्दुकादि दारुसारमय मृज्वककर्कशं गोपुच्छाकृतिगुलिकामुखमूनवर्षवार्षिकसप्तद्धादशषोडशवर्षाणां विंशतिप्रभृतिषु च क्रमात्पञ्चषट्सप्ताष्टनवद्धादशाङ्गुलप्रमाणम् । मूलेऽग्रे चातुराङ्गुष्ठकनिष्ठिकापरिणाहमर्धाङ्गुलात् प्रभृत्यर्धाङ्गुलप्रवृद्धव्यङ्गुलपर्यन्तप्रवेशमूलच्छिद्रमवनमुद्गमुद्गमाषकलयाक्लिन्नकलायकर्कन्धुवाह्याग्रच्छिद्रम् मूलछिद्रप्रमाणाङ्गुलैरग्रे यथास्वं सन्निविष्टकर्णिकं कर्णिकान्तप्रतिबद्धसूत्रान्तगृहीताग्रपिधानघनचैलवर्तिम् । मूले व्यङ्गुलान्तराले कर्णिकाद्वयं कारयेत् । वर्षान्तरेषु च वयोबलशरीराण्यवेक्ष्यनेत्रप्रमाणमुत्कर्षयेत् ॥२१॥

For both of these (decoction and lubricating enemas to be administered) the enema nozzle is to be made from gold and other metals, gems, conch shell, horn, tusk or bones of animals, bomboo and hallow reeds, pith of khadira, kadara, tiniśa, tinduka and other trees, it should be straight, smooth, without corners or bends, resembling the tail of the cow in shape, its lower tip resembling a round pill; varying in length from five, six, seven, eight, nine and twelve anguils (fingers breadth) for use in persons of the age of less than a year, one year, seven, twelve sixteen and twenty years and above respectively. Its circumference at the upper and lower ends shouldf be equal to the circumfernce of the thumb and little finger of the patient respectively, its upper orifice having diameters ranging from half anguli, increasing by half anguli to reach a maximum of three anguli; its lower orifice ranging in diameter to permit a vanamudga (wild green gram), mudga (ordinary green gram), māṣa (blackgram), kalaya (pea), soaked pea and seed of karkandhu. It should have two karṇikas (rims-small protuberance of ridges) all around resembling a ear; the calibre of the upper orifice arranged suitably in its body; the open end of the enema bag being fastened tightly with strong lubricated threads in between two such rims). These rims two aṇgulis apart are to be made from the top (bigger end). The size of the nozzle can be increased depending upon the age, strength and physique of the patient. (21)

ततोजाविवराहहरिणगोमहिषान्यतमजं स्नेहमुद्गरविमृदितं विगतच्छिद्रसिराग्रन्थिस्कन्धं नातिवर्तुलं मृदु दृढं कषायरक्तं सुखसंस्थाप्यौषधप्रमाणं न्युब्जंविवृताननं निवेश्य बस्तिं कर्णिकयोर्दृढेन सूत्रेण घनं समं च बध्वा परिवर्त्त्य पुनश्चान्यद्बस्तिमुखबन्धनार्थं सूत्रमुपधायानुगुप्तं निधापयेत् ॥२२॥

The urinary bladder of a goat, sheep, boar, deer, cow, buffalo or any other animal is prepared by tanning with lubricants, removed of its veins, glands and joints, small holes closed; made not very round but made soft, tough, blackishred in colour and accommodative. The decoction is filled into it, the (wider end of) the nozzle is introduced into it and the edges of the bladder tied firmly between upper two ridges with strong threads, and kept ready with the tip of the nozzle pointing upwards. Another one is also prepared like wise and kept ready. (22)

बस्त्यभावे प्लवनीच्छागलाङ्घ्रपादमधूच्छिष्टोपदिग्धघनसूक्ष्मतान्तवान्यतमं निवेशयेत् ॥२३॥

In the absence of the urinary bladder, a bag made out of the tendons of plavani (a kind of water bird) the thigh (muscle) of the goat or a bag made of thick cloth prepared with strong, fine threads, lubricated with bees wax, may be made use of as enema can. (23)

Bastidravya mātra (quantity of enema fluid) :

आस्थापनमात्रा तु प्रथमे वर्षे प्रकुञ्चः । ततः परं प्रतिवर्षं प्रकुञ्चमभिवर्धयेदाषट्प्रसृतात् । ततश्चोर्ध्वं प्रसृताभिवृद्धिः । प्राप्तानतीताष्टादशसप्ततेस्तु द्वादश प्रसृताः । परं चातो दशैव । अन्येपुनर्द्वादशप्रसृतस्याप्यष्टाविच्छन्ति ॥२४॥

The quantity of liquid for Asthāpana (decoction enema) to be given to a child of one year of age shall be one prakuñca. This quantity should be increased by one prakuñca for each successive year till the quantity becomes six prasṛtās. Further it is to be increasd by one prasṛti till it becomes twelve prasṛtis at the age of eighteen years. That will be the quantity for persons betwen eighteen to seventy years of age. Further on, it shall be ten prasṛtis only. Some authorities prescribe eight prasṛtis instead of twelve. (between eighteen to seventy years). (24)

Note : Prakuñca is the synonym of 'pala' which is equivalent to 48 ml. and prasṛta is 2 'palas' equivalent to 96 ml. approximately. commencing from one prakuñca and increasing it by one more each year till six prasṛta (576 ml.) will be at the age of twelve years. Further on it should be one prasrti more each year till it reaches twelve preasṛtis (1152 ml.) at the eighteenth year. The dose is same from eighteen to seventy years of age, after which it is reduced to ten prasr̄tis (960 ml.).

यथास्वमास्थापनमात्रा पादहीना माधुतैलिके प्रयोज्या ।अनुवासने त्वेवमेवास्थापनस्य पाद इति ॥२५॥

In case of Mādhutailika basti the quantity will be less by one-fourth (that is three-fourth) of the quantity of Āsthāpana of the corresponding age. In case of Anuvāsana (oleation enema) also it is one fourth of the quantity of Āsthāpana. (25)

Notes : For a person between eighteen and seventy years of age, the quantity for Mādhutailika basti will be nine pasṛtis (864 ml.) and for Anuvāsana basti will be three prasṛtis only (288 ml.).

Āsthāpana vidhi (procedure of decoction enema) :

अथास्थापनीयमातुरं स्नेहस्वेदोपपन्नं कृतवमनविरेकमासेवितपेयादि संसर्गक्रममुपजातबलम नुवासनार्हं पूर्वमेवानुवासयेत् । शीतवसन्तयोर्दिवा अन्यथा रात्राववेक्ष्य वा दोषादीन् । अन्यथा हि स्नेहोक्तामयप्रादुर्भावः ॥२६॥

The patient who is to be treated with Āsthāpana (decoction enema) should have undergone lubrication, sudation, emesis and purgation therapies earlier and gained strength by following the regimen of liquid diet. He should be the one eligible for administration of lubrication enema also. To such a person a anuvāsana (lubrication enema) is to be given first. It should be given during day time in winter and spring seasons and during nights in others or during such time suitable to the doṣās involved. Otherwise it will give rise to diseases mentioned under oleation therapy. (26)

धन्वन्तरीयाः पुनराहुः ।
न रात्रौ प्रणयेद्बस्तिं स्नेहोत्क्लेशो हि रात्रिजः । अह्नि स्थानस्थिते दोषे वह्नौचान्नरसान्विते ॥२७॥

The followers of Dhanwantari, opine as follows - enemas should not be administered at nights because the troubles of lubrication arise at nights only. During day the lubricating materials will be able to circulate all over the body because the doṣās will be in their normal places, digestive activity will be good, the body will be nourished by the essence of food and the openings of all the channels will be clear.

स्फुटस्त्रोतोमुखं देहं स्नेहो यत् परिसर्पति । अल्पपित्तकफं रूक्षं भृशं वातरुजार्दितम् ।२८॥
भुक्तं जीर्णाशनं कामं रात्रावप्यनुवासयेत् ।

In cases of mild increase of pitta and kapha, the inside of the body if dry, persons suffering from severe diseases of vāta origin, anuvāsana (lubricating enemas) can be given even at nights, if found necessary after the food has been digested. (27-28)

Anuvāsana vidhi (procedure of lubricating enema) :

केवलानिलनिपीडितं त्वशुद्धमप्यनिरूपितबलं चाप्य नुवासयेदात्ययिकत्वात् व्याधेः। तस्य विधिर्वमनादधिकतरं कृतमङ्गलमनुसुखमभ्यक्त मुष्णाम्बुस्नातं युक्तस्नेहमुचितात् पादहीनं द्रवपूर्वं लघूष्णं सानुपानमशनमशितवन्तं कृतचङ्क्रम णमुत्सृष्टविण्मूत्रमशनार्द्रहस्तमशङ्कनीय-परिचारकं निवातेवेश्मनि प्रतत शयने नात्युच्छ्रिते स्वास्तृते ईषदुन्नमितपाददेशे वामपार्श्वेन प्राक्शिरसं संवेशयेत्। अतिस्निग्धाशिनो ह्युभयमार्ग संसर्गात् स्नेहो मदमूर्च्छाग्निसादहृल्लासान् जनयति । रूक्षशिनोविष्टम्भं बलवर्णहानिं वा । अल्पमात्रद्रवाशिनोविसृष्टविण्मूत्रस्य चानावृतेन तदावृतात् व्यापदम्। चिरमशितवतो विदाहाभिमुखभक्तस्य ज्वरं कुर्यात्। यतश्च वामपार्श्वाश्रयाणि वह्निग्रहणीगुदवलीमुखानि तानि तत्पार्श्वशायिनो निम्नानि भवन्त्यतस्तदौष-धमस्खलितमाप्नोति प्रवेशनिर्गमाविति। संविष्ठं चैनमृजुस्थितदेहं स्वबाहूपधानं प्रसारितवाम-सक्थिमाकुञ्चितेतरं तस्यैव चोपरिप्रसारित दाक्षणबाहुं कारयेत्॥२९॥

In case of patients suffering from diseases of vāta alone, they can be administered lubrication enema even though they have not undergone purificatory therapies, in view of the emergency of such diseases. Its procedure is, more rigid than that of emesis therapy.

After the usual auspicious ceremony, the patient should be anointed with oil comfortably and given a bath in hot water. He should then take food less by one-fourth quantity of the usual, liquid in nature, easily digestible, warm, added with suitable fat (ghee) and followed by an appropriate after-drink. Afterwards he is made to walk leisurely for a short while, then void the urine and feces. He should then be made to lie on a cot inside a room devoid of breeze; the cot being not very high, not very broad, and slightly raised at its foot end. He should lie on his left side placing his head first. Attendants who are soft and tender in their activities and possessing reliable character, should be available nearby, inside the room. If the patient eats too much of fatty foods the lubrication enema will produce toxicity, fainting, weakness of digestive activity, and nausea because of presence of fatty substance at both ends; in case of dry foods, it causes stasis of enema material, loss of strength or complexion; with little quantity of liquid foods and non-elimination

of urine and feces, the person will develop complications caused by such obstruction; if the food has been partaken long earlier and the food being in the stage of digestion, lubrication enema at the time will produce fever.

Because the orifices of the seats of digestive fire (duodenum) and the folds of the rectum are all located on the left side, they will be facing downwards when the person is lying on his left side, hence the enema material can get in or get out without hinderance. The person shoul.l lie straight making his arm as pillow for the head, fully extending his left leg and bending his other leg over it and keeping his right arm extended over it. (29)

पूर्वमेव तु वैद्यो वर्त्त्या सुपिहिताग्रच्छिद्रं नेत्रं भाजनस्योपरि कृत्वा दक्षिणपादाङ्गुष्ठाङ्गुलीभ्यां कर्णिकाया उपरिष्टान्निष्पीड्याविबन्धाय शताह्वासैन्धवचूर्णावचूर्णितं प्रागेव नेत्रस्पर्शात् पूर्ववदभिमन्त्रितं यथार्हं यथार्हौषधाविपक्क सुखोष्णं बस्तौ स्नेहमासिच्यावलीकोच्छ्वासं निस्सारितवातबुद्बुदमौषधान्ते सूत्रेण द्विस्त्रिर्वा बस्तिमुखमावेष्ट्य दक्षिणपाणौ नेत्रमुपनि धाय तिष्ठेत् । ततो घृताभ्यक्ते पायौ वामहस्तप्रदेशिन्याभ्यक्तप्रवेशप्रदेशमपनीतवर्त्युत्तानवाम हस्ताङ्गुष्ठोदरपिहिताग्रं मध्यमाप्रदेशिन्युपगृहीतकर्णिकमृज्वनुपृष्ठवंशमनुसुखमेकमना लाघवेन निष्कम्पमद्रुतमविलम्बितं नेत्रमाकर्णिकं प्रवेशयेत् । आतुरोऽपि तदनुलोमयन्नवलम्बेत । ततश्च वैद्यो बस्तिमुखं दक्षिणहस्ताङ्गुष्ठप्रदेशिनीभ्याममुञ्चन्नेत्रमचालयन् हस्तद्वयेनोत्तानेनैकग्रहणेनैवानिलाधिष्ठानभूतं किञ्चिदवशेषयन् शनैश्शनैरवेगमनुपीडयेत् । अन्यथा हि व्यापदो भवन्ति । ताः ससाधनाः सिद्धिषु वक्ष्यन्ते ॥३०॥

The physician should, before hand, keep ready the enema bag, its front orifice closed with bits of threads, then squeeze it under the toes of his right foot to drive out air. Then covering the orifice with paste of śatāhwa, saindhava nad slaked lime. Then the decoction of appropriate drugs and mixed with other ingrediants, is made warm and filled till the lubcricated bag gets removed of all its folds. The upper end (bigger end) of the nozzle is inserted into the bag, the edges of the bag are drawn up and fastened tightly to the nozzle in between the two upper ridges (rims) making sure that liquid does not come out at that joint. Holding the bag and nozzle together, the tip of the nozzle facing upwards the bag should be squeezed slightly to remove

air, froth etc. from inside and the small opening at the tip of the nozzle kept closed by the fingers of the right hand.

The physician should lubricate the index finger of his left hand and also the place of insertion (anus and rectum of the patient), slowly insert his index finger first followed closely by the tip of the nozzle, holding the nozzle and the bag at the same level coinciding with vertebral column and then push the nozzle up to the level of its lower rim into the rectum, slowly without shaking, neither too fast nor too slow and with an attentive mind. The patient should be instructed to allow the entry of the nozzle inside. The physician should, then squeeze the bag with the thumb and fingers of his right hand, slowly and steadily, pushing the liquid little by little and retaining a little quantity inside the bag at the end of the act. Otherwise many complications will arise; they and their management will be described in Siddisthāna. (chapter 6) (30)

अन्ये तु त्रिंशन्मात्राः पीडनकालमाहुः । न च बस्तौ दीयमाने क्षवकासहासजृम्भास्पन्दनान्याचरेत्विण्मूत्रानिलवेगे तु नेत्रमाकृष्य वेगान्ते शेषं प्रणयेत् । अन्ते चोत्तानस्य स्फिजौ पाणितलेन त्रिचतुरो वारांस्ताडयेत् । तथा तत्पार्ष्णिभ्याम् । पादतश्च शय्यां त्रिरुत्क्षिपेत् । सोपधानस्य च प्रसारितसर्वाङ्गस्य पार्ष्णिके मुष्टिना हन्यात् । तथा पार्ष्ण्यङ्गुलिपादतल-पिण्डिकाः । सरुजं चाङ्गं स्नेहेन प्रतिलोमं वाक्शतमात्रं शनैर्विमृद्नीयात् । एवमाशु स्नेहो न निवर्तते । समनुगच्छति चासमन्तात्सिराः । ततः परं तु स्नेहोक्तामाचारमनुवर्तते ॥३१॥

Others say, that the duration of time for squzeezing the enema bag shall be thirty mātrās. During the administration the patient should not sneeze, cough, laugh, yawn or shake his body. If he gets the urge of faeces, urine, or flatus, the nozzle should be removed and after attending to the urges, the remaining portion of enema material pushed in. After the administration, the buttocks are patted by the palms of the hand three or four times, next the heels; the legs should be raised from the cot three times. The patient lieing straight on a pillow, his heels should be stroked with the fist, next the toes, soles and the calves. If there is pain in any part of the body it should be given mild massage in the reverse direction after anointing it with oil for a period of hundered mātrās. By these methods the fatty

materials of the enema will not be expelled out quickly, travels through all the vessels of the body.

Afterwards the patient should follow the regimen described under oleation therapy. (31)

दीप्ताग्निं च सायं लघ्वन्नं भोजयेत् । नैव चानागतस्नेहं द्वितीयेऽहनि । न च तमनुवासयेत् । आगमनकालस्तु परो यामत्रयम् । ततः परमनागच्छन्तमहोरात्रमुपेक्षेत । तदाप्यनिवर्तमाने फलवर्तिभिर्लवणारनालप्रायैर्वा तीक्ष्णबस्तिभिः शोधयेत् । स्नेहव्यापत्सिद्धिं चावेक्षेत । अतिरौक्ष्यादनागच्छन्नचेज्जाड्यद्युपद्रवाय स्यात् तथाप्युपेक्ष्यः । शीघ्रनिवृत्ते तु विना मलेन केवले स्नेह स्नेहमन्यं पुनर्योजयेत् । न ह्यसावतिष्ठन् कार्यकरो भवति । सुखोषितं चैनं तथाकृतवमनविरेकास्थापनान्यतमं प्रातः शुण्ठीधान्यक्कथमितरच्चोष्णोदकं वाहशेषजरणाय वातकफोपशान्तये च पाययेत् ॥३२॥

If the digestion is good, he can be given light diet in the evening. If the lubricating material does not come out, he should be given food the next day only and another lubricating enema should not be given the next day. The maximum time for oil to come out is three yāmās (nine hours). If it does not come out after that time, it should be awaited for one full day and night. If it does not come even after this period, the patient should be given purificatory therapies with rectal suppositories prepared from fruits or by strong enema containing rice-wish and salt predominantly. The complications are to be treated on the same lines as those of treatment of complications of oleation therapy. If the material does not come out due to severe dryness inside and does not cause lassitude and other complications, it should be neglected. If the lubricating material only comes out quickly without the feces (or doṣās) another lubricating enema should be given because fatty material not remaining inside will be useless.

Next, after satisfactory administration of lubrication enema, emesis, purgation, decoction enema or any other purificatory therapy, the patient should be given a warm drink prepared from śuṇthi and dhānyaka or even hot water to facilitate digestion of residue of fatty materials and mitigation of vāta and kapha. (32)

ततोऽन्नकाले यथोक्तमन्नमश्नीयात् । न चानुवासितं पेयां पाययेत् । सा हि सस्नेहकोष्ठमेनमभिष्यन्दयति । पुनश्च तृतीयेऽहन्यनुवासयेत् पञ्चमे वा । यदा वा स्नेहपक्तिः स्यादतश्च दीप्ताग्निरूक्षवातोल्बणव्यायामनित्यान् प्रत्यहम् । एवममुना क्रमेण दोषाद्यनुसारतस्त्रिचतुरैः स्नेहबस्तिभिरुपस्निग्धं शोधनेनास्थापनेन स्रोतोविशुद्ध्यर्थमास्थापयेत् । वाताधिक्यादस्निग्धं तु स्नेहनेन ॥३३॥

Next, at each time of meals appropriate diet should be given; peyā (thin gruel) should not be given after lubrication enema, for it causes exudation of secretion from the already lubricated alimentary tract. Again on the third or fifth day, lubrication enema should be given. After the digestion of the lubrication material the patient should indulge in dry foods, and exercises daily to activate vāta. In this manner he should be given three or four lubrication enemas depending upon the doṣās etc., and then given one decoction enema to clear the channels and produce purification. If the patient is very dry due to predominance of vāta, decoction enema should be given after a lubrication therapy. (33)

Āsthāpana vidhi (procedure for decoction enema) :

अथैनं तृतीये पञ्चमे वाहनि किञ्चिदावृत्ते माध्याह्ने कृतमङ्गलस्वस्त्ययनमभ्यक्तदेहं स्वेदितमुत्सृष्टमलमनाशितं नातिक्षुधितमवेक्ष्यातुरमार्यावलोकितं नाथमार्यतारामात्मभुवं धातारमश्विना विन्द्रमात्रेयं सप्तर्षीन काशिराजं विदेहपतिप्रभृतीनग्निवेशादींश्च तन्त्रकारान् दीपगन्धफलबलि धूपैर्यज्ञ इव प्रकल्पितभागान् कृत्वौषधीवृद्धवैद्यद्विजातींश्च संपूज्य तद्विद्यसहितो दोषौषधादिबलेन यथार्हमुपकल्पयेद्बस्तिम् ॥३४॥

On the third or fifth day after lubrication enema, the patient should be given a decoction enema, in the afternoon of a bright day, after performing the auspicious rites, anointing the body with oil, and sudation therapy; he should have eliminated the wastes of the body; not taken any food but not severely hungry, he should then worship the divine beings such as Lord Avalokita, Aryā Tārā, the self-born Brahma, the Aświni twins, Indra, the sage Ātreya, the seven ṛṣis (sages), the kāśirāja (Divodāsa), the king of videha etc., authors of treatises like Agniveśa and others by offering them lighted wicks, fragrance, fruits, oblations, incence etc. Just

as being done during a yajña (sacrificial ceremony); then gifting the portions of the offering and also the medicines to elder physicians and the twice born, obtain their blessings, with the help of which and also that of the medicines, he will obtain the full benefits (of enema therapy). (34)

तत्र विंशतिमात्राणि पलान्यौषधानां मदनफलाष्टकं च क्वाथकल्पेन विपचेत्। क्वाथाच्चतुर्थांशं स्नेहमनिले षष्ठांशं पित्ते स्वस्थवृत्ते चाष्टमांशं तु कफे। सर्वस्य चाष्टमांशं कल्कस्य स्याद्यावता नात्यच्छसान्द्रता भवेत्। गुडस्य पलं युक्त्या मधुसैन्धवे यथायोग्यं च शेषाणि कल्पयेत्॥३५॥

Twenty palās of drugs and fruits of madana, eight by count are prepared into a decoction in the prescribed method. To this decoction is added lubricating material (fats) one-fourth, one-sixth and one-eighth the quantity of the decoction for the treatment of vāta, pitta and kapha and also the healthy person respectively. A paste of drugs equal to one-eighth the total quantity or as much as required to make the solution, neither too thin nor too thick, is added, one pala of jaggery (molasses) and suitable quantity of honey and saiñdhava salt are also added. (35)

सर्वाणि चैकध्यमुष्णोदककुम्भीबाष्पाभितप्तानि खजमथितानि बस्तौ प्रक्षिप्यानुवासनवन्निरूहं प्रणयेत्। नात्युष्णशीतं नातिमृदुतीक्ष्णं नातिस्निग्धरूक्षं नातितनुसान्द्रं न हीनातिमात्रं नालवणातिलवणं नात्यम्लं च। तत्र बाष्पमात्रानुतापादौषधस्य विदाहो न भवति। खजप्रमथनात्तु क्वाथस्नेहादयः सम्यक् सम्प्रयुक्ताः सम्यगेव योगमारभन्ते। अन्यथा पुनः क्वाथादीनामुल्बणोन्यतमं यथास्वं दोषमीरयेत्। अत्युष्णादीनां तु पृथग्व्यापदः साधनानि च सिद्धिषूत्तरकालमुपदेक्ष्यन्ते॥३६॥

All are mixed together, churned with a churner, slightly warmed in steam and filled into the enema bag (tied to the nozzle and) administered in the same way as of lubrication enema. The decoction (solution) should neither be very hot nor very cold, neither too mild nor too strong, neither too oily nor too dry, neither too thin nor very thick, neither very little in quantity nor too large, neither salt-less nor too much salty and not too much sour also. It will not produce burning sensation inside because it is warmed by steam; churning makes a homogeneous mixture of decoction, oil paste etc., initiate their combined action in the proper way concurrently,

otherwise decoction and others remaining separately will excite the doṣās depending on their strength.

The complications arising from the solution being very hot etc., and management of such troubles will be described later in the Siddhisthāna (chapter 4). (36)

अपि च ।

तिर्यक्प्रणीते हि न याति धारा गुदे व्रणः स्याच्चलिते च नेत्रे ।
दत्तः शनैर्नाशयमेति बस्तिः कण्ठं प्रधावेदतिपीडितस्तु ॥३७॥

स्तम्भं विधत्तेऽतिमृदुर्हिमश्च तप्ताम्लतीक्ष्णो भ्रमदाहमोहान् ।
स्निग्धोऽतिजाड्यं पवनं तु रूक्षस्तन्वल्पमात्रालवणस्त्वयोगम् ॥३८॥

करोति मात्राभ्यधिकोऽतियोगं क्षोभं तु सान्द्रः सुचिरेण चैति ।
दाहातिसारौ लवणोऽति कुर्यात्तस्मात्सुयुक्तं सममेव दद्यात् ॥३९॥

Further

If the bag is not held in straight position the enema material will not go inside in a continuous stream; if the nozzle is shaken, it may cause wound to the rectum; given very slowly the enema will not reach the colon and by pressing the bag quickly the material may go up to the throat.

Decoction prepared with mild drugs or solution being cold will cause obstruction; that which is sour and containing strong drugs, will cause giddiness, burning sensation and delusion. If it is very unctous it causes profound lassitude; if very dry it causes increase of vāta; that which is very thin, little in quantity and with very little or no salt will make for inadequate bouts of evacuation.

Large quantity of solution will produce excessive bouts, that which is very thick causes discomfort and delayed evacuation, too much of salt in it will cause burning sensation and diarrhoea. Hence the enema solution should be prepared properly and administered carefully. (37-39)

अन्येपुनराहुः

मात्रां त्रिपलिकां कुर्यात् स्नेहमाक्षिकयोः पृथक् । कर्षार्धं मणिमन्थस्य स्वस्थे कल्कपलद्वयम् ॥४०॥
सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत् । माक्षिकं लवणं स्नेहं कल्कं क्वाथमिति क्रमात् ॥४१॥
आवपेत निरूहाणामेष संयोजने विधिः ॥४२॥

Some other authorities say —

The quantity of lubricating material (fats) honey should be three palās (144 ml.) each; that of māṇimantha (saindhava salt), half of a karṣa (6 gms.) and that of the paste shall be two palās (9.6 gms.) all the remaining drugs shall be ten palās (480 gms.) in total. Honey, salt, lubricating material (oil), paste and decoction are to be mixed in this order of succession only and this will be the procedure of preparing the solution of decoction enema. (40-42)

Notes : First honey and saindhava salt are put into a vessel and grinded nicely with a pestle, oil is added next and then the decoction poured into the vessel and churned with a churner, adding the paste of drugs, little by little, to reach the required consistence, continuing the churning till a homogenous solution is formed. This is filled into the enema bag and administered. Now-a-day Śatapuṣpa is being used for preparing the paste.

दत्तमात्रे तूत्तानः सोपधानो निरूहवीर्येण देहव्याप्तये तन्मनास्तिष्ठेत् । उदीर्णवेगश्चोत्कुटिको विसृजेत् । आगमनकालस्तु परो मुहूर्तः । तदा ह्यनागच्छान्नाशु मृत्यवे स्यात् अतस्तत्रानु-लोमिकं स्नेहक्षारमूत्राम्लं स्निग्धतीक्ष्णोष्णमन्यं प्रयोजयेत् । फलवर्तिस्वेदभयोत्त्रसादींश्च । बस्तिव्यापत्सिद्धिं चावेक्षेत् ॥४३॥

After receiving the enema, the patient should lie on his back with a pillow under his head and be attentive to the movement (action) of the enema material spreading to all the parts of the body. After getting the urge of evacuation, he should sit on his heels and void the material. The maximum time for the material to come out is cne muhūrta (48 minutes), if it does not come out within this time it may lead to death soon. So it should be brought out by administration of laxative oils, alkalies, urine (of animals) and other drugs possessing properties such as sour, unctous, strong and hot potency, or by rectal suppositories prepared from fruits, sudation therapy, creating fear etc. The complication that may arise should also be managed effectively. (43)

स्वयं निवृत्ते तु पूर्ववद् द्वितीयं तृतीयं चतुर्थं च दद्याद्यावद्वा सुनिरूढः स्यात् ॥४४॥

After the enema material comes out of its own accord easily, the second, third, fourth enema should be administered till the patient gets the satisfactory effects of the decoction enema therapy. (44)

तत्राद्योऽनिलंस्वमार्गादपर्षति । द्वितीयः पित्तम् । तृतीयः श्लेष्माणमिति ॥४५॥

तस्य हीनसम्यगतियोगास्तु विरिक्तवत् ।

The first enema brings down vāta to its normal passage, the second enema, the pitta and the third the kapha.

The inadequate, improper and excessive bouts of (effects of) decoction enema are similar to those of the purgation therapy. (45)

सम्यङ्निरूढं तु कोष्णसलिलावसिक्तं तनुना जाङ्गलरसेन भोजयेत् ।
स्नाताशितस्यास्य चला दोषशेषाः स्वस्थानमाश्रयन्ते ॥४६॥

After a properly done decoction enema therapy the patient should be given a bath in warm water and then the soup prepared with the meat of animals living in desert-like regions. By taking bath and diet the residual and circulating doṣās will come back to their normal places. (46)

ततः पुनर्वातार्तमातुरं बृंहणीयमन्यं वा तद्विधमशितानन्तरं सायं वा पुनरल्पलघ्वशितं यथास्वमनिलादिषु दशमूलादिसाधितेन तैलेनानुवासयेत् । तस्य हीनसम्यगतियोगाः स्नेहपीतवत् ॥४७॥

Next, the patient-who is suffering from any diseases (symptoms) of vāta origin should be given a nutritious food.

Then either after taking such a diet or in the evening after a diet of easily digestible food he should be given anuvāsana (lubrication enema); the oil or other lubricant to be used having been processed with either daśamūlās or other drugs mitigating vāta, Its inadequate, proper and excessive bouts (effects) being similar to those of lubrication (drinking of oil) therapy. (47)

विशेषस्तु सम्यगनुवासिते किञ्चित्कालं स्थित्वा स्नेहः सपुरीषोनिलानुगतः प्रवर्तत इति भवति चात्र ॥४८॥

Properly administered lubrication enema material will remain inside for a short time and then comes out followed by fecal matter and flatus. (48)

एवं कफे स्नेहबस्तिमेकं त्रीन् वा प्रयोजयेत्। पञ्च वा सप्त वा पित्ते नवैकादश वानिले ॥४९॥

Further on :

In this manner, lubrication enema, one or three in number, can be given in case of (increase of) kapha; five or seven in case of (increase of) pitta; and nine or eleven in case of (increase of) vāta. (49)

पुनस्ततोप्ययुग्मांस्तु पुनरास्थापनं ततः। कफपित्तानिलेष्वन्नं यूषक्षीररसैः क्रमात् ॥५०॥

Again, decoction enema should be given in odd numbers after lubrication enema (in the treatment of all the three doṣās). Soup of pulses, milk and meat soup are the diet for patients of kapha, pitta and vāta respectively. (50)

वातघ्नौषधनिष्क्वाथत्रिवृतासैन्धवैर्युतः। बस्तिरेकोऽनिलेस्निग्धः स्वाद्वम्लोष्णो रसान्वितः ॥५१॥

One enema containing the decoction of drugs which mitigate vāta, trvṛt, saindhava mixed with oil, sweet and sour substances and hot meat soup will be ideal for the (treatment of) vāta. (51)

न्यग्रोधादिगणक्वाथपद्मकादिसितायुतौ। पित्ते स्वादुहिमौ साज्यक्षीरेक्षुरसमाक्षिकौ ॥५२॥

Two enemas containing the decoction of drugs of nyagrodhādi gaṇa alongwith padmakādi gaṇa (vide chapter 16) mixed with sugar, made sweet and cold; added with ghee, milk, sugar-cane juice and honey is ideal for (ther treatment) of pitta. (52)

आरग्वधादिनिष्क्वाथवत्सकादियुतास्त्रयः। रूक्षाः सक्षौद्रगोमूत्रास्तीक्ष्णोष्णकटुकाः कफे ॥५३॥

Three enemas containing the decoction of drugs of āragwadhādi and vatsakādi gaṇās, (vide chapter 16) without fatty substances but mixed with honey, cow's

urine, substances which have penetrating action, hot in potency and pungent in taste are ideal for the treatment of kapha. (53)

त्रयश्च सन्निपातेऽपि दोषान् घ्नन्ति यतः क्रमात् ।
नाचार्यचरकस्यातो बस्तिस्त्रिभ्यः परं मतः । न हि दोषश्चतुर्थोऽस्ति पुनर्दीयेत यं प्रति ॥५४॥

Even in case of sannipāta (increase of all the doṣās together) the above three enemas are sufficient to mitigate each one of the doṣās. Even Acārya Caraka has not advised more, because there is no fourth doṣa for the sake of which, enemas are to be given again. (54)

उत्क्लेशनं शुद्धिकरं दोषाणां शमनं क्रमात् ।
त्रिधैव कल्पयेद्बस्तिमित्यन्येऽपि प्रचक्षते । दोषौषधादिबलतः सर्वमेतत् प्रमाणयेत् ॥५५॥

Even other authorities opine that enemas should be of only three kinds; Utkleśana (exciting the doṣās) Śuddhikara (eliminating the doṣās) and Śamana (mitigating the doṣās). These are to be planned, depending upon the strength of the doṣās, drugs and other factors. (55)

सम्यङ्निरूढलिङ्गं तु नासंभाव्य निवर्तयेत् ॥५६॥

When the patient exhibits all the symptoms of proper decoction enema therapy further enemas should be discontinued. (56)

Basti Prakārāh (kinds of enemas) :

प्राक्स्नेह एकः पञ्चान्ते द्वादशास्थापनानि च । सान्वासनानि कर्मैवं बस्तयस्त्रिंशदीरिताः ॥५७॥

कालः पञ्चदशैकोत्र प्राक्स्नेहोऽन्तेत्रयस्तथा ॥५८॥

षट् पञ्च बस्त्यन्तरिताः- योगोष्टौ बस्तयोऽत्र तु । त्रयो निरूहाः स्नेहाश्च स्नेहावाद्यन्तयोरुभौ ॥५९॥

A series of thirty enemas, commencing with one lubricating enema, followed by twelve decoction enemas and twelve lubricating enemas given alternately and ending with five lubricating enemas given continuously is known as Karma basti.

A series of fifteen enemas commencing with one lubricating enema, followed

with six decoction enemas and five lubricating enemas given alternatively and three lubricating enemas continuous at the end is known as Kāla basti.

A series of eight enemas, with one lubricating enema both at the commencement and the end, with three decoction enemas and three lubricating enemas alternately in between is known as Yoga basti. (59)

स्नेहबस्तिं निरूहं वा नैकमेवातिशीलयेत्। उत्क्लेशाग्निवधौ स्नेहान्निरूहान्मरुतो भयम् ॥६०॥

तस्मान्निरूढः स्नेह्यः स्यान्निरूह्यश्चानुवासितः। स्नेहशोधनयुक्त्यैवं बस्तिकर्म त्रिदोषजित् ॥६१॥

Neither lubricating enema nor decoction enema should be administered alone in greater number; for lubricating enemas will cause mild increase of the doṣās and decrease of digestive activity whereas decoction enemas create the fear (risk) of increase of vāta. so, he who, should be given decoction enema should also be given lubricating enema and he who needs lubricating enema should also be given decoction enema. Enema therapy will be able to control the doṣās when both lubrication and purification are done together. (60-61)

अष्टादशाष्टदशकान् बस्तीनां यो निषेवते। विधिना ना यथोक्तेन स भवेदजरोऽरुजः ॥६२॥

सहस्रायुः श्रुतधरो वीतपाप्मामरप्रभः। वाजिस्यदो नागबलः स्थिरबुद्धीन्द्रियानलः ॥६३॥

He who, undergoes a course of eighteen times of eighteen number (324) of enema in the prescribed manner will neither become old nor sick; lives for a thousand years, with keen sense organs, devoid of sins, shining like gods, like a stallion in matters of sex, like an elephant in strength, with steady mind, sense organs and digestive activity. (62-63)

Uttara basti (urethral and uterine enema / douche) :

बस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च। द्वित्रास्थापनशुद्धेभ्यो विदध्याद्बस्तिमुत्तरम् ॥६४॥

'आतुराङ्गुलमानेन तन्नेत्रं द्वादशाङ्गुलम्। वृत्तं गोपुच्छवन्मूलमध्ययोः कृतकर्णिकम् ॥६५॥

सिद्धार्थकप्रवेशाग्रं श्लक्ष्णं हेमादिसम्भवम्। कुन्दाश्वमारसुमनः पुष्पवृन्तोपमं दृढम् ॥६६॥

तस्य बस्तिर्मृदुलघुर्मात्रा शुक्तिर्विकल्प्य वा ॥६७॥

Uttara basti (urethral and uterine enemas) are indicated in diseases of the urinary bladder and those of vagina and uterus in women. It should be administered only after two or three decoction enemas. The nozzle for this enema should be of twelve aṅguli of the patient (fingers breadth of the patient's hand), round, resembling the tail of a cow in shape, with rims (ridges) at its top and middle, its lower orifice permitting movement of a mustard seed; smooth, made from gold or other metals, resembling the stalk of flowers of kuṅda, aśwamāra and sumanā and strong. The enema material should be prepared from drugs which are soft and mild in action and its quantity should be one śukti (24 ml.) or as much as suitable to the doṣās etc. (64-67)

Uttara basti vidhi (procedure of urethral and vaginal enema) :

अथ स्नाताशितस्यास्य स्नेहबस्तिविधानतः । ऋजोः सुखोपविष्टस्य पीठे जानुसमे मृदौ ॥६८॥

हृष्टे मेढ्रे स्थिते चर्ज्जु शनैः स्त्रोतोविशुद्धये । मालतीपुष्पवृन्ताग्रपरिणाहां घनामृजुम् ॥६९॥

श्लेक्ष्णां शलाकां प्रणयेत्तया शुद्धेऽनुसीवनीम् । आमेहनान्तं नेत्रं च निष्कम्पं गुदवत्ततः ॥७०॥

पीडितेऽनुगते स्नेहे स्नेहबस्तिक्रमो हितः । बस्तीननेन विधिना दद्यात् त्रींश्चतुरोऽपि वा ॥७१॥

अनुवासनवच्छेषं सर्वमेवास्य चिन्तयेत् ॥७२॥

The patient should be given a bath and good food, as prescribed under lubrication enema. He should then be made to sit on a soft stool of the height of the knee. A thin, hard, straight, metal probe of the circumference of the stalk of mālati flower, lubricated (with oil or ghee) is slowly introduced into the urethral canal along the line of the lower raphae (scrotal raphae), till it reaches the cavity inside. This is meant to make th passage clear. The probe is then pulled out and the hollow nozzle introduced slowly without shaking, in the same manner as of the lubricating enema, till it reaches the cavity of the urinary bladder. In this manner three or four enemas are to be given. All other regimen as prescribed for lubrication enema should be followed herein also. (68-72)

स्त्रीणामार्तवकाले तु योनिगृह्णात्यपावृतेः । विदधीत तदा तस्मादनृतावपि चात्यये ॥७३॥

योनिविभ्रंशशूलेषु योनिव्यापद्यसृग्दरे ॥७४॥

In case of women the ideal time for this type of enema is during their fertile period because the uterus and vagina will be in inverted position then. In emergencies it can be administered at any time and so also in prolapse of the uterus or vagina, pain, other diseases of the uterus and menorrhagia. (73-74)

नेत्रं दशाङ्गुलं मुद्गप्रवेशं चतुरङ्गुलम् । अपत्यमार्गे योज्यं स्याद्व्यङ्गुलं मूत्रवर्त्मनि ॥७५॥

मूत्रकृच्छ्रविकारेषु बालानां त्वेकमङ्गुलम् । प्रकुञ्चो मध्यमा मात्रा बालानां शुक्तिरेव तु ॥७६॥

The nozzle for this type of enema should be of ten aṅgulis (fingers breadth) long and its lower orifice permitting movement of a mudga (green gram). It is introduced to a length of four aṅgulis in case of uterus and only to two aṅgulis in case of urinary bladder. In cases of difficulty of micturition and in children, to the length of only one aṅgula. The enema material, one prakuñca (48 ml.) in quantity is the moderate dose for adults and one śukti (24 ml.) for children. (75-76)

उत्तानायाः शयानायाः सम्यक् सङ्कोच्य सक्थिनी । ऊर्ध्वजान्वास्त्रिचतुरानहोरात्रेण योजयेत् ॥७७॥

बस्तींस्त्रिरामत्रेवं तु स्नेहमात्रां विवर्धयेत् । त्र्यहमेवं च विश्रम्य प्रणिदध्यात् पुनस्त्र्यहम् ॥७८॥

The woman should be made to lie on a cot with her face upwards, folding both the legs at the knee and keeping both of them upright. Three or four enemas should be given within a day and night. It should be continued in this manner for three days slightly increasing the quantity of lubricating material each successive day. After a rest of three days another course of three days may be started. (77-78)

पक्षाद्विरेको वमिते ततः पक्षान्निरूहणम् । सद्यो निरूढश्चान्वास्यः सप्तरात्राद्विरेचितः ॥७९॥

Purgation therapy should be started after a fortnight of emesis therapy, decoction enema therapy after a fortnight of purgation therapy; lubrication enema should be given immediately after decoction enema and after seven days after purgation therapy. (79)

यथा कुसुम्भादियुतात्तोयाद्रागं हरेत् पटः । तथा द्रवीकृताद्देहाद्बस्तिर्निर्हरते मलान् ॥८०॥

Just as the cloth absorbs only the colour from the solution of kusuṁbha and other colouring substances, so also the enema expels out from the body only the doṣās which have been made moist. (80)

॥ इति अष्टाविंशोऽध्यायः ॥

Thus ends the twenty-eighth chapter.

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अथ एकोनत्रिंशोऽध्यायः

Chapter 29

NASYAVIDHI ADHYĀYA

(Nasal medication)

अथातो नस्य विधिर्नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Nasyavidhi — procedure of nasal medication (errhines) : thus said Ātreya and other great sages. (1)

Nasya Vyākhyā - definition of nasya :

नासायां प्रणीयमानमौषधं नस्यम् । नावनं नस्तःकर्मेति च संज्ञां लभते । नासा हि शिरसो द्वारम्। तत्रावसेचितमौषधं स्रोतःशृङ्गाटकं प्राप्य च मूर्धानं नेत्रश्रोत्रकण्ठादिसिरामुखानि च मुञ्जादिषीकामिवासक्तामूर्ध्वजत्रुगतां वैकारिकीमशेषामाशु दोषसंहतिमुत्तमाङ्गादपकर्षति ॥२॥

Administration of medicines through the nose is known as Nasya. It is also called as Nāvana and Nastakarma. Nose is the gateway for the head. The medicine that is put into it, moves up the channels upto the śṛṅgāṭaka (a vital spot at the base of the brain), spreads to the whole of the (interior of) of head, the channels of the eyes, ears, throat and their veins and cures the diseases affecting the parts above the shoulders quickly, removing out the accumulation of doṣās localised in the head, just as a piece of grass is removed out of the body by (using a tuft of) muñja grass.

Nasya bheda - Kinds of :

तत्तु त्रिविधं विरेचनं बृंहणं शमनं च। तेषां विरेचनं जत्रूर्ध्वगौरवशोफोपदेहकण्डूस्तम्भाभिष्यन्दपाकप्रसेकवैरस्यारोचकस्वरभेदक्रिमिप्रतिश्यायापस्मारगन्धाज्ञानग्रन्थ्यर्बुददद्रुकोठादिषु श्लेष्मजेषु तीक्ष्णेन स्नेहेन शिरोविरेचनद्रव्यैर्वा सिद्धेन तेषां वा क्वाथचूर्णस्वरसैस्तैरेव वा यथार्हद्रवश्लक्ष्णकल्कितालोडितैर्मधुसैन्धवासवपित्तमूत्रैर्यथास्वं चोपदिष्टैर्योज्यम् ॥३॥

It is of three kinds ; Virecana (purgative), Bṛṁhaṇa (strengthening) and Śamana (palliative, mitigating the doṣās).

Virecana nasya - (purgative errhines) Virecana (purgation of the head) is indicated in diseases affecting the parts of the body above the shoulders, such as, feeling of heavyness, swelling, mild burning sensation, itching, stiffness, obstruction of passages due to exudation, ulcerations, excessive salivation, bad taste in the mouth, loss of appetite, hoarseness of vioce, worms, nasal catarrh, epilepsy, loss of sense of smell, tumors, malignant tumors, ringworm, rashes on the skin and other diseases of kapha origin. The medicinal recipe should be an oil processed with strong drugs possessing the property of causing purgations of the head, or may be a decoction, powder, fresh juice or other suitable liquids, mixed with soft paste of such drugs, honey, saiṅdhava, fermented liquids, bile or urine of animals whichever is indicated. (3)

तत्र भीतक्लीबकृशसुकुमारेषु स्नेहः। गलरोगसन्निपातज्वरातिनिद्रामनोविकारक्रिमिविषाभिप न्नाभिष्यण्णसर्पदष्टविसंज्ञेषु शेषाः । तेष्वेव भूयसि दोषे शीघ्रकारिणि च चूर्णः । स हि निहितो नासाग्रे आवेगकरतरो भवति ॥४॥

For persons who are fretful, impotent, emaciated and of tender constitution the recipe should be in the form of oil. For those who are suffering from diseases of the throat, toxic fevers (due to increase of all the three doṣās together), excessive sleep, mental disorders, worms, affections of poisons and those unconscious due to bite of poisonous snakes, other kinds of recipes may be used. Even among them, if the doṣās are profound and the condition is serious, the recipe should be in the form of powder which will be acting quick, placed even at the tip of the nostrils it produces powerful bouts quickly. (4)

Bṛṁhaṇa nasya - strengthening errhines :

बृंहणं सूर्यावर्तार्धावभेदकक्रिमिशिरोरोगाक्षिसङ्कोचस्पन्दतिमिरकृच्छ्रावबोधदन्तकर्णशूलनाद नासा मुखशोषवाक्सङ्गस्वरोपघातमन्यारोगापतानकापबाहुकनिद्रानाशादिष्वनिलोत्थेषु स्निग्धमधुरद्रव्यैस्तत्सिद्धैर्यथायथं चोपदिष्टैः स्नेहैर्निर्यासैर्धन्वमांसरक्तैश्च ॥५॥

Bṛṁhaṇa (strengthening) nasya is indicated in diseases such as migraine, hemicrania, diseases of the head due to worms (bacteria etc.), contractions of the eyes, pulsations, blindness, difficulty in opening of lids (or difficulty in getting

awake); pain in the teeth and ears, noise in the ears, dryness of the nose and mouth, obstruction of speech, loss of voice, diseases of the neck, apatānaka (tetanus), apabāhuka (pain and loss of movement of the arm), loss of sleep and such other diseases of vāta origin. The recipe should be of fatty material (oil, ghee etc.) processed with drugs of sweet taste or processed with unctous sap of trees, or the soup of meat of animals of desert-like regions or their blood. (5)

Śamana nasya (palliative errhines) :

शमनमकालवलीपलितखलतिदारुणकरक्तराजीव्यङ्गनीलिकारक्तपित्तादिषु यथास्वमुपदिष्टैः स्नेहैर्भेषजस्वरसादिभिः क्षीरोदकाभ्यां वा समदोषे वाणुतैलेनेति ॥६॥

Śamana (palliative) nasya is indicated in diseases such as appearance of premature wrinkles, grey hair and bladness, dandruff, appearance of reddish straie, pigmentation, blue spots, haemorrhagic diseases, and such other diseases. The recipe should be in the form of oil processed with fresh juice of appropriate drugs, milk or water or with Aṇu taila in case of normalcy of the doṣās (healthy persons). (6)

Marśa, partimarśa etc. :

तत्र स्नेहो मात्राभेदाद् द्विधा । मर्शः प्रतिमर्शश्च । विरेचनः शमनो वा नासया प्रणीयमानः कल्कोऽवपीडसंज्ञो विरेचनचूर्णस्तु प्रधमनाख्यः । परिशेषं नावनमवपीडकसंज्ञम् । कल्कीकृता दौषधादवपीडितः स्रुतो रसोऽवपीड इत्यपरेषाम् । तत्र पुनस्तीक्ष्णे वैषेषिकी शिरोविरेचन-संज्ञा। तथान्ये सर्वमेव विरेचनं नस्यमित्याहुः । सद्यः श्लेष्मविरेचन सामान्यात् ॥७॥

Based on the quantity of oil used (to be specified later) the therapy is of two kinds viz., Marśa and Pratimarśa. That which is squeezed into the nose from a wet bolus (paste) is known as Avapīḍaka, be it virecana or śamana types. Powder used for causing purgations is known as Pradhamana. Some other authorities say that the juice pressed out of bolus (paste) alone is to be called as Avapīḍaka. That recipe which is strong and causes purgations is be specially known as Śirovirecana. Some others say that all purgatives are to be called as Virecana nasya because of their common property of bringing out the kapha immediately. (7)

Aṇu taila :

अथाणुतैलस्य विधानमुच्यते । अणुतैलविधानं तु मञ्जिष्ठामधुकप्रपौण्डरीक जीव-कर्षभककाकोलीद्वयपयस्यासारिवानन्तानीलोत्पलाञ्जनरास्नविडङ्गतण्डुलमधुपर्णीश्रा-वणीमेदाकाकनासासरलसालभद्रदारु चन्दनः सुपिष्टैरष्टगुणं षड्गुणेन पयसा तैलं पचेत् । घृतं वा पित्तोल्वणेषु दोषेषु ॥८॥

Method of preparing Aṇu taila is as follows - equal quantities of mañjiṣtha, madhuka prapouṇḍarīka, jīvaka, ṛṣabhaka, the two kākolī (kākolī, and kṣīrakākoli), payasyā, sāriva anañtā, nīlotpala, añjana, rāsnā, vidañga tañḍula, madhuparṇī, srāvani, medā, kākanāsa, saralā, sāla, bhadradāru, and caṇdana are all made into a paste forming one part in total; it is mixed with eight parts of (sessamum) oil, six parts of milk and medicated oil prepared in the usual manner. For use in doṣās (or diseases) having predominance of pitta, ghee may be used instead of oil. (8)

अथवा चन्दनागरुपत्रदार्वीत्वङ्मधुकबलाद्वयबिल्वोत्पलपद्मकेसरप्रपौण्डरीकविडङ्गोशीर-ह्रीबेरवन्य त्वङ्मुस्तासारिवाबृहतीद्वयांशुमतीद्वयजीवन्तीदेवदारुसुरभिशतावरीः शतगुणे दिव्येऽम्भसि दशभागा वशिष्टं क्राथयेत् । ततस्तस्य क्राथस्थ दशमांशेन समांशं तैलं साधयेत्। दशमे चात्र पाके तैलतुल्यमाजमपिपयो दद्यात् । एतदप्यणुतैलं पूर्वस्माद्विशेषेणेन्द्रिय दार्ढ्यकरं केश्यं त्वच्यं कण्ठ्यं प्रीणनं बृंहणं दोषत्रयघ्नं च ॥९॥

Another method of preparing Aṇu taila is as follows - equal quantities of caṇdana, aguru, patra, dārvītwak, madhuka, the two balās, bilwa, utpala, padmakesara, prapouṇḍarīka, vidaṅga, uśīra, hribera, vanyā, twak, mustā, sārivā, the two brhati, the two amśumatīs, jīvañtī, devadāru, surabhī satavari - all these are put in one hundred times of rain water, boiled and the decoction reduced to one-tenth of the quantity. To this decoctions the oil (of sessamum) equal to one-tenth of its quantity is added and then boiled. When only one-tenth of it remains, (in other words when oil only remains) goat's milk equal in quantity of the oil is added and medicated oil prepared in the usual manner.

This also known as Aṇūtaila, is more efficacious than the previous one; it especially strengthens the sense organs, improves the health of the hairs, skin, and throat; is satiating, nourishing and mitigates all the three doṣās. (9)

Nasya anarha - persons ineligible :

अनस्यार्हास्तु भुक्तभक्तस्नेहमद्यगरतोयपीतपातुकामशिरःस्नातस्नातुकामसिरादिव्यधस्रुत रक्त मूत्रितोच्चारिताभिहतकृतवमनविरेक बस्तिकर्म गर्भिणी सूतिका नवप्रतिश्यायश्वासकासिनोऽनार्तवदुर्दिनेष्वपि।तत्र भुक्तभक्तस्य नस्येरितो दोष ऊर्ध्वस्रोतांस्यावृत्य छर्दिश्वासकासप्रतिश्यायान जनयेत्। स्नेहादिपीत पातुकामानामक्षिनासास्यस्यन्दोपहतितिमिरशिरोरोगान्। शिरःस्नातस्य शिरोऽक्षिकर्णशूलकण्ठरोगपीनसहनुमन्यास्तम्भार्दितशिरःकम्पान्। स्नातुकामस्य मूर्धस्तैमित्यजाड्यारुचिपीनसान्।स्रुतरक्तस्य क्षामतामरुचिमग्निसादं च।मूत्रितोच्चारितयोर्भृशतरं वेगधारणजान् विकारान्। अभिहतस्य तीव्रतरां रुजम्। कृतवमनादीनां श्वासकासस्वरेन्द्रियहानिशिरोगौरवकण्डूकृमिदोषान्।गर्भिण्या भक्तद्वेषज्वरमूर्च्छार्धावभेदकाः स्युरपत्यं च व्यङ्गं विकलेन्द्रियमुन्मादापस्मारयुक्तं वा।सूतिकायाः स्रुतरक्तोक्तान् दोषान्।नवप्रतिश्यायस्य स्रोतोरोधाद्दुष्टप्रतिश्यायकेशशातकृमिकण्डूविचर्चिकाः।श्वासकासिनोर्व्याधिवृद्धिः। अकाले दुर्दिने सहसैव शैत्याच्छिरोरुग्वमथुस्तैमित्यतालुनेत्रकण्डूपाकमन्यास्तम्भ कण्ठरोग प्रतिश्यायारूंषिका॥१०॥

The following types of persons are not eligible for nasal medication - those who have taken food just then, those who have drunk oil (as part of oleation therapy), wine, homicidal poison and water or who desire to drink these immediately, who have taken bath over the head or wish to do so quickly, who have undergone venesection or having bleeding; who are compelled by the urge of urine and feces; who are injured, who have just undergone emesis, purgation, and enema therapies; women who are in their pregnancy, and purpureum; those suffering from common cold, dyspnoea and cough of recent onset; every one during an unsuitable season and on a day when the sky is full of thick clouds and no sunlight.

The doṣās getting increased by the nasal drops administered to a person who has taken food will occupy all the upper channels and produce vomitting,

dyspnoea, cough and nasal catarrh; in persons who have drunk oil etc., and who wish to drink soon, it (nasal drops) will produce excessive secretions in the eyes, nose and mouth, blindness and diseases of the head; in persons who have taken bath over the head, it produces pain in the head, eyes and ears, diseases of the throat, rhinitis, stiffness of the lower jaw and neck, facial paralysis and tremors of the head; in persons who desire to take bath immediately it will cause stiffness of the head, lassitude, loss of taste and rhinitis; in persons who are bleeding it produces emaciation, loss of taste and weakness of digestion; in those who are having urges of urine and feces it will produce severe complications of such suppression; in those who are injured it causes severe pain, in those who have just undergone emesis and other therapies it will produce dyspnoea, cough, loss of voice and sensory functions, heaviness of the head, itching and growth of worms (bacteria); in the pregnant woman there will be aversion to food, fever, fainiting, hemicrania and the child in her womb will develop discoloured patches on the face, improper sense organs, insanity and epilepsy; in the woman in purpureum, it will produce all the diseases due to excessive bleeding; in those suffering from nasal catarrh of recent onset it will produce obstruction of the channels giving rise to bad rhinities, falling of the hairs, appearance of worms, itching and psoriasis; in those suffering from dyspnoea and cough there will be exacerbation of these diseases; administered in a unsuitable season or on a day without sunlight, it will produce (due to sudden cold) headace, rigors, lassitude, irritation and ulcerations of the palate, and eyes, stiffness of the neck, diseases of the throat, nasal catarrh and ulcers on the scalp. (10)

तेषु यथास्वमायतनं दोषोद्रेकं चापेक्ष्य स्नेहस्वेद- शिरोवक्त्रलेपसेकतीक्ष्णावपीडधूम-गण्डूषादीनाचरेत्।विशेषेण तु गर्भिणी रुक्षे नस्यकर्मणि वर्षाभूकाकोलीकपिकच्छुभिः शृतं पयः पिबेत् । बलाविदार्यंशुमतीमेदाभिर्वा । एभिरेव च शृतं हविः वातहरसिद्धश्च स्नेहः शिरोबस्तौ कर्णपूरणे च योज्यः । सर्वं च बृंहणमन्नपानम् । भुक्तभक्तादिष्वपि चात्ययिक व्याध्यातुरमपेक्षेत ॥११॥

In these diseases, taking into consideration, the causes, and the degree of

increase of the doṣās, appropriate therepies such as oleation, sudation, application of medicines on the head and face and fomentation, strong avapīḍa (juice of drugs etc., put into the nose), inhalation of smoke, mouth gargles and others should be done.

The pregnant woman who has been administered non-lubricating nasal drops should be given a drink of milk in which varṣābhū, kākolī and kapikaccū have been boilde, or ghee prepared in this way.

Oil prepared with drugs which mitigate vāta should be used for Śirobsti (soaking the head with oil) and Karṇapūraṇa (filling oil into the ears). Likewise the use of foods and drinks which are nutritive.

Even among those "who have just taken food and all others" severity of the disease and (nature of) the diseased should be considered for planning appropriate therapy. (11)

Nasya mātra - quantity of medicine :

मर्शप्रमाणं तु प्रदेशिन्यङ्गुलीपर्वद्वयान्निमग्नोद्धृताद्यावत् पतति स बिन्दुः । अमी दशाष्टौ षड्बिन्दवो उत्तममध्यमकनीयस्यो मात्राः । क्वाथादीनामष्टौ षट् चत्वारः । प्रधमनस्य तु षडङ्गुलद्विमुखया: नाड्या मुखानिलेरितस्याकण्ठगतेर्दोषानुरोधतश्च पुनःपुनर्योजनमिति ॥१२॥

The quantity of oil that dribbles down when the first two aṅgulis (sections) of the index finger are dipped into the oil and taken out is called a bindu (drop) (This is the unit of measurement of the recipe of nasal medications). Ten, eight and six such drops shall be the maximum, moderate (medium) and minimum doses for Marśa nasya. For decoction and others it shall be eight, six and four bindus.

Pradhamana - (insufflation of fine powder into the nose) - is administered by the use of a hollow tube of six aṅgusli in length, having openings at both ends, the powder being filled into it and blown into the nostrils of the patient by the air from the mouth (of the physician), till the powder reaches his throat. It should be repeated often depending upon the condition of the doṣās. (12)

Nasya vidhi - procedure of administration :

अथ नस्यार्हं नरमव्याहतवेगं धौतान्तर्बहिर्मुखं स्निग्धस्विन्नशिरसं नातिक्षुधितं प्रायोगिक धूमपानविशुद्धस्त्रोतसं स्वास्तीर्णनिवातशयनस्थुत्तानशीर्षमीषदुन्नतपादं प्रसारितकरचरणं जत्रूर्ध्वं पाणितापेन पुनः पुनः स्वेदयेत् । ततः कनकरजतताम्रान्यतम शुक्तिस्थितं प्रदेय-मौषधत्रिभागमुष्णाम्बुप्रतप्तं किञ्चित् प्रलम्बितशिरसो वामहस्ताङ्गुष्ठकनिष्ठिकाभ्यामा क्रम्य नयनप्रच्छादनं चतुर्गुणं वासो मध्यमया नासाग्रमुन्नमय्य प्रदेशिन्यनामिकाभ्यां चैकैकं नासापुटं पर्यायेण पिधायेतरस्मिन् नासास्त्रोतसि दक्षिणहस्तेन प्रनाड्या पिचुना वानवच्छिन्नमा सिञ्चेत ॥१३॥

The patient who is to be administered nasal therapy should be relieved of the urges of the dody, his face washed both inside and outside, head anointed with oil and fomented mildly; the head having been cleared by inhalation of Prāyogika dhūma (inhalation of smoke); he should not be very hungry, he should be made to lie on a cot comfortably, inside a room devoid of heavy breeze, with the head stretched slightly upwards and his legs slightly raised; his legs and arms kept stretched (at his two sides). The parts above the shoulders should be fomented often by warmed palms of the hands. The physician should stand behind the head of the patient, cover the patient's eyes with a clean cloth folded in four layers, holding it firmly in position and also the head of the patient with his left hand. The medicine to be used, is taken in a small crucible made of gold, silver, copper or any other such metal, slightly warmed by placing in hot water. The nostrils of the patient are widened with the index and little fingers, his head slightly raised up and the medicine poured into each nostril in a continuous stream, by the right hand of the physician, or by using a tube or a wad of cottonwool. The medicine is to be poured into both the nostrils, one after the other, keeping one nostril closed while pouring the medicine to the other. (13)

वातपित्तकफामयेषु क्रमेणापराह्णमध्याह्नपूर्वाह्णेषु । लालास्त्रावसुप्तप्रलापदन्तकटकटायन-क्रथन कृच्छ्रोन्मीलनपूतिमुखकर्णनाद तृष्णार्दितशिरोरोगश्वासकासोन्निद्रेषु रात्रौ । स्वस्थवृत्ते तु शीते मध्याह्ने शरद्वसन्तयोः प्राह्णेग्रीष्मेऽपराह्णे वर्षास्वादित्यदर्शने । पञ्चकर्माण्याचरतो बस्तिकर्मोत्तर कालमेव ॥१४॥

This therapy is to be done during the afternoon, noon and forenoon for the treatment of increased vāta, pitta and kapha respectively. It should be done at nights in conditions such as excessive salivation, loss of tactile sensation, delerium, grinding of the teeth, sudden obstruction of breating (asphyxia), difficulty in opening of the eyelids, bad smell in mouth, ringing in the ears, thirst, facial paralysis, diseases of the head, dyspnoea, cough and loss of sleep. In case of healthy persons it should be done at midday in cold seasons; in the forenoon during śarat (autumn) and vasañta (spring) seasons; in the afternoons during grīṣma (summer) and when there is sunlight during varṣā (rainy season). For persons undergoing pañcakarmās (five purificatory therapies) - it should be done only after the enema therapy. (14)

न च हीनाधिकं सकृदेव सर्वमत्युष्णशीतमत्युन्नतावनतशिरसे सङ्कुचितगात्रावयवाय देयम्। तत्रहीनं दोषमुत्क्लेश्य न निर्हरेत् । गौरवारुचिकासप्रसेकपीनसच्छर्दिकण्ठरोगान् कुर्यात्। अधिकमतियोगदोषान्।सकृदेव सर्वं दत्तमुत्स्नेहनशिरोरोगप्रतिश्यायघ्राणक्लेदानुच्छ्वासोपरोधं च । अत्युष्णं दाहपाकज्वररक्तागमशिरोरुग्दृष्टिदौर्बल्यमूर्च्छाभ्रमान् । अतिशीतं हीनदोषान्। अत्युन्नतशिरसोऽपि सम्यक्शिरोऽप्रतिपद्यमानं तानेव । अत्यवनतशिरसोऽतिदूरगमनान्मूर्छाजाड्यकण्डूदाहज्वरान् । सङ्कुचितगात्रस्य सम्यग्धमनीरव्याप्नुवद्योषोत्क्लेशं वेदनां स्तम्भं वा। यदि च नस्ये दीयमाने भेषजवेगादसात्म्यतया वा मूर्च्छा स्यात् ततः शिरोवर्जं शीताम्भसा सिञ्चेत्। न च नस्ये निषिच्यमाने कोपहास्यव्याहारस्पन्दनोच्छिङ्घनान्याचरेत्। तथा हि शिरोरुक्प्रतिश्यायकासतिमिरखलतिपलितव्यङ्ग तिलकालकमुखदूषिकाणां सम्भवः ॥१५॥

Nasal drops should be neither very less nor very large in quantity; it should not be poured all of a sudden in full, it should neither be too hot nor too cold, the patient's head should neither be to much stretched up nor bent down and the medicine should not be administered when the patient keeps his body parts contracted. Very little quantity of medicine will only excite the doṣās but will not expel them out and so leads to feeling of heavyness, loss of taste, cough, excessive salivation, rhinitis, vomitting and diseases of the throat. Large quantity of medicine will give rise to complications of excessive therapy. Pouring the entire quantity suddenly, will cause the oil to come out in worng routes, diseases of the head, nasal

catarrh, exudations from the nose and obstruction to expiration. If the medicine is very hot, feeling of burning sensation, formation of ulcers, fever, bleeding through the nose, headache, weakness of vision, fainting and giddiness will manifest; If it is very cold, it will cause diseases described under inadequate nasal therapy. The same disease will be produced by pouring medicine into the nose when the head is stretched high up greatly, because the medicine will not spread to all the parts of the head uniformly; if the head is bent down greatly the medicine traversing a long route will cause fainting, lassitude, itiching, burning sensation and fevers; administered when the person is having constricted body parts, the medicine being unable to spread to all the arteries, causes mild increase of the doṣās, pain or stiffness.

When the nasal drops are being poured, if the patient faints (becomes unconscious) either by the power of the medicinal recipe or by being not-accustomed to it, then cold water should be sprinkled over the face and body, avoiding the head.

During the period of pouring the medicine (into the nostrils) or even later he should avoid anger, laughter, too much of talk, shaking the head, sneezing and such other voilent activities, because of the possibilities of developing headache, running in the nose, cough, blindness, baldness, greying of hairs, discoloured patches, black moles on the body and pimples on the face. (15)

दत्तमात्रे तु नस्ये कर्णललाटकेशभूमिगण्डमन्यास्कन्धपाणिपादतलान्यनुसुखं मर्दयेत् । शनैश्चाच्छिङ्खेत् । अनभ्यवहरंश्च वामदक्षिणपार्श्वयोरौषधं निष्ठीवेत् । सकफं हि तदभ्यवहृतमग्निमवसादयेत् । दोषं च संवर्धयेत् । एकपार्श्वनिष्ठीवनेन सर्वाः सिरा भेषजेन सम्यग्व्याप्यन्ते । पुनः पुनश्चैनं स्वेदयेदाभेषजदर्शनान्नोच्छिङ्खेन्निष्ठीवेच्च । ततश्चैवमेव द्वितीयमंशमनुषेचयेत्तथा तृतीयं दोषादिबलेन वा । विरचने त्ववपीडे दोषबलमपेक्ष्य पश्चात् स्नेहमनुषेचयेत् । निवृत्तनस्यं चैवमुन्नि द्रमुत्तानं वाक्शतमात्रं शाययेत् । ततः पुनरप्यु- त्क्लिष्टदोषशेषोपशान्तये वैरेचनिकं यथार्हं वा धूमं पाययित्वोष्णोदकगण्डूषान् धारयेत् । अथास्य स्नेहोक्तमाचारमादिशेत् । अतिद्रवपानं च वर्जयेत् । पुनश्च तृतीयेऽहनि

नस्यमवसेचयेत् । हिध्मास्वरोपघातमन्यास्तम्भापतानकेषु सिरसि चानिलार्त्यांद्य भिभूते प्रत्यहं सायंप्रातरुभयकालं वा । अनेन विधिना पञ्च सप्त नव वा दिनानि दद्यादासम्य-ग्योगाद्वा ॥१६॥

After pouring the medicine, the region of the ears, forehead, skin of the scalp, cheeks, nape of the neck, shoulders, palms and soles should be massaged comfortably. the patient should be instructed to suck the medicine up into the head, and spit it out throgh the right and left sides and not allow it to get into the stomach. If allowed into the stomach it will cause weakenss of the digestive activity because it gets mixed with kapha and also cause increase of the doṣās. By spitting the medicine by any one side all the channels inside will not become properly lubricated.

He should be given formentations again and again till all the medicine is brought out by repeated sucking and spitting.

Next, the second or third instilling of medicine may be done in the same manner depending upon the strength of the doṣās etc. After the administration of virecana (purgative snuff) or avapīḍa (pouring decoction, fresh juice etc. into the nose), lubricating nasal drops (oils) should be administered considering the strength of the doṣās.

After the administration of nasal medication, the patient should lie on the bed with face upwards and without sleeping, for a duration of one hundred mātrās (syllables). Next he should be given a vairecanika dhuma (purgative smoke) or other suitable therapy to bring out any residue of the medicines or of the increased doṣās, and then gargle the mouth with hot water. He should then follow all the regimen described under oleation therapy, and avoid drinking large quantities of water.

Again on the third day, nasal medication can be administered. In diseases like hiccup, loss of voice, stiffness of the neck, tetanus and hemicrania due to profound increase of vāta, nasal medication can be done daily both in the morning and evening.

In this manner nasal medication can be done for five, seven or nine days or till the patient gets (the benefits of) proper nasal medication therapy. (16)

तत्र सम्यक्स्निग्धे मूर्धनि विरिक्ते वा सुखोच्छ्वासनिश्वासक्षवथुस्वप्नप्रबोधशिरो-वदनेन्द्रियविशुद्धयो भवन्ति । यथोक्तव्याध्युपशमश्च । अयोगातियोगयोस्तु यथास्वं वातकफविकारास्तान्यथा स्वमेव साधयेत् । अन्यांश्च पूर्वोक्तान् विकारान् ॥१७॥

When the head becomes properly oleated (lubricated) and purged there will be easy respiration, sneezing, good sleep and easy awakening; cleansing of the head, face and sense organs, and also mitigation of the diseases enumerated above.

The complication arising from inadequate and excessive therapy should be treated in he same manner as treating the increase of vāta, pitta and kapha. Similarly also the other diseases mentioned previously. (17)

Pratimarśa nasya vidhi (procedure of pratimarśa errhines) :

प्रतिमर्शस्तु क्षामक्षततृष्णामुखशोषवृद्धबालभीरुसुकुमारेष्वप्यकालवर्षदुर्दिनेष्वपि च योज्यः । न तु दुष्टप्रतिश्यायबहुदोषक्रिमिणशिरोमद्यपीतदुर्बलश्रोत्रेषु । एषां ह्युदीर्णदोषत्वात् तावता दोषोत्क्लेशो भवति । तस्य पञ्चदश कालास्तेषां च गुणाः । प्रातर्दत्ते भुक्तवतश्चान्ते स्रोतोविशुद्धिः शिरोलाघवं मनः प्रसादश्च भवति । विण्मूत्रशिरोभ्यङ्गाञ्जनकवलान्ते दृष्टिप्रसादः । दन्तधावनान्ते दन्तदृढता सौगन्ध्यं च । अध्वव्यायामव्यवायान्ते श्रमक्लमस्वेद-स्तम्भनाशः । दिवास्वप्नान्ते निद्राशेषगौरवप्रणाशो मनःप्रसादश्च । अतिहसितान्तेऽनिलप्रशमः। छर्दितान्ते स्रोतोलीनश्लेष्मव्यपोहः । दिनान्ते स्रोतोविशुद्धिः सुखनिद्राप्रबोधश्च भवति । भवति चात्र ॥१८॥

Pratimarśa nasya (mild type of nasal medication) is ideal for persons who are emaciated, injured, suffering from thirst, dryness of the mouth; the aged, the children the fearful and of tender constitution. It can be administered even at unsuitable, rainy season and on bad days (having no sunlight).

It should not be administered to persons suffering from bad rhinities, abundance of increased doṣās, worms (bacteria) in the head, those who have taken alcoholic drinks and those having weak ears (hearing). There will be sudden

increase of the doṣās in such pople as they will be having mild increase of doṣās already in their body.

It (pratimarśa) can be administered at fifteen periods of time and benefits obtained; such as - (1) in the morning and (2) after the midday meal it cleanses the channels, causes lightness of the head and pleasantness of the mind; (3) after the elimination of feces and (4) of urine (5) after oil bath to the head, (6) applying eye-salve and (7) mouth gargling it will improve the vision; used after (8) washing the teeth it will cause firmnes of the teeth and pleasant adour to the mouth; after the end of (9) long wak (10) excercise and (11) sexual intercourse it will relieve exertion, fatigue, sweating and stiffness of the body; after the (12) completion of day sleep it will drive away stupor, dryness, feeling of heavyness and bestows pleasantness of the mind; it mitigates vāta if taken (13) after too much of laughing; (14) at the end of vomitting it will expel all the kapha adhering inside the tissue pores; (15) taken at the end of the day it cleanses the channels (tissue pores), bestows good sleep and easy awakening. (18)

प्रमाणं प्रतिमार्शस्य बिन्दुद्वितयमिष्यते । बिन्दुर्वा येन चोत्क्लेशो नानुत्क्लिष्टस्य जायते ॥१९॥

निष्ठयूते यत्र वा स्नेहो न साक्षादुपलक्ष्यते । न नस्यमूनसप्ताब्दे नातीताशीतिवत्सरे ॥२०॥

न चोनाष्टादशे धूमः कवलो नोनपञ्चमे । न शुद्धिरूनदशमे न चातिक्रान्तसप्ततौ ॥२१॥

आजन्ममरणं शस्तः प्रतिमर्शस्तु बस्तिवत् । मर्शवच्च गुणान् कुर्यात् स हि नित्योपसेवनात् ॥२२॥

न चात्र यन्त्रणा नापि व्यापद्भ्यो मर्शवद्भयम् ।
तैलमेव च नस्यार्थे नित्याभ्यासेन शस्यते ॥ शिरसःश्लेष्मधामत्वात् स्नेहाः स्वस्थस्य नेतरे ॥२३॥

आशुकृच्चिरकारित्वं गुणोत्कृष्टावकृष्टता ।
मर्शे च प्रतिमार्शे च न विशेषो भवेद्यदि ॥ को मर्शं सपरीहारं सापदं च भजेत्ततः ॥२४॥

Further on: some verses more :

The dose of the medicine in pratimarśa is either two bindus (drops, as described earlier) or even one bindu; by which the doṣās which are mildly increased, do not undergo further increase, or that much quantity which will not cause the actual presence of oil in the spittle.

Nasal medication is not to be given to children less than seven years of age nor to those who are aged more than eighty years.

Dhūma (inhalation of smoke) should not be given to those less than eighteen years of age, kavala (mouth gargles) to those less than five years, śodhana (purificatory therapies) (emesis, purgation, enemas, etc.) to those less than ten years and more than seventy of age.

Pratimarśa nasya just like basti (enema therapy) is suitable for all, from birth to death, it bestows the same benefits as those from Marśa, if taken daily. It does not need any control (or following of any rigid regimen) nor there is the fear of complications as described for marśa nasya.

Oil alone is ideal for nasal medication to be practised daily because the head is the chief seat of kaphs and even during health, none is better than oil to produce lubrication.

Quick action and slow action, greater benefits and lesser of benefits are found both in Marśa and Pratimarśa nasyās (comparatively). If there no difference between these two kinds, who will go in for Marśa which is troublesome and associated with complications? (24)

अच्छपानविचाराख्यौ कुटीवातातपस्थिती। अन्वासमात्राबस्ती च तद्वदेव च निर्दिशेत्॥५५॥

Acchapāna and Vicārana (the two kinds of oleation therapy), Kuṭī (praveśa) and Vātātapika (the two kinds of rejuvenation therapy), Anvāsana and Mātrabasti (lubricating enema and decoction enema) are also to be considered in the same way. (25)

॥ इति एकोनत्रिंशोऽध्यायः ॥

Thus ends the twentyninth chapter.

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अथ त्रिंशोऽध्यायः

Chapter 30

DHŪMAPĀNA VIDHI ADHYĀYA

(Inhalation of smoke)

अथातो धूमपानविधिं नामाध्यायं व्याख्यास्यामः । इति हस्माहुरात्रेयाद्यो महर्षयः ॥१॥

We will now expound the chapter called Dhūmapāna Vidhi - procedure of inhalation of (medicinal) smoke, thus said Ātreya and other great sages. (1)

Dhūmapāna prayojana - usefulness of inhalation of smoke :

धूमो हि शिरोऽक्षिकर्णशूलाभिष्यन्दगौरवार्धावभेदकपीनसकासश्वासास्यवैरस्यप्रसेक-वैस्वर्यपूति घ्राणमुखहिध्मागलरोगदन्तशूलदौर्बल्यारुचिहनुमन्याग्रहक्रिमिकण्डूपाण्डुत्वक्केश-दोषक्षवथुनाशबाहुल्यतन्द्रातिनिद्राक्रथनादिजत्रूर्ध्वगतवातकफव्याधिप्रशमाय प्रयुज्यते । तथा शिरःकपालेन्द्रियमनोबृंहणप्रसादनाय च ॥२॥

Inhalation of smoke is indicated for the treatment of diseases such as pains of the head, eyes and ears, ophthalmia and heavyness of the eyes, hemicrania, rhinities, cough, dyspnoea, bad taste in the mouth, excess salivation, disorder of voice, bad smell from the nose and mouth, hiccup, diseases of the throat, toothache, looseness of teeth, loss of appetite, loss of movement of the neck and lower jaw, worms, itching, anaemia, disorders of the skin and hairs, absence of sneezing or excessive sneezing, stupor, excess sleep, asphyxia, and diseases of vāta and kapha origin affecting the parts of the body above the shoulders. It is also used to strengthen and purification of the head, scalp, sense organs and the mind. (2)

Dhūma Prakāras: kinds of :

शीतद्रव्यनिर्वृत्तोऽप्यग्निसंयोगादुष्णतया पित्तरक्तविरुद्धः । स त्रिविधो भवति । शमनो बृंहणः शोधनश्च । तथा कासघ्नो वामनो व्रणधूपनश्च । तत्र शमनः प्रायोगिको मध्यम इति पर्यायः । बृंहणः स्नेहनो मृदुरिति । शोधनो विरेचनस्तीक्ष्ण इति च ॥३॥

Though the smoke is derived from drugs which are cold in potency, yet with

the contact of fire, it becomes hot in potency and so is antagonistic to pitta and rakta (aggravates the disorders of pitta and rakta).

It is of three kinds - Śamana (mitigating), Bṛṁhaṇa (strengthening) and Śodhana (purificatory); and also as Kāsaghna (anti-tussive), Vamana (emetic) and Vraṇa Dhūpana (fumigation to ulcers).

Śamana (mitigating) has two synonyms - prāyogika and madhyamā. Bṛṁhaṇa (strengthening) has also two synonyms - snehana and mṛdu. Śodhana has also two - virecana and tīkṣṇa. (3)

Dhūma anarha - persons unsuitable for inhalation :

अधूमार्हास्तु विरिक्तदत्तबस्तिरात्रिजागरिताभिहतशिरोमधुदधिदुग्धमद्यस्नेहयवागूविषपयः पीतमत्स्याशितपाण्डुरोगप्रमेहोदराध्मानोर्ध्ववाततिमिररोहिणिकारक्तपित्तिनोऽत्युष्णेऽन्येपि च । एषां हि भ्रमज्वरशिरोऽभितापेन्द्रियोपघाततालुशोषपाकधूमायनच्छर्दिमूर्छारक्त-पित्तार्दितानि मृत्युं वा धूमो जनयति । अतिमात्रश्चान्येषामपि ॥४॥

The following persons are inelligible for dhūma therapy - those who have undergone purgation therapy, who have been administered an enema, who have kept awake at night, who are injured in the head, who have drunk honey, curds, milk, wine, gruel mixed with fatty material, poison and (large quantities of) water, who have eaten fish as food, those suffering from anaemia, diabetes, enlargement of abdomen, flatulence, upward movement of vāta inside the abdomen (reverse peristalisis), blindness, rohinīka (a disease of the throat), bleeding diseases, and all others during very hot season. Administration of smoke to the above categories of persons will produce giddiness, fever, headache, difficulty in sensory perception, dryness and ulceration of the palate, feeling as though hot fumes are coming from the throat, vomitting, fainting, bleeding diseases, facial paralysis and even death. Even in others also, these diseases will be produced if used in excess. (4)

तत्र वातकफान्यतरसंसृष्टं पित्तमुपलक्ष्य यथास्वं सर्पिः कषायपाननस्यास्यालेपनाञ्जन-परिषेकान् स्निग्धरुक्षशीतान् प्रयुञ्जीत । एतेन सर्वधूमोपघातप्रतिकारा व्याख्याताः ॥५॥

In all the diseases enumerated above, it is pitta either alone or in combination with vāta and kapha that gets increased. So keeping this in mind, use of ghee, decoctions, nasal medication, application of paste into the mouth, eye-salve, pouring medicated water over the body and others which are mixed with fatty materials or not mixed with them and cold (in nature and feeling) should be used. By this, the treatment for all the complications of inhalation of smoke are described. (5)

विशेषतस्तु सर्वस्त्रोतोगते धूमे भवन्त्यूषाध्मान नेत्ररोगश्वासकासपीनसाङ्गस्वरसादाम्लकाः । तत्र घृतक्षीरेक्षुरसद्राक्षाशर्करोपयोगस्ताद्विधैरेव वमनम् । कटुतिक्तैरपि च नस्यगण्डूषाः ॥६॥

Especially the smoke entering to all the channels produces severe pain, flatulence, redness of the eyes, dyspnoea, cough, nasal catarrh and sourness in the alimentary tract. In such conditions use of ghee, milk, sugarcane juice, grapes and sugar; producing vomitting by similar drugs, nasal medications and mouth gargles with drugs of purngent and bitter tastes should be adopted. (6)

Dhūma kāla - time of administration :

पानकालास्त्वष्टौ प्रायोगिकस्य निशामूत्रशकृद्दन्तधावनस्वेदनस्याहारशस्त्रकर्मान्ताः । एकादशः मृदोः क्षुतव्यवायहसितचिरासिततिजृम्भितमूत्रशकृद्दन्तधावन तर्पणपुटपाक-शस्त्रकर्मान्ताः । पञ्च तीक्ष्णस्य नस्याञ्जनछर्दितस्नानाहस्स्वप्नान्ताः । एषु हि कालेषु वात-कफोत्क्लेशा भवति ॥७॥

Prāyogika dhūma is administered at eight periods of time such as at the end of 1. the night 2. elimination of urine and 3. feces 4. cleaning of the teeth, 5. of sudation therapy 6. nasal medication 7. taking of food and 8. surgical operation.

Mṛdu dhūma has eleven such periods of administration - at the end of 1. sneezing 2. sexual intercourse 3. laughing 4. sitting for long periods 5. yawning 6. elimination of urine and 7. feces 8. washing of teeth 9. tarpana (soaking the eyes in oil or ghee) 10. puṭapāka (instilling decoction and juice into the eye) and 11. surgical operation.

Tīkṣṇa dhūma has five such periods; at the end of 1. nasal medication 2. añjana

(collyrium to the eyes) 3. vomitting 4. bath and 5. day sleep.

At the above periods of time, there will be mild increase of vāta and kapha (hence ideal time for inhalation of smoke). (7)

Dhūma netra - smoke pipe :

नेत्रं तु बस्तिनेत्रद्रव्यभवं गोपुच्छाकारमग्रमूलयोः कनिष्ठिकाङ्गुष्ठपरिणाहं राजमाष वाहि-धूमवर्तिप्रवेशच्छिद्रमृजु त्रिकोशं श्लक्ष्णं शिथिलशलाका गर्भं शमनादिषु क्रमादातुराङ्गुल-मानेन चत्वारिंशद्द्वात्रिंशच्चतुर्विंशत्यङ्गुलं कुर्यात् । कासघ्ने वमने च दशाङ्गुलम् । व्रणधूपनार्थेऽष्टाङ्गुलम् कलायपरिमण्डलं कुलत्थवाहि स्त्रोत इति । एवं हि धूमो दूरात् प्रवृत्तो नेत्रस्य पर्वच्छेदादूर्ध्वं तनुतया च शनैः शिलष्यन्नबाधको भवति ॥८॥

The nozzle or pipe for inhaling the smoke is prepared from any one of the materials mentioned for preparing the enema nozzle. It should resemble the tail of the cow with a circumference of (size of) the little finger and the thumb at its lower and upoper ends respectively, the lower and upper orifices permitting a rājamāṣa and the smoke wick respectivly; straight, having three compartments, smooth and having a slender rod inside, it should be of the length of fourty, thirty-two and twenty-four aṅgulis of the patients hand; for Śamana, Bṛṁhaṇa and Śodhana kinds of dhūma respectively; of ten aṅgulis for Kāsaghna and vamana; eight aṅgulis for Vraṅa dhūpana having the size of a pea and the orifice permitting a horsegram to move freely.

The smoke coming from a distance, passing through the chamber of the pipe, rising up in thin column, reaching the inside of the body will be harmless. (8)

कासघ्नादिषु तु नेत्राभावे नलवंशैरण्डादीनामन्यतमा नाडीं योजयेत् ॥९॥

In kāsaghna and other kinds of smoke therapy the physician can make use of the hollow reeds of nala, vamśa and eraṇḍa in the absence of the metal nozzle. (9)

Dhūmapāna vidhi - procedure of inhalation :

यथास्वं च धूमद्रव्याणां कल्केन श्लक्ष्णेनाक्षमात्रेण द्वादशाङ्गुलामिषीकामम्भस्यहोरात्रोषितां कृत्वा लेपयेत् । तत्र च नवाङ्गुलगर्भां पञ्चप्रलेपामङ्गुष्ठस्थूलां यवमध्यां छायाशुष्कां वर्तिं कृत्वा विगतेषीकां च स्नेहाक्ताङ्गारेषु प्रदीप्य नेत्रमूलच्छिद्रे च निधाय यथार्हं पानायोपनयेत् ।।१० ।।

The drugs which are appropriate to the doṣās or diseases are converted into fine paste by grinding. A smooth, hallow reed of twelve aṅgulis (fingers breadth) in length, is soaked in water for one day and night. Next day it is taken out and one akṣa (about 12 gms) of the thin paste of drugs is smeared over it for a length of nine aṅgulis and allowed to dry. After drying one more coating of the paste is made over the previous coating, thus making five coatings in total; reaching the thickness of the thumb and of the size of barley within. It should be slightly dried in shade, then the reed removed and smeared with little quantity of ghee or oil. It (layers of paste of drugs) should then be kept inside the pipe from the upper orifice and set fire, to emit thin column of smoke at its lower orifice. (10)

अथ धूमार्हः सुमना, ऋजूपविष्टः प्राक्कृतोच्छ्वासनिश्वासो विवृतौष्ठदशनो नेत्राग्रनिविष्टदृष्टिः पर्यायेणैकैकं नासापुटं पिधायेतरेणाक्षिप्य मुखेनोत्सृजेत् । मुखेन तु मुखेनैव । न नासया दृग्विघातभयात् ।।११ ।।

The eligible person should be made to sit straight, with a calm mind, taking deep expiration and inspirations, keeping his lips and teeth open, gazing the tip of the nozzle which is held very close to his nostrils. He should be asked to inhale the smoke from one nostril at a time, keeping the other one closed. He should inhale from the nostrils alternatively and emit out the smoke through the mouth. The smoke that has been inhaled through the mouth should be emitted only through the mouth but not through the nose because of the risk of disorders of vision. (11)

तत्र प्रायोगिकं द्वौ द्वौ त्रींस्त्रीन् वाऽऽपानां स्त्रींश्च पर्यायान् । कण्ठादूर्ध्वमुत्क्लिष्टे दोषे पूर्वं नासया ततो मुखेन । कण्ठे तु पूर्वमास्येन । परं चाहोरात्रस्य द्विः पिबेत् ।।१२ ।।

In case of presence of increased doṣās above the level of the throat, prāyogika dhūma should be done is pairs of two or three alternatively; each time first from the nose and then from the mouth; in case of presence of increased doṣās in the throat, first from the mouth and next from the nose. Inhalation is done twice, once during day and once at night.

स्नैहिकं त्रींस्त्रींश्चतुरश्चतुरो वाऽऽपानान् यावद्वास्त्रप्रवृत्तिस्तथा सकृदहोरात्रस्य ॥१३॥

Snaihika dhūma should be done in bouts of three or four inhalations at a time and continued till all the channels start exuding fluid. It should be taken only once in a day and night. (13)

तीक्ष्णं नासाभ्यामेव चतुरश्चतुरश्चाऽऽपानान् यावद्वा स्रोतोलाघवम् । तथा त्रिश्चतुर्वाहोरात्रस्य। तत्राक्षेपविसर्गावापानमित्याहुः ॥१४॥

Tīkṣṇa dhūma should be inhaled only through the nose, in bouts of four each time or till the person feels lightness of the channels. It should be taken three or four times in one day and night.

The terms Ākṣepa (inhaling, sucking) and Visarga (exhaling, expelling out) are together known as Āpāna (one inhalation) in this context. (14)

कासघ्नं तु चूर्णं गुटिकां वा निर्धूमदीप्तस्थिराङ्गारपूर्णे सुसंस्थिते शरावे प्रक्षिप्यान्येन मूर्ध्नि प्रवृत्तच्छिद्रेण शरावेणापिधाय निधाय च तत्स्रोतसि नेत्रं कृत्वा मुखेनैव धूमं पिबेत् । उरः प्राप्तं च मुखेनैवोद्वमेत् । प्रशान्ते च धूमे पुनः क्षिपेत् । पिबेच्चादोषशुद्धेर्लाघवाद्वा ॥१५॥

Kāsaghna (antitussive) dhūma is administered in the following way : burning coal devoid of smoke is placed in an earthen saucer and fine powder or pills of the drugs are put on the burning coal. Another saucer with a hole in its centre is kept inverted over the first one, so as to allow the smoke only through its hole, to which the smoking tube is attached. The patient is asked to take in the smoke through the mouth only; when his chest is filled up completely, he should let it out through the mouth itself. When the drugs are burnt off, some more powder is placed on the fire. The inhalation should be continued till all the doṣās are expelled out or till the patient feels lightness of the organs. (15)

तद्वद्वामनमपि कृसरामनतिघनां पीत्वा पिबेत्।
तद्वच्च व्रणमपि धूपयेद्वैशद्याय क्लेदवेदनोपशमनाय च ॥१६॥

Vamana dhūma (emetic smoke) is done in the same manner but after the patient has taken the drink of thin krisarā (porridge).

Even Vraṇa dhūma (fumigation of ulcers) is done similarly, to cleanse the wound of its exudations and relief from pain. (16)

धूमस्यायोगे दोषोत्क्लेशाद्रोगवृद्धिः। अतियोगे प्रागुक्तमिति ॥१७॥

The inadequacy of inhalation therapy is indicated by exacerbation of the disease, by the increase of the doṣās. Excess therapy has been described earlier (in para 4). (17)

भवति चात्र
हृत्कण्ठेन्द्रियसंशुद्धिः शिरसो लाघवं शमः। यथेरितानां रोगाणां सम्यक्पीतस्य लक्षणम्॥१८॥

Further, some verses more :

Inhalation of smoke therapy properly done, will clear the impurities from the heart, throat and sense organs, produce lightness of the head and mitigation of the doṣās and diseases produced by them. (18)

शमनो वातकफयोः संसर्गे स्वस्थकर्मणि। बृंहणो मारुते शस्तो धूमः संशोधनः कफे ॥१९॥

Śamana dhūma is indicated to mitigate vāta and kapha individually or their combination and also for the healthy. Bṛṁhaṇa is ideal for (mitigating) vāta and Śodhana (virecana) for mitigating kapha. (19)

॥ इति त्रिंशोऽध्यायः ॥

Thus ends the thirtieth chapter.

❋❋❋

अथ एकत्रिंशोऽध्यायः

Chapter 31

GAṆḌŪṢĀDI VIDHI ADHYĀYA

(Mouth gargle, etc.)

अथातो गण्डूषादिविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter (known as) Gaṇḍūṣādi vidhi - procedure of mouth gargling and others. Thus said Ātreya and other great sages (1)

Gaṇḍūṣa bheda - kinds of mouth gargles :

चतुर्विधो भवति गण्डूषः । स्नैहिकः शमनः शोधनो रोपणश्च । तेषामाद्यास्त्रयः क्रमेण वातपित्तकफामयघ्नाः । रोपणस्त्वास्यव्रणघ्नः । शमनः स्तम्भनः प्रसादनो निर्वापण इति पर्यायाः ॥२॥

Gaṇḍūṣa (mough gargles) is of four kinds; Snaihika (lubricating), Śamana (mitigating), Śodhana (purificatory) and Ropaṇa (healing); the first three cure diseases of vāta, pitta and kapha origin respectively. Ropaṇa cures the ulcerations of the mouth; Śamana, Sthambhana, prasādana and Nirvāpana are the synonyms of the above (respectively). (2)

तत्र स्वाद्वम्ललवणोष्णैरौषधैः सिद्धो युक्तो वा नात्युष्णः स्नेहो मांसरसस्तिलकल्कोदकं क्षीरं वा स्नैहिकः । तिक्तकषायमधुरशीतैः पटोलारिष्टजम्ब्वाम्रमालतीपल्लवोत्पलमधुककाथ-सितोदकक्षौद्रक्षीरेक्षुरस घृतादिभिः शमनः । कट्वम्ललवणोष्णैः शिरोविरेचनद्रव्यैः शुक्तमद्यधान्याम्लमूत्रान्यतमकल्कितालोडितैः शोधनः । रोपणस्तु कषायमधुरशीतैर्यथास्वं चोपदिष्टैः ॥३॥

Snaihika (lubricating) is made from the decoction of drugs which are sweet, sour and salt in taste and hot in potency, mixed with fatty materials, (oil or ghee) and used warm. It may also be made from meat-soup, water in which paste of sesamum is mixed or with milk.

Śamana (mitigating) is made from the decoction of drugs which are bitter, astringent and sweet in taste, cold in potency such as paṭola, ariṣṭa, jambu, āmra, tender leaves of mālātī flower, utpala, madhuka, or solution of sugar, honey, milk, sugarcane juice, ghee etc.

Śodhana (purificatory) is made from decoction of drugs which are pungent, sour and salt in taste, hot in potency and drugs which are used for purging the head or with sour-whey, wine, sour-gruel prepared from grains, urine of animals, mixed with pastes of drugs and well churned.

Ropaṇa (healing) is by decoctions of drugs which are astringent and sweet in taste, cold in potency or with such drugs mentioned (in specific diseases). (3)

अपि च ।
दन्तहर्षे दन्तचाले मुखरोगे च वातिके । सुखोष्णमथवा शीतं तिलकल्कोदकं हितम् ।।४।।

Further on :

In cases of hyper sensitiveness and shakiness of the teeth, and diseases of the mouth of vāta origin, gargling with warm or cold solution of sesamum paste or sesamum oil or meat soup daily is beneficial. (4)

गण्डूषधारणे नित्यं तैलं मांसरसोऽथवा । ऊषादाहान्विते पाके क्षते चागन्तुसम्भवे ।।५।।
विषे क्षाराग्निदग्धे च सर्पिर्धार्यं पयोऽथवा । वैशद्यं जनयत्यास्ये सन्दधाति मुखे व्रणान् ।।६।।

In case of burning sensation, formation of ulcers, traumatic wound, poison, burns due to alkalies or fire it is better to gargle with either ghee or milk, which clears the accumulation of dirt and heals the ulcers. (5-6)

दाहतृष्णाप्रशमनं मधुगण्डूषधारणम् । धान्याम्लमास्यवैरस्यमलदौर्गन्ध्यनाशनम् ।।७।।
तदेवालवणं शीतं मुखशोषहरं परम् । आशु क्षाराम्बुगण्डुषो भिनत्ति श्लेष्मणश्चयम् ।।८।।

Gargling with honey relieves burning sensation and thirst, with sour-gruel prepared with grains relives bad taste in the mouth, dirt and bad smell, the same without salt and used cold, relieves dryness of the mouth specially; gargling with alkaline water breaks up the accumulation of kapha. (7-8)

Gaṇḍūṣa vidhi - procedure of mouth gargling :

अथ निवाते सातपे सुखोपविष्टस्तन्मनाः स्विन्नमृदितगलकपोलललाटदेशो वरमध्यावरं क्रमाद्वक्त्रार्धत्रिभागचतुर्भागपूरणीं द्रवमात्रां कल्कं वा कोलप्रमाणं विञ्चिदुन्नमितास्योऽनभ्यवहरन् धारयेत् । कवले तु पर्यायेण कपोलौ कण्ठं च सञ्चारयेत् । अयमेव च कवलगण्डूषयोर्विशेषः ॥९॥

The patient should be made to sit in a place devoid of heavy breeze, but having sunlight; attentive towards treatment, should be given fomentation and mild massage over his throat, cheeks and forehead; should be asked to hold the liquid or paste in his mouth, raising his face a little up; he should not drink the liquid in the mouth. Filling the mouth with half, one third and one fourth of its capacity is the best, medium and least proportion respectively for liquids and for paste it will be one kola (about 6 gms).

In Kavala, the liquid is made to move inside towards the two cheeks and throat. This is the differences between kavala and gunḍūṣa. (9)

मुखे सञ्चार्यते या तु सा मात्रा कवलः स्मृतः ।असञ्चारा तु या मात्रा स गण्डूषः प्रकीर्तितः ॥१०॥

The quantity that will fecilitate the movement of liquid inside the mouth is known as Kavala and that which does not fecilitate such movement is Gaṇḍūṣa. (10)

पुनश्च स्वेदमर्दनान्याचरेत् । एवमुत्क्लिष्टः कफो वक्त्रं प्रतिपद्यते । तावच्च धार्यो यावत् कफपूर्णकपोलता स्रवद्घ्राणनेत्रता भेषजस्य वानुपहतिः कफेन । एवं त्रीन् पञ्च सप्त वा गण्डूषान् धारयेत् । यावद्वा सम्यग्धूमपीतलिङ्गोत्पत्तिः । तस्य स्वास्थ्येन योगं जाड्यरसाज्ञानारुचिप्रसेकोपलेपैरयोगं, मुखशोषपाकक्लमारुचिहृदयद्रवस्वरसादकर्णनादैरतियोगमुपलक्षयेत् । तेषां यथास्वं प्रतिकुर्वीत ॥११॥

Again, the patient should be given fomentation, and massage; excited by these, the kapha moves into the mouth (from other parts). The liquid should be retained in the mouth till the cheeks show signs of kapha accumulation, exudation

appears in the nostrils and eyes or till the disappearance of kapha by the action of the drugs. In this way three, five or seven gargles should be held or till the signs described under 'properly done inhalation therapy' appear.

The adequacy of gargle therapy is indicated by restoration of health; its inadequacy by appearance of lassitude, loss of sensation of taste, bad taste, loss of appetite, excess salivation and coating of dirt inside the mouth; excessive therapy is indicated by the appearance of dryness of the mouth, ulceration, weakness, loss of taste, increased rate of the heart, weakness of voice and ringing in the ears. These are to be treated appropriately. (11)

Pratisāraṇa - mouth pastes :

प्रतिसारणं तु त्रिविधम् । गण्डूषोदितानां द्रव्याणाम् रसक्रिया कल्कश्चूर्णश्च । तदभिष्यन्दाधिमन्थगलशुण्डिकादिषु युक्त्या प्रयोज्यम् । अतिप्रतिसारणादूषाप्लोष-दाहक्लेदशोषादयो भवन्ति ॥१२॥

Pratisāraṇa (application of paste or powder of drugs into the mouth) is of three kinds (use of) rasakriyā, kalka and cūrṇa of the same drugs indicated for gargles., This therapy is useful in abhiṣyanda (conjunctivitis), adhhimantha (glaucoma), enlargement of uvula and others. Excessive therapy will cause local burning sensation, formation of blebs, exudation of and wasting of the parts. (12)

Mukhālepa - face paste :

मुखालेपोऽपि त्रिविधो दोषघ्नो विषघ्नो वर्ण्यश्च । त्रिप्रमाणश्चतुर्भागत्रिभागार्धाङ्गुलोत्सेधः । न चालिप्तमुखोऽतिभाष्यहास्यक्रोधशोकरोदनखादनाग्न्यातपदिवास्वप्नान् सेवेत । कण्डूत्वक्-शोषपीनसदृष्ट्युपघातभयात् । न च शुष्यन्नुपेक्षितव्यः । शुष्कोहि छविं दूषयति । तमार्द्रयित्वा-पनयेत् । आलेपान्ते च मुखमभ्यज्यात् ॥१३॥

Mukhālapa - application of paste of drugs on the face - is also of three kinds - Doṣaghna (mitigating the doṣas), Viṣaghna (antipoisonous) and Varnya (improving colour and complexion); with three kinds of thickness - one-fourth, one third and half of the thickness of an aṅgula. After getting the application, the person should

not indulge in too much of talking, laughing, anger, grief, weeping eating, exposure to fire and sunlight and sleeping at day, for the risk of getting irritation, dryness of the skin, nasal catarrh and disorders of vision. After the paste dries up it should not be allowed to remain because dried paste vitiates the complexion. The dried paste should be removed after moistening it (with water). After removal, the face should be anointed with oil. (13)

न तु योज्यो रात्रिजागरिताजीर्णदत्तनस्यारुचिहनुग्रहप्रतिश्यायिनाम् । सम्यक्प्रयुक्तश्चाकाल-वलीपलिततिमिरव्यङ्गतिलकादीन् प्रशमयति । स्वस्थस्य तु दृष्टिबलं पुण्डरीककान्तिवक्त्रतां च करोति ॥१४॥

This therapy should not be administered for those who keep awake at nights, who have indigestion, who have been administered nasal medication, those suffering from loss of taste, lockjaw and nasal catarrh. Administered properly, it relives premature wrinkles, grey hairs, blindness, pigmented patches on the face and black moles. In a healthy person it bestows good eyesight and complexion resembling the lotus flower. (14)

Mūrdha taila - anointing the head-etc. :

मूर्धतैलं पूनश्चतुर्धा भिद्यते । अभ्यङ्ग परिषेकः पिचुर्बस्तिरिति । यथोत्तरं ते बलिनः । तेष्वभ्यङ्गादयः प्रसिद्धस्वरूपाः ॥१५॥

Mūrdhataila - anointing the head with oils is of four kinds - Abhyaṅga (massage with oil over the head), Pariṣeka (pouring oil over the head), Picu (putting a cloth soaked in oil over the head) and Basti (making the oil to stand on the head), each succeeding one stronger than its preceding; of these the procedure of abhyaṅga(oil massage) and two others are well known. (15)

Śirobasti vidhi :

शिरोबस्तिविधिस्तु बस्तिं सुमृदितं द्विमुखं शिरः प्रमाणमाकर्णप्रवेशं द्वादशाङ्गुलविस्तारं कुर्यात् । अथ शुद्धतनोः सायं रात्रौ वा स्वभ्यक्तस्विन्नस्य जानुसमसोपाश्रयासनोपविष्टस्य केशान्ते श्लक्ष्णं त्र्यङ्गुलं सुसूक्ष्मेण माषपिष्टेन सद्यः सुखाम्बुमृदितेनोभयतः प्रदिग्धं वस्त्रपट्टं

बध्नीयात् । ततस्तस्योपरि सन्धाय बस्तिमाकर्णं बस्तिमूलं च दृढमवलीकं समञ्चैलवेणिकया बध्वा पुनर्माषपिष्टेनापरिस्त्राविकृत्वा यथाव्याधिदोषदूष्यहितं सिद्धमन्यतमं स्नेहं सुसुखोष्णमासेचयेद्यावत् केशभूमेरुपर्यङ्गुलम् । तावच्च धार्यो यावत् कर्णमुखनासास्त्रुतिर्वेदनोपशमो वा भवति । विशेषतो वातजेषु विकारेषु दशमात्रासहस्त्राणि । पित्तरक्तजेष्वष्टौ । षट् कफजेषु । सहस्त्रमरोगकर्मणि । ततोऽपनीते स्नेहे विमुच्य बस्तिं शिरसः स्कन्दग्रीवापृष्ठललाटादीन्यनुसुखं मर्दयेता उष्णाम्बुना स्नातं यथार्हं भोजयेत् । स्नेहोक्तं चास्याचारमादिशेत् । एवं त्रीणि पञ्च सप्त वा दिनानि योजयेदिति । भवति चात्र ॥१६॥

The procedure of Śirobasti is as follows - a basti (leather bag or cap) having opening both at the top and bottom, with a diametr of twelve aṅgulis (fingers breadth) well lubricated and made soft, to be worn on the head of the patient upto the level of his ears, should be got ready. The patient who has undergone purificatory therapies, should be given this therapy either during the evening or night, afterdoing lubricating and sudation procedures. He should be made to sit on a stool of the height of the knee made comfortable with a cushion, hand rest and back rests. A peice of cloth, of the width of three aṅgulis (fingers breadth), moistened slightly is covered on both sides with a nice paste of māṣa (blackgram) and wound round the head touching the lower edge of the hairs. The leather cap is made to sit tight over this pasted cloth, without leaving any folds, and sitting just above the level of the ears; paste of blackgram filled into the crevices to prevent the leakage of oil, tied with threads if necessary, making the cap free from leakage. Then the medicated oil or any other lubricating material which is appropriate to the disease and the doṣa involved, is made comfortably warm and poured into the cap, slowly, to the level of one aṅguli (fingers breadth) over the skin of the scalp. (the patient should not shake his head, cough, sneeze, laugh or do any act which will cause leaking of oil). The patient should retain the oil till exudation appears in his ears, mouth and nose or till his painful symptoms subside. Especially in diseases of vāta origin, it should be retained for the duration of ten thousand mātrās, in diseases of pitta and rakta origin, for eight thousand; in those of kapha origin, for six thousand and during health for one thousand mātrās. Afterwards the oil is to be

removed and then the cap; the shoulders, neck, back, forehead etc., are massaged mildly and comfortably. The person should be given a bath in warm water and good food. He should then follow the regimen prescribed for oleation therapy.

In this manner, the therapy can be continued for three, five or seven days. (16)

तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्डूमलादिषु । अरूंषिकाशिरस्तोददाहपाकव्रणेषु च ॥१७॥

परिषेकः पिचुः केशशातस्फुटनधूपने । नेत्रस्तम्भे च बस्तिस्तु प्रसुप्त्यर्दितजागरे ॥
नासास्य शोषे तिमिरे शिरोरोगे च दारुणे ॥१८॥

Some more verses further.

Abhyaṅga (oil-massage over the head followed by bath) is to be administered in conditions of dryness, itching and accumulation of dirt.

Pariṣeka (pouring oil over the head) in conditions such as ulcerations, headache, burning sensation and wounds.

Picu (oil pad) in conditions of falling of hairs, cracks of the skin and burning sensation and loss of movements of the eyes.

Basti (oil cap) in conditions such as excess of sleep, facial paralysis, loss of sleep, dryness of the nose and mouth, blindness and severe headaches. (17-18)

कचशतनसितत्वं पिञ्जरत्वं परिपुटनं शिरसः समीररोगान् ।
जयति जनयतीन्द्रियप्रसादं स्वरहनुमूर्धबलं च मूर्धतैलम् ॥१९॥

Mūrdhataila (anointing the head with oil) therapy cures falling, greying and matting of hairs, cracks of the skin and diseases of vāta origin; improves the strength of the sense organs, voice, lower jaw and the head. (19)

धारयेत् पूरणं कर्णे कर्णमूलं विमर्दयन् । रुजः स्यान्मार्दवं यावन्मात्राशतमवेदने ॥२०॥

Karṇapūraṇa (filling the ear with oil) should be done along with massaging of the base of the ears, and retained till the pain subsides and in case of painless conditions for the duration of one hundered mātrās. (20)

Mātrākāla - unit of time :

यावत् पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् । निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥२१॥

A mātra is defined as the time required for the finger to go round the right knee joint (which is folded) once and is equivalent to the time required for opening and closing of the eyelids (put together) (21).

॥ इति एकत्रिंशोऽध्यायः ॥

Thus ends the thirty-first chapter

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अथ द्वात्रिंशोऽध्यायः

Chapter 32

ĀŚCYOTANA-AÑJANA VIDHI ADHYĀYA

(Therapies for the eye)

अथात आश्च्योतनाञ्जनविधिमध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter on the procedures of Āścyotana and Añjana (eye-drops and collyrium); thus said Ātreya and other great sages. (1)

Āścyotana (eye drops) :

आश्च्योतनं सर्वाक्षिरोगेष्वाद्य उपक्रमः। नानाद्रव्यकल्पनया च रागाश्रुघर्षरुग्दाहतोदभेदपाक शोफकण्डूघ्नम्। अव्यक्तेष्वेवंगुणमेव पक्ष्मपरिहारेणाक्षिकोशालेपनम्। तच्च पुनर्बिडालकसंज्ञम् ॥२॥

Āścyotana (eye-drops) - is the first (chief) method of treatment in all the diseases of the eyes. Consisting of different recipes of various drugs, it cures redness, too much of lacrimation, irritation, pain, burning sensation, pricking, and tearing pains, ulcerations, swelling and itching of the eyes. Like-wise is the therapy of applying the paste of drugs on the lids avoiding the eyelashes, in conditions (such as redness etc.) which are not clearly manifest; this is known as Biḍālaka. (2)

Āścyotana vidhi - procedure :

तयोरकालो रात्रिः। कालस्तु सर्वमहर्वेदनोत्पत्तिर्वा। निवातशरणशयनस्थस्य विशोध्यनेत्रमपाङ्गे भाजनं कृत्वा वामहस्तेनोन्मील्य दक्षिणहस्तेन शुक्त्यवसक्तया पिचुवर्त्या दशद्वादशाष्टौ वा बिन्दून् कनीनकदेशे व्यङ्गुलादवसेचयेत्। एवमस्य न बिन्दुपातेनाक्षिताडनाद्रागादयो जायन्ते। आश्च्योतितं च मृदुना चैलेन शोधयेत्। अन्येन चोष्णाम्बुप्लुतेन वातकफयोः स्वेदयेत्। आश्च्योतनं च तयोः कोष्णम्। सुशीतं पित्तरक्तविषेषु। तनुनात्यर्थं तीक्ष्णमुष्णं शीतं प्रभूतमूनमपरिस्त्रावितं वा योजयेत्। अतितीक्ष्णमुष्णं वा दाहरागपाकदृष्टिदौर्बल्यानि करोति। अतिशीतं स्तम्भाश्रुघर्षनिस्तोदान्। अतिमात्रं कषायवर्त्मतासङ्कोचस्फुरणोन्मीलनप्रवातासहत्वघर्षान्। ऊनप्रमाणं न रोगशान्तिम्। अपरिस्त्रुतमश्रुघर्षवेदनाः ॥३॥

Nights are unsuitable for this therapy and the ideal time is the day or the time of onset of the troublesome symptoms. The patient should be made to lie on a cot in room devoid of breeze, his eyes are cleaned keeping a vessel at the outer angle of the eye. The physician, should gently open the eyelids of the patient with the fingers of his left hand and instill ten, twelve and eight drops of the medicinal recipe, either with a spoon or squeezing it through a wad of cotton, from a height of about two aṅgulas (fingers breadth), over the inner angle of the eye. Care should be taken not to cause redness of the eye either by the drops falling or by the movement of the hands. The sorrounding parts should be wiped with a piece of cloth soon after. In cases of increase of vāta and kapha, the sorrounding areas should be warmly fomented with cloth dipped in hot water; in cases of increase of pitta and rakta and poisons, cold pack should be applied.

The recipe should not be too strong in action, too hot, too cold; very large or very little in quantity and staying at one place without spreading all around; use of strong and very hot applications will cause redness, ulceration and weakness of vision; very cold recipe causes cessation of tears, friction and dull constant pain; large quantities will produce roughness of the lids, constriction, throbbings, lids being kept open always, inability to withstand the breeze and appearance of friction inside the lids; very little quantity will not cure the diseases; that which does not spread around will cause lacrimation, friction and pain.

नेत्रे च प्रणिहितमौषधं कोशसन्धिसिराशृङ्गाटकघ्राणास्यस्त्रोतांसि गत्वोर्ध्वं प्रवृत्तमपवर्तयति दोषम् ॥४॥

The medicine that is put into the eyes spreads to the channels of the hairs, joints, veins, the vital spot śṛṅgāṭaka (located underneath the brain), nose and mouth and brings down the doṣās which have moved up. (4)

Añjana vidhi - procedure of collyrium therapy :

यदा चाश्च्योतनेन पित्तश्लेष्मशोणितोत्थेषु नयनामयेषु संशोधनैर्विशुद्धस्य दूषिकाघनत्व-पैच्छिल्यकण्डूद्रेकश्वयथुम्लानताराागविच्छेदैः पक्वलिङ्गमुपलक्षितं भवति तदा नेत्रमात्राश्रये व्याधावञ्जनं प्रयोज्यम् । न दोषवेगोदये । न चानिर्हृतदोषे । तत्र हि दोषोत्क्लेशेन रागादिवृद्धिः अक्षिपाकतिमिरोत्पत्तिश्च ॥५॥

In diseases of the eyes caused by increased pitta, kapha and rakta, when the accretions (dirt, waste material, or the doṣās) become solidified, sliminess disappears, itching, angry appearance, swelling, lustre and red colour vanish and signs of mitigation of doṣās appear by the effect of Āścyotana therapy, then the application of añjana (collyrium) should be done for curing the diseases which involve only the eyes. It should not be used when the doṣās are in their increased state or when they have not been removed. Otherwise, there will be increase of redness and other symptoms, ulcerations and blindness by further increase of the doṣās. (5)

Añjana prakara - kinds of collyrium therapy :

तत्तु लेखनं रोपणं स्नेहनं प्रसादनमिति चतुर्विधं भवति । तत्राम्लादिभी रसैः पञ्चभिः शुक्लार्मादिषु लेखनम् ॥६॥

It (Añjana) is four kinds; Lekhana (scarifying), Ropaṇa (healing), Snehana (lubricating) and Prasādana (purifying).

Lekhana (scarifying) is prepared with drugs having sour and other tastes (except sweet) and used in diseases of the sclera and in armās (pterygium). (6)

तिक्तकषायैः सस्नेहैरभिष्यन्देषु रोपणम् ॥७॥ सर्पादिवसादिभिर्वाततिमिरादिषु स्नेहनम् ॥८॥

स्वादुशीतैः सस्नेहैरभिष्यन्दान्ते सूर्योपरागाशनिविद्युत्सम्पातभूतांपिशाचात्यद्भुतदर्शनाद्युप हतायां दृष्टौ स्वस्थवृत्ते च प्रसादनम् ॥९॥

Ropaṇa (healing) is from drugs having bitter and astringent tastes, mixed with fatty substance and used in abhiṣyanda (conjunctivities).

Snehana (lubricating) is from the musele-fat of snakes and other animals and useful in blindness caused by increased vāta.

Prasādana (purificatory) is from drugs which are sweet in taste and cold in potency, added with fatty materials and used at the terminal stage of abhiṣyanda (conjunctivities), in those who have defects of vision caused by seeing rays of the sun, thunderbolt, lightning, (electricity), evil spirits like piśācas and horrfying scenes, and for healthy persons also. (9)

प्रसादन एव चूर्णस्तीक्ष्णाञ्जनाभिसन्तप्ते चक्षुषि प्रयुज्यमानः प्रत्यञ्जनसंज्ञां लभते । षड्विधं वा प्रतिरसभेदादञ्जनम् । द्विविधमेव वा तीक्ष्णं मृदु च ॥१०॥

This prasādana añjana used in the form of fine powder after the application of strong collyriums, derives the name Pratyañjana.

Añjana is of six kinds based on the six tastes of drugs; or it is only of two kinds, strong and mild. (10)

कल्पना तु त्रिविधा । पिण्डो रसक्रिया चूर्णश्च । यथापूर्वं ते बलिनस्तस्मात् प्रबलमध्याबलेष्वाम येषु क्रमात्तान् प्रयोजयेत् । तत्र पिण्डो हरेणुमात्रस्तीक्ष्णस्य । रसक्रिया विडङ्गमात्रा । तद्द्विगुणा मृदोः । चूर्णो द्विशलाकः; । मृदोस्त्रिशलाकः ॥११॥

Its form, is of three types; piṇḍa (paste, bolus, pill), Rasakriyā (thick liquid) and cūrṇa (powder); each preceding one stronger than the succeeding and so useful in diseases which are severe, moderate and mild respectively.

If the collyrium is in the form of a bolus and strong, the quantity to be applied to the eyes should be that of hareṇu (seed), if it is in the form of thick liquid, the dose should be that of vidaṅga, if it is mild in action the dose shall be double that; if it is in the form of powder, the quantity shall be two rods-full, and if it is mild in action it shall be three rods-full (11).

Añjana pātra - Collyrium container :

पात्रे तु कुर्यात् सावर्णे मधुरम् । राजतेऽम्लम् । मेषशृङ्गमये लवणम् । कांस्ये तिक्तम् । वैडूर्यमयेऽश्ममये वा कटुकम् । ताम्रमये आयसे वा कषायम् । नलप्लक्षपद्मस्फटिकशङ्खादन्यतमे शीतम् । एवमव्यापन्नगुणं भवति । वर्तिघर्षणार्था च शिलातिश्लक्ष्णा निम्नमध्यानुद्वारिणी पञ्चाङ्गुलायता त्र्यङ्गुलविस्तीर्णा ॥१२॥

Collyrium/salve which is sweet should be preserved in recepticle (lockets, box with lid) made of gold, that which is sour in that of silver; which are salty in that of horns of the ram; bitter ones in that of bronze, pungent ones in that of vaiḍūrya (beryl) or stone, astringent ones in that of copper or iron, that which is cold in potency in that prepared from reeds, leaves of plakṣa, lotus, rock-crystal, conch-shell or other similar materials. Preserved in these, the collyrium do not get spoiled.

Gharṣaṇaśla-rubbing stone :

The stone for rubbing the bolus or stick of the collyrium should be smooth, with a depression in the centre, which does not allow its spilling, five aṅgulas (fingers breadth) long and three aṅgulas wide. (12)

Añjanaśalākā - collyrium rods :

शलाकाः पञ्च कनकरजतताम्रलाहोद्भवा अङ्गुली च । तत्राद्ये प्रसादनेऽञ्जने स्नेहने च । मध्यालेखने । अन्त्ये रोपणे । मृदुत्वादङ्गुल्यत्र प्रधानतमा । अतः सरुजेऽक्षिण सैव प्रयोज्या । शेषा दशाङ्गुला राजमाषस्थूलाः सुश्लक्ष्णास्तनुमध्या मुखयोर्मुकुलाकाराः कलायपरि-मण्डलाश्च ॥१३॥

The rods (for application of collyrium) are of five kinds - those prepared from gold, silver, copper, and iron and the finger itself; of these the first two, are used for Prasādana and Snehana (kinds of collyrium), the middle one for Lekhana, the last two for Ropaṇa. In view of its softness (tenderness), the finger itself is the best among all, so in conditions of presence of pain in the eyes, the hand alone should be used.

Those (rods) other than the hand should be ten aṅgulas long and of the thickness of a rājamāṣa, very smooth, with thin body and having tips at both ends, resembling a bud, of the circumference of a round pea. (13)

Añjana kāla - time of collyrium :

अथाञ्जनं नातिशीतोष्णाभ्रवातायां वेलायामुभयकालं च योज्यम् । तथा सततं नैव वा ॥१४॥

Application of collyrium, is made at a time when it is neither too cold nor too hot, when it is neither coludy nor breezy, at both times (day and night), either continuously or not at all. (14)

सरुजे चाक्ष्णि प्राक् पश्चादितरस्मिन् । अन्यथाञ्जनोद्वेगसङ्कुचितेऽन्तः सम्यगौषधं नानुप्रविशेत् । तत्रैवमतिशीतादिषु च यथास्वं दोषोत्क्लेशाद्विकारपरिवृद्धिः ॥१५॥

In case of presence of pain (disease) in the eye, collyrium is to be applied to the painful eye (diseased eye) first and next to the other one, otherwise the

constriction of the eye caused by the strength of the collyrium does not allow the medicines to get deep into the painful eye (diseased eye). Likewise application of collyrium, during very cold and such other times will produce symptoms due to increase of the doṣās. (15)

Añjana aṅarha - persons ineligible for collyrium :

न च योज्यं क्रुद्धभीतशङ्कितशोकितश्रान्ताशितमात्रविरिक्तधूममद्यपीतदत्तनस्यरात्रिजागरित वेगितरुदितपिपासित ज्वरितच्छर्दितार्ततान्तनेत्राभिहत शिरोरुजार्तशिरःस्नातानुदितादित्येषु। एष्वञ्जनादूष्मोर्ध्वगः संरम्भाश्रुवेदनाविलत्वोषारागदूषिकानिस्तोदकृच्छ्रोन्मीलनश्वयथुशुक्रतिमिरादीन् जनयेत् ।।१६।।

Collyrium should not be applied to persons who are in emotions like anger, fear, suspicion and grief, who are tired; who have taken food just then, who had purgations, inhaled smoke, taken alcoholic drinks, who have been given nasal therapies, who have kept awake at night, who are having the urges of the body, who are weeping, thirsty; who are having fever, vomitting, injuries inside the eyes, headache; who have taken bath over the head, and when the sun has not arisen. In such persons, the heat that has travelled up will get increased further more by the action of the collyrium and will produce tremors (convulsions), excessive lacrimation, pain, dirtiness of the eyes, burning sensation, redness, accumulation of exertions, constant pain, difficulty in opening the lids, swelling, corneal ulcer, blindness etc. (16)

Añjana Vidhi - Procedure of application :

अथ समसुखोपविष्टस्योपविष्टो वामांगुष्ठेन वर्त्मोत्तरमुत्क्षिप्य कृष्णभागस्याधः कनीनकादपाङ्गं यावदञ्जनं नयेदनल्पमप्रभूतमनतितीक्ष्णमनच्छमसान्द्रमकर्कशमद्रुतमविलम्बितमतिर्यग्दृष्ट्यकम्पितमघट्टितमनाक्रान्तं च । चूर्णे तु गतागतं कुर्यात् । अन्यथा हि रागाश्रुशुक्राद्युत्पत्तिः । ततोऽञ्जनानुगमनायानुन्मीलयन् शनैश्शनैरन्तन्चक्षुः सञ्चारयेत् । एवमक्ष्यनुगच्छति । वर्त्मनी किञ्चिच्चालयेत् । न तु सहसोन्मेषणनिष्पीडनप्रक्षालनानि कुर्यात् । बाष्पोत्क्लिष्टदोषस्तम्भभयात् । अपि च ।।१७।।

The method of applying the collyrium shall be as follows :- the patient should

be made to sit comfortably. The physician sitting in front of him, should elevate the upper eye-lid of the patient with his left thumb, apply the collyrium to the interior of the lower lid, just below the cornea starting from the kanīnaka (inner angle of the eye) slowly moving towards the apāṅga (outer angle). The collyrum should neither be too little or too large, not very strong, neither very thin nor very thick, neither very rough nor very smooth, applied neither very fast nor very slow, not sidewards, without shaking, hitting (rubbing) or covering the whole of the eye. If it is in the form of powder, it should be as though going in and coming out, otherwise, redness, lacrimation, white discoluration etc., will manifest; After the application of the collyrium, the patient should close his eyes and move the eye-ball slowly to make uniform distribution. The eye lids are also to be moved slightly but sudden opening, rubbing or washing of the eyes should not be done because of the risk of obstruction of heat and increase of the doṣās. (17)

अपेतौषधसंरम्भं निर्वृतं नयनं यदा । व्याधिदोषर्तुयोग्याभिरद्भिः प्रक्षालयेत्तदा ॥१८॥

सचैलेनाथ नयनं सव्याङ्गुष्ठेन दक्षिणम् । ऊर्ध्ववर्त्मनि संगृह्य शनैः शोध्यं समन्ततः ॥१९॥

दक्षिणाङ्गुष्ठकेनैवं शोध्यं सव्यं च लोचनम् । वर्त्मप्राप्ताञ्जनाद्दोषो रोगान् कुर्यादतोऽन्यथा ॥२०॥

Further;

After the eye gets relieved of the keen actions of the collyrium, it should be washed with water which is suitable to the disease, doṣās, season etc; holding the upperlid with the thumb of the left hand, the eye is to be wiped with a soft cloth slowly and repeatedly; the collyrium sticking on the lid of the left eye should be wiped with the right thumb and on that of right eye by the left thumb of the physician, otherwise it will give rise to many diseases. (18-20)

तीक्ष्णाञ्जनान्ते चैनं धूमं पाययेत् । यस्याञ्जिते कण्डूजाड्योपदेहाः स्युः । तस्य तीक्ष्णमञ्जनं धूमं वा पुनरवचारयेत् । एतदेव दुर्विरिक्ताक्षिलक्षणं साधनं च । अतिविरेकात् सन्तापनिस्तोद शूलस्तम्भघर्षाश्रुदारुणप्रतिबोधकषायवर्त्मताशिरोरुग्दृष्टिदौर्बल्यानि । तत्र शीतमाश्च्योतनं प्रत्यञ्जनं वा । सम्यग्विरेकाद्यथास्वमामयोपशमः । सुखोन्मीलननिमीलनवातातपसहत्वानि चेति । भवति चात्र ॥२१॥

The person who has developed itching, heavyness and coating of the lids after the application of strong collyrium, should be given an inhalation of smoke and the application of a strong collyrium for the second time should be done. Similar are the symptoms and treatment of the eyes which have not been purged properly. Excessive purging will produce increase of temperature, constant pain, intermittent pain, stiffness (loss of movement), friction, lacrimation, difficulty in opening the lids, lids getting hard and causing sound, headache and debility of vision. For such conditions, the eye is to be filled with liquids having cold potency or a counter collyrium applied. Adequate purgations will cause mitigation of the diseases, opening and closing of the eyes easily and capacity to withstand breeze and sunlight. (21)

रोपणादिष्वपि तथा योगादीननुचिन्तयेत् । दोषोदयानुसारेण प्रतिकुर्वीत तेषु च ॥२२॥

Further, even for Ropaṇa and other kinds (of añjana), the adequacy or otherwise (of the therapy) are to be understood from the increase of doṣās etc., and appropriate treatment done. (22)

॥ इति द्वात्रिंशोऽध्यायः ॥

Thus ends the thirty-second chapter.

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अथ त्रयस्त्रिंशोऽध्यायः

Chapter 33

TARPAṆA-PUṬAPĀKA VIDHI ADHYĀYA

(Therapies to the eye)

अथ तस्तर्पणपुटपाकविधिं नामाध्यायं व्याख्यास्यामः ।इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter known as Tarpaṇa - puṭapāka vidhi - procedure of Tarpaṇa and puṭapāka (bathing the eye with liquids); thus said Ātreya and other great sages. (1)

Akṣi tarpaṇa - eye bath :

यन्नयनं परिताम्यति परिशुष्कं रूक्षं स्तब्धं जिह्मं निम्नमाविलमवनद्धं शीर्णपक्ष्मं तथा कृच्छ्रोन्मीलसिरोत्पातसिराहर्षार्जुनशुष्कतिमिराभिष्यन्दाधिमन्थान्यतोवातवातपर्ययशुष्काल्पशोफादिरोगातुरमपगत रागाश्रुदूषिकावेदनं तत्र तर्पणं योजयेत् । न त्वशान्तोपद्रवेऽक्ष्णि नातिशीतोष्णवर्षदुर्दिने न नस्यार्हेषु च । तद्वत् पुटपाकमपि ॥२॥

Tarpaṇa is to be administered for persons whose eyes get tired quickly, are dry, have no movements, are irregular, dropped down, dirty, covered (with accretions, blood vessels, pus etc.) and which have lost their lashes; and in diseases such as kṛchornmīla, sirotpāta, sirāharṣa, arjuna, śuṣka, timira, abhiṣyanda, adhimantha, anyatovāta, vātaparyaya, śuskālpasopha and others; after the disappearance of redness, excess of lacrimation, accumulation of dirt and pain. It should not be done when these complications have not disappeared, not during very cold, very hot, rainy and bad days (cloudly and without sunlight) and for those who are ineligible for nasal medication. So also the puṭapāka therapy. (2)

Tarpaṇa vidhi - procedure of eye bath :

अथ दिवसस्याष्टमे भागे गते शेष वा निवातातपरजोधूमे कृतनीलपीतान्यतरयवनिके वेश्मनि जीर्णभक्तस्य सुखशयनगतस्य उत्तानस्य मृदितमाषपिष्टकल्केन नेत्रकोशाद् बहिर्व्यङ्गुलोच्छ्रायाधारौ परिमण्डलावसम्बाधौ समावपरिस्राविणौ कृत्वा तत्रोष्णोदकप्रविलीनं निमीलिते नेत्रे

यथास्वौषधविपक्वं क्षीरं सर्पिः सर्पिर्मण्डं वावसेचयेत्। यावन्निमग्रान्यक्षिपक्ष्माणि भ्रूरोमाणि च। ततः शनैरस्योन्मेषमाचरतो मात्रां गणयेत्। वर्त्मजेषु विकारेषु शतं सन्धिजेषु त्रीणि शुक्लजेषु पञ्च कृष्णजेषु सप्त दृष्टिजेष्वष्टौ सहस्रमधिमन्थेषु। प्रतिदोषं तु वाते सहस्रं पित्ते षट् शतानि कफे पञ्च स्वस्थकर्मणि च ॥३॥

When one-eighth part of the day has elapsed (that is after a lapse of three hours from sunrise) or during the rest of the day, the patient is made to lie on a cot comfortably, facing upwards, after the digestion of food, in a room devoid of breeze, sunlight, dust and smoke and furnished with screens of blue, yellow or other colours.

A circular wall, of the height of two aṅgulas (fingers breadth) is constructed surrounding the eye socket, with the help of paste of black-gram flour and made leakproof and even. The patient should be asked to close his eye. Milk, ghee or the supernatant fluid of ghee processed with appropriate drugs, made warm over hot water, should be poured into the well, over the eye till the eye lashes and hairs of the brow are fully immersed in the fluid. The patient should then be asked to open the lids slowly and the physician start counting the mātrās (units of time described in chapter 31); in diseases of the eyelids it should be one hundred; in those of the joints of the eye, it shall be three hundred; in those of the sclera, five hundred; in those of the cornea seven hundred; in those of vision eight hundred and in adhimañtha one thousand. According to the doṣās it shall be one thousand for vāta, six hundred for pitta, five hundred for kapha and also for the healthy. (3)

ततोऽस्यापाङ्गदेशे शलाकया द्वारं कृत्वा स्नेहं भाजने स्रावयेत्। आधारौ चापनीय यवकल्केनाक्षिकोशौ प्रमृज्य स्नेहेरितकफोपशान्तये यथार्हं धूमं पाययेत्। सुखोदकप्रक्षालितमुखं चैनं यथाव्याधि भोजयेत्। आतपाकाशभास्वद्दर्शनानि च परिहरेत् ॥४॥

After the prescribed time, a small hole is made with a metal rod near the outer angle of the eye; the conents of the well should be collected into a vessel, the walls removed. To mitigate the increase of kapha due to the presence of lubricating materials, the patient is given an inhalation of smoke, suitable (to him and the

disease). Afterwards he should be asked to wash his face with warm water and take foods suitable to the disease. He should strictly avoid seeing sunlight, open sky, bright and shining objects. (4)

अनेन विधिना प्रत्यहं वायावेकान्तरं रक्तपित्तयोर्द्व्यन्तरं कफे स्वस्थे च । यदादोषोत्कर्षं संसर्गसन्निपातयोः । एवमेकाहं त्र्यहं पञ्चाहं वा कुर्यादातृप्तेर्वा । तृप्तातृप्तातितृप्तलिङ्गानि तु क्रमात् स्वास्थ्यवातकफविकारैरादिशेत् ॥५॥

In this manner, tarpaṇa, should be done daily in diseases of vāta origin, with interval of one day in those of pitta and rakta origin and in health, and in diseases of kapha with interval of two days; in conditions of increase of two or three doṣās together as appropriate to the condition of the doṣās. Like this it can be done daily on the third day, on the fifth day or till the physician gets satisfied with the therapy. The symptoms of adequate, inadequate and excessive satisfaction should be understood by appearance of symptoms of health, and disorders (symptoms) of vāta and kapha respectively. (5)

Akṣi puṭapāka :

यदा तु सम्यग्योगप्राप्तं तर्पणं भवति तदा तद्विधेष्वेव रोगेषु पुटपाकं विदध्यात् । स त्रिविधः। स्नेहनो लेखनः प्रसादनश्च ॥६॥

When symptoms of adequate tarpaṇa therapy have appeared Puṭapāka therapy should be done in the same diseases. It is of three kinds - Snehana (lubricating), Lekhana (scarifying) and Prasādana (purifying, cleansing) (6).

तत्र स्नेहनमानूपसाधारणमांसमेदोमज्जवसाभिः तता स्वादुद्रव्यैश्च क्षीरपिष्टै रूक्षेऽक्ष्णि प्रयोजयेत् ॥७॥

लेखनं जाङ्गलमृगपक्षिमांसयकृद्भिर्मुक्ताप्रवालशङ्खताम्रायस्समुद्रफेनकासीसस्त्रोतोजसैन्ध-वादि भिश्च लेखनद्रव्यैर्दधिमस्तुमधुपिष्टैः स्निग्धे ॥८॥

Snehana (lubricating) is done with (juice of) meat, fat, bone-marrow and muscle-fat of animals living in marshy and temparate regions, along with drugs possessing sweet taste macerated in milk and for the eyes which are dry. (7)

Lekhana (scarifying) is done with (juice of) meat and liver of animals or birds living in desert-like regions, along with (ash of) pearls, coral, conchshell, copper, iron, sea-foam, kāsīsa, srotoja, saiṅdhava and such other scarifying substances macerated with whey and honey and used for the eyes which are moist. (8)

प्रसादनीयं तु जाङ्गलमृगपक्षियकृद्धृदयमज्जवसाभिर्मधुरद्रव्यैश्च स्त्रीस्तन्यक्षीराज्यपिष्टैः । स तु वातपित्तरक्तदृष्टिदौर्बल्यव्रणनाशनः कफविरुद्धः ॥९॥

Prasādana (purifying) is done with the (juice of) liver, heart, marrow, muscle-fat of animals and birds living in desert-like region, along with drugs of sweet taste macerated with breastmilk, milk or ghee. This therapy mitigates vāta, rakta, weakness of vision, ulcerations and is antagonistic to kapha. (9)

Vidhi - Procedure :

अथ बिल्वमात्रं वेशवारीकृतं मांसपिण्डं तन्मात्रेणैवौषधपिण्डेन संसृज्यैरण्डवटोत्पलपत्रैः स्नेहनादिषु क्रमाद्वेष्टयित्वा कुशमुञ्जसूत्रान्यतमेन बध्नीयात् । मृत्प्रलेपनं चात्र द्व्यङ्गुलोत्सेधं कृत्वा धवधन्वमधूकन्यग्रोधकाश्मर्यराजादनार्जुननक्तमालपाटलीनामन्यतमैः काष्ठैः शकृता वा गोमहिषयोः पचेत् । अग्निवर्णं चैनमपनीय विगतमृत्सूत्रपत्रं कृत्वा वस्त्रेण पीडयेत् । तेन रसेन सायं तर्पणवत् पूरयेन्नेत्रे । धारयेच्च स्नेहने शतद्वयं मात्राणां लेखने शतं प्रसादने त्रीणि शतानि ॥१०॥

Meat (and other animal products) one bilva (48 gms -) in weight added with equal quantity of the appropriate drugs are converted into a thick paste, rolled into a ball, covered with leaves of eraṇḍa, vaṭa and utpala for snehana, lekhana and prasādana puṭapākās respectively, tied with thread and given a coating of mud to the thickness of two aṅgulās (fingers breadth) and dried. The ball is then put into the fire of burning coal of wood of dhava, dhanwana, madhūka, nyagrodha, kāṣmarya, rājādana, arjuna, naktamāla, pāṭala and such others or with dried dung of cow or buffalo. After the mud ball becomes red, it is taken out from the fire, its covering of mud and leaves removed and held inside a clean cloth, and its juice squeezed out. It is administered in the same way as prescribed for tarpaṇa, filled into the eyes in the evenings. It should be retained for a period of two hundred

mātrās, if it is snehana (lubricating); for one hundred mātrās, if it is lekhana (scarifying) and for three hundred mātrās if it is prasādana (cleansing). (10)

तर्पणवदेव धूमपानं प्रसादनवर्ज्यम् । सुखोष्णौ च पूर्वौ । शीतः प्रसादनः । पुटपाकस्त्वेकाहं द्व्यहंत्र्यहं वा योज्यः । द्विगुणश्च तर्पणपुटपाकयोः परिहारः । बद्धाक्षैश्च मालतीमल्लिकाकुसुमै र्निवसेत् । तथा पक्वातिसारेऽपि पुटपाकस्यायमेव विधिरिति । भवति चात्र श्लोकः ॥११॥

After puṭāpaka therapy dhumapāna (inhalation of smoke) should be done similar to tarpaṇa therapy except for prasādana (variety); the earlier two (snehana and lekhana puṭapāka) should be done with comfortably warm (liquids), whereas prasādana with cold (juices).

Puṭapāka is administered daily, or with intervals of two and three days. The period of avoidance of exposure of sunlight etc., should be double as that of tarpaṇa. The eyes should be tied keeping a pad of flowers like mālatī and mallikā over it.

The procedure of preparing the juice is similar to the one described under the treatment of chronic diarrhoea (chapter II of cikitsāsthana. para 22). (11)

Further some more verses :

सेकेऽञ्जने तर्पणे च पुटपाके च ये गदाः । जायेरन् विधिविभ्रंशाद्यथास्वं तान् प्रसाधयेत् ॥१२॥

The diseases which develop during the course of Pariṣeka, Añjana, Tarpaṇa and Puṭapāka due to violation of their procedures should be managed with appropriate treatment. (12)

॥ इति त्रयस्त्रिंशोऽध्यायः ॥

Thus ends the thirty-third chapter.

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अथ चतुस्त्रिंशोऽध्यायः

Chapter 34

YAṄTRAŚASTRA VIDHI ADHYĀYA

(Instruments and appliances)

अथातो यन्त्रशस्त्रविधिं नामाध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter known as Yaṅtraśastra vidhi - procedures of the use of instruments and appliances; thus said Ātreya and other great sages. (1)

Yaṅtra-blunt instruments :

मनःशरीराबाधकराणि शल्यानि। तेषां नानाविधानां शल्यानां नानादेशनिविष्टानामाहरणेऽभ्युपायो यन्त्राण्यर्शोभगन्दरादिषु शस्त्रक्षाराग्न्यवचारणे शेषाङ्गरक्षणे च। तथा बस्तिप्रणयनादौ शृङ्गालाबुघटिकादयो जाम्बवौष्ठादीनि । अन्यान्यपि चानेकरूपाण्यनेककर्माणि स्वस्थातुरोपक रणानि। अतः कर्मवशात्तेषामियत्तावधारणमशक्यम् ॥२॥

All those which produce troubles to the mind and body are known as Śalya.

Notes :- In the literal sense the term 'śalya' means that which pierces, or moves quick into the body. It is commonly used to denote spear, lance or arrow and in the technical sense to denote any external (foreign) object coming into the body. Some times some objects which are parts of the body, - its tissues and excertions which have become abnormal and even the foetus which is retained unduly long due to any reason, are named as śalyās; emotions like anger, grief, fear, lust etc., are called as śalyās for the mind. All these are to be removed from the body and mind. as early as possible for the restoration of health.

The different kinds of instruments which are used for the removal of various kinds of foreign bodies which are lodged in different parts of the body are known as Yaṅtrās (instruments and appliances which have no sharp edges), they are also useful for the inspection of heamorrhoids, fistula-in-ano etc., for application of alkalies, sharp instruments, fire cautery etc., and also to protect the other parts of the body, such as those used during the administration of enemas, the horn of

animals, the gourd, pottery, jambavoṣṭa (a lip shaped instrument prepared from metal) etc. They are of many shapes and of many functions (uses) and used both during health and ill-health. Hence it is not possible to describe all of them in detail here, in respect of their functions (uses). (2)

Yantra prakāra-kinds of :

अन्ये पुनरेकोत्तरं यन्त्रशतमित्याचक्षते । इह पुनः समासतः षोढा निर्दिश्यन्ते । तद्यथा स्वस्तिकसन्दंशतालनाडीशलाकाख्यान्यनुयन्त्राणि च ॥३॥

Some authorities say that yantrās are of one hundred and one in number. But here they are described under six kinds, such as Svastika (those which resemble the svastika sign (diagram) in appearance, Sandaṁśa (those which have teeth), Tāla (those which have flat discs), Nāḍī (those who are hollow tube), Śalāka (those which are solid rods) and Anuyantrās (minor, accessary or very small instruments). (3)

तत्र स्वस्तिकयन्त्राणि कङ्कसिंहगृध्रकुररादिविविधव्यालमुखान्याकारानुगताभिधानानि प्रायशो लौहान्यष्टादशाङ्गुलानि । मसूराकारप्रान्तैः कण्ठे कीलैरवबद्धानि मूलेऽङ्कुशवदावृत्त वारङ्गाण्यस्थिविनष्टशल्योद्धरणार्थानि । तेषां सिंहव्याघ्रभुजङ्गमकरादिमुखानि दृश्यवारङ्गेषु शल्येषु प्रयोजयेत् । इतरेषु तु यथयोगं व्रणाकारानुरोधेन कङ्ककाककुररादिमुखानि ॥४॥

Svastika yantrās derive their name from the resemblance of their faces with the faces of kaṅka (heron), siṁha (lion), gṛdhra (hawk), kurara bird (osprey) and such other wild animals and birds. They are usually made from metals and are eighteen aṅgulās (fingers breadth) in length. They have their face in the shape of a lentil, held firmly with a nail at their neck, their arms bent in the shape of a elephant's goad and having good handle. These are useful for removing the foreign bodies lodged inside the bones. Those which have faces resembling the faces of lion, tiger, snake, crocodile etc., are useful for removing the foreign bodies which are visible. In others (invisible foreign bodies) those instruments which are suitable for the shape of the wounds and those which resemble the face of crane, crow, heron etc., are useful. (4)

सनिबन्धनो निर्निबन्धनश्च षोडशाङ्गुलौ संन्दशौ द्वौ भवतः । तौ त्वङ्मांससिरास्नायुगतश ल्योद्धरणार्थमुपदिश्येते ।तथान्यः सन्दंशः षडङ्गुलोऽर्धाङ्गुलविस्तृतो वक्रद्विबाहुरङ्गुष्ठाङ्गुलि-प्रान्त समागमाकृतिः सूक्ष्मशल्याक्षिपक्ष्मव्रणाधिमांसाहरणे ॥५॥

Sandaṁśa yaṅtrās are of two kinds, those with a catch and those without a catch (at their back) and they are of sixteen aṅgulās in length and two in number. They are useful for removing foreign bodies from the skin, muscles, veins, tendons etc., Another variety which is six aṅgulās in length and half aṅgula in width, curved, having two arms, having the shape of the (tip of) thumb, meeting the (tip of the index) finger, useful for the removal of tiny foreign bodies, eyelashes, wounds and adhimāṃsa (muscular out-growth). (5)

तद्वच्च मुचुटी ।सा तु सूक्ष्मदन्तर्जुर्द्विभुजा मूले रुचकनद्धा वलयपीडनात् छिन्नार्मशेषगम्भीर-व्रणाधिमांसाहरणे ॥६॥

Mucuṭī is also similar. It has small teeth, straight and with two arms, having circular edges at its base (place of holding), useful for cutting the remains of an arma (pterygium) muscular out-growths from deep wounds. (6)

तालयन्त्रे अपि द्वे द्वादशाङ्गुले मत्स्यगलतालकवदेकतालकद्वितालके कर्णनाडीशल्याहरणार्थे ॥७॥

Tāla yaṅtrās are also of two kinds, that which has one flat surface and that which has two flat surfaces at its front end, useful for removal of foreign bodies from the channels of the ears. (7)

नाडीयन्त्राणि सुषिराण्यनेकप्रकाराण्यनेकप्रयोजनान्येनकतोमुखान्येकतोमुखानि च भवन्ति। स्त्रोतोगतशल्यदर्शनार्थमाहरणार्थं क्रियासौकर्यार्थमाचूषणार्थं चेति । तानि स्त्रोतोद्वारपरिणा हानि यथा योगप्रदीर्घाणि च कुर्यात् ॥८॥

Nāḍīyaṅtrās are hollow, of different kinds (shapes), of different functions (uses), either with two orifices (one at each end) or with one orifice only; they are useful for seeing and removal of foreign bodies which are lodged in deep channels (pores etc.), for fecilitating instrumental activity and also for the purpose of sucking. It can be made suitable to the diameter (width) of the channel where it is to be used and as much long as is necessary. (8)

कण्ठशल्यदर्शनार्थं नाडीं दशाङ्गुलायतां पञ्चाङ्गुलपरिणाहां द्विकर्णस्य तु वारङ्गस्य सङ्ग्रहार्थं त्रिच्छिद्रमुखां नाडीं तत्प्रमाणतः कुर्यात् । तथा चतुष्कर्णस्य पञ्चच्छिद्रमुखाम् । शल्यनिर्घातिनीं तु पद्मकर्णिकाकारशीर्षां द्वादशाङ्गुलां त्र्यङ्गुलसुषिराम् ॥९॥

The tubular instrument to be used for inspection of the throat shall be ten aṅgulās in length, five aṅgulās in diameter, a handle for holding and with two orifices (at both ends); that which has two ears (flaps) can be with five orifices; that which is useful for crushing (or hammering) the foreign body may have a head resembling a pellicle (round part in the centre of the lotus flower), twelve aṅgulās long and three aṅgulā being the diameter of the tube. (9)

अर्शोयन्त्रं त्रिविधम् । ताम्रायोहैमं दान्तं शार्ङ्गवार्क्षं वा गोस्तनाकारं चतुरङ्गुलायतं हस्ततलायतमेकं पञ्चाङ्गुलानि परिणाहेन पुंसां षडङ्गुलानि स्त्रीणाम् । द्विच्छिद्रं दर्शनार्थमेकच्छिद्रं कर्मणि । तथा हि सुखेन दर्शनं शस्त्रक्षाराग्न्यनतिक्रमश्च । छिद्रं तु त्र्यङ्गुलायतमङ्गुष्ठोदरविस्तारम् । यदङ्गुलमवशिष्टं तस्याधोऽर्धाङ्गुलमुपरि तथार्धाङ्गुलोच्छ्रितोद्वृत्तकर्णिकम् । तृतीयं तु तादृशमेव शम्याख्यं पार्श्वच्छिद्ररहितं पीडनार्थम् । भगन्दरे तु छिद्रादूर्ध्वमोष्ठमपनीय कुर्वीत । तद्वच्च घ्राणशर्षोऽर्बुदयन्त्रं नाड्याकारं द्व्यङ्गुलायतमेकच्छिद्रं प्रदेशिनीपरीणाहम् ॥१०॥

Arśoyantra (instrument for inspection and treatment of haemorrhoids) is of three kinds; the first kind prepared from copper, iron, gold, ivory, horn or wood, resembling the teat (nipple) of the cow in shape, four aṅgulās or of the length of the palm of the hand in length, with a diameter (of the tube) of five aṅgulās for use in males and six aṅgulās for use in females; that with two slits for inspection and that with single slit for surgical operations.

It should be convenient for easy inspection and also for use of sharp instruments, application of alkalies, touching with fire (hot iron rod) and such other functions. The slit shall be three aṅgulās in length and the size of the thumb in width. It shall have circular ridges all around at a level one aṅgula from the bottom and half aṅgula from the top. The third one, known as Śamyākhya, resembling the earlier one in shape, without the side slit meant for the purpose of squeezing (dilating the orifice etc.). For use in cases of rectal fistula, the instrument should

be made without the lip like projection at the tip of the slit. Similarly for those to be used for nasal polyp, and malignant growth, the tubular instrument shall be of a length of two aṅgulās, with a single slit of the size of the index finger. (10)

Notes : Iṅdu, the commentator clarifies that the three kinds of rectal instruments are; 1. that which has one slit on any one side 2. that which has two slits one on each side and 3. that which has no slit at all. All of them will be five aṅgulis in length and four aṅgulis in diameter. At the upper and lower ends of the slit there shall be a ridge (stop edge) inside the instrument but not outside it. The instrument used in rectal fistula there will be no lip-like projection as seen in the one used in haemorrhoids.

तथाङ्गुलीत्राणकमङ्गुलीप्रवेशितं किञ्चित्स्थूलवृत्तौष्ठमूर्ध्वाधश्छिद्रं गोस्तनाकृति चतुरङ्गुलं दान्तं शार्ङ्गं वार्क्षं वा । तद्दृढेन सूत्रेण मणिबन्धप्रतिबद्धमास्यविस्रावणे योज्यम् ॥११॥

Aṅgulitrāṇaka (finger guard) shall be such as will allow the finger inside, slightly thick, having lip (ridge) all around at the top, with two orifices above and below, resembling the teat (nipple) of the cow, four aṅgulās in length, made from ivory, horn or wood. It shall be tied with a strong thread to the wrist (of the physician) and used for draining the mouth (of its secretions, dirt, exudations). (11)

योनिव्रणदर्शने यन्त्रं षोडशाङ्गुलम् । मध्ये सुषिरं चतुर्भित्तिं चतुश्शलाकं सञ्चारिण्यामुद्रयोर्ध्वं निबद्धमुत्पलमुकुलवक्त्रं मूले शलाकाक्रमणादूर्ध्वविकासि च । नाडीव्रणप्रक्षालनाभ्यञ्जनयन्त्रे षडङ्गुले बस्तियन्त्राकारे मुखतोऽकर्णिके मूलमुखयोरङ्गुष्ठकलायप्रवेशस्रोतसी । दकोदरे नाडीमुभयतोद्वारां पिच्छनाडीं वा युञ्ज्यात् । स्नेहबस्त्युत्तरबस्तिप्रधमनधूममूत्रवृद्धिनिरुद्धमणि प्रभृतिषु यथास्वमेव यन्त्राण्युक्तानि ॥१२॥

The instrument for inspection of the vaginal ulcers will be sixteen aṅgulās long, hollow in the centre, with four apartments and four rods movable upto the opening, its mouth resembling bud of the lotus in shape, because of the presence of the rods and opening upwards. The instruments for washing and squeezing a sinus ulcer shall be six aṅgulās, resembling an enema bag, but devoid of ridges, with orifices capable of allowing the thumb and a pea at the upper and lower ends respectively.

The instrument for use in cases of jalodara (ascitis) shall have opening at both ends; or the tubular quills of birds may be made use of.

The instruments useful for administration of lubrication enema, urethral enema, nasal insuffulation inhalation of smoke and those useful for treating retention of urine, phimosis etc. will be described in their own context. (12)

शृङ्गं तु ह्रस्वमध्यदीर्घमष्टादशद्वादशाङ्गुलायतं त्र्यङ्गुलप्रवेशमुखमग्रे सर्षपोपमच्छिद्रं तनुचर्मनद्धं चूचुकाकारमुखं च। तद्वातविषरक्ताम्बुदुष्टस्तन्यचूषणार्थम्। श्लेष्मरक्ताचूषणार्थस्त्वलाबुः । स द्वादशाङ्गुलदीर्घोऽष्टादशाङ्गुलपरिणाहस्त्रिचतुरङ्गुलवृत्रसमुच्छ्रितमुखः परिवेष्टितदीप्तकुशबल्वजपिचुगर्भश्च प्रयोज्यः। तद्वदेव च मानकर्माभ्यां घटी। सा तु गुल्मोन्नमनविलयनार्थं च ॥१३॥

Śṛnga (horn of animals used as an instrument) shall be thin (small, slender) in the centre, eighteen or twelve aṅgulās in length, the diameter of the orifice at the base shall be three aṅgulās and that at the tip of size of a mustard seed, the tip resembling the nipple in shape and covered with thin leather cap. This is useful to suck the air (gas), poison, blood, water (watery exudations) and bad breast milk.

Alābu (the ripe fruit of any gourd removed of its rind and seeds, hard and resembling a pitcher in shape) is useful for sucking the kapha and blood. It shall be tweleve aṅgulās in length, eighteen aṅgulās in circumference, three or four aṅgulās in width, having wide mouth; containing in its interior a burning oil wick, reeds or fibres.

Ghaṭi (the pot) used for measuring things and also used for pulling and squeezing of tumors, shall be similar (in size and its contents with the gourd). (13)

शलाकायन्त्राण्यपि नानाकृतीनि नानार्थानि यथायोगं दैर्घ्यपरिणाहानि च भवन्ति । तेषामेषणकर्मणी द्वे गण्डूपदमुखे। स्रोतोगतशल्याहरणार्थेऽष्टाङ्गुलनवाङ्गुले द्वे मसूरदलमुखे। षट् शङ्कवः। तेषां व्यूहनक्रियौ द्वादशषोडशाङ्गुलौ द्वावहिफणामुखौ। तथा चालनार्थे दश-द्वादशाङ्गुलौ शरपुङ्खमुखौ। आहरणार्थे बडिशमुखौ। तथा गर्भशङ्कुः शङ्कुतुल्योऽष्टादशाङ्गुलः प्रणताग्रो मूढगर्भाहरणे। तथा सर्पफणावदेवाग्रवक्रं तदाख्यमश्मर्याहरणार्थम्। तथादन्त-निर्घातनं चतुरङ्गुलं शरपुङ्खमुखं स्थूलवृत्तप्रान्तम् ॥१४॥

षट् कार्पासकृतोष्णीषाणि विविधव्रणक्लेदक्षारप्रमार्जनक्रियासु । तेषामपि दूरासन्नघ्राण-व्रणोप योगिनी षट् सप्ताङ्गुले द्वे ।पायौ दशद्वादशाङ्गुले ।कर्णशोधनं स्त्रुवमुखमश्वत्थपत्राग्रम्। तथा क्षाराग्निकर्मार्थे जाम्बवोष्ठानि द्वादशाष्टाङ्गुलानि क्रमाद्व्यङ्गुलाङ्गुलार्द्धाङ्गुलफलानि ॥१५॥

Śalāka yantrās - (probes, rods, stillets etc.) also, will be of different shapes, of many functions (uses), of length and thickness, convenient for the puropse meant. Among them two, useful for probing, will have their face like that of an earthworm. The two, useful for removing the foreign bodies lodged in the tissüe pores, channels shall be of eight and nine aṅgulās respectively having the mouth resembling the cotyledon of a lentil in shapes.

Śanku (hooks) are six, of them, the two used for holding the tissues together shall be twelve and sixteen aṅgulās respectively and having the mouth like the hood of the snake; the two useful for lossening (by shaking), shall be ten and twelve aṅgulās respectively and their mouth resembling śarapuṅkha in shape; the two useful for pulling out shall have their mouths shaped like a fishhook. the foetal hook shall be like an arrow head, eighteen aṅgulās long, its tip bent (like a hook) and used for pulling out the impacted foetus; that resembling a hood of serpent and named likewise, bent in its tip is used for removal of urinary stone; that useful for extraction of the tooth, shall be four aṅgulās long, mouth resembling śarapuṅkha and with round sturdy arms.

Six of them (śalāka yaṅtrās) shall have caps made of cotton, and used for cleaning (removing) the different kinds of ulcers of their exudations and for application of caustic alkalies; out of them, two of six and seven aṅgulis, respectively are two useful for ulcers located deep inside the nostrils, two useful for the rectum, and measuring ten and twelve aṅgulās respectively; that useful for cleaning the ears shall be having their mouth like a wooden laddle with two cups, side be side, and its tip resembling the leaf of pipal tree; the jāmbavoṣṭās (forceps made of wood or metal) used for application of caustic alkalies, and fire cautery shall be twelve and eight aṅgulās respectively with areas of flat surfaces of two, one and half aṅgulās respectively. (15)

शलाकाश्च स्थूलसूक्ष्मदीर्घह्रस्वमध्याः । आन्त्रवृद्धौ त्वर्धेन्दुवक्रा मध्योर्ध्वनिर्गतशलाकाः । दहने नासार्शोऽर्बुदयोः कोलास्थिदलमात्रमुखा वेल्लितौष्ठा क्षारविषौषधप्रणिधानाय च दर्व्यस्तिस्रोऽष्टाङ्गुला दर्व्याकाराः कनिष्ठिकानामिकामध्यमाङ्गुलिनखपरिमाणनिम्नमुखा स्तथाञ्जलिसंस्थानाः । उत्तरबस्त्यञ्जनादिषु यथायथमेवोपदिष्टानि ॥१६॥

Śalāka yantrās shall be thick, thin, long, short and medium in size and shape. That useful for treating intestinal hernia shall be curved like half-moon, with an outstretched rod in the centre; that useful for cauterising with fire, the nasal polyp and malignant tumors, shall have mouths of the size of seed of kola fruit and lips of the size of seed of vellā (vidanga); the three Darvis (spoons) useful for holding and applying alkalies and poisonous drugs, shall be eight angulās long, have the shape of a hood of a snake (or a laddle), their mouth, having depressions of the size of the nails of the little finger, ring finger and middle finger respectively. Those used for urethral enema and application of collyrium to the eyes will be described in their own contexts. (16)

अनुयन्त्राण्ययस्कान्तरज्जुचर्मान्त्रवस्त्राश्ममुद्गरपाणिपादतलाङ्गुलिजिह्वादन्तमुखशाखानख बालाश्वकालपाकहर्षभयानि ॥१७॥

Anuyantrās (accessory or minor instruments) are the magnet, rope, sheets of leather, inner bark of trees, stone, hammer, the palms and soles, fingers, tongue, teeth, mouth, hands, and feet, nails, hairs, the horse, the time, digestion, pleasure and fear. (17)

एतानि देहे सर्वस्मिन् देहस्यावयवेऽपि वा । सन्धौ कोष्ठधमन्यां च यथायोगं प्रयोजयेत् ॥१८॥

These can be made use of for the whole body or parts of it, in the joints alimentary tract, the arteries (veins also) as found suitable. (18)

Yantra karma - functions of instruments :

यन्त्रकर्माणि तु निर्घातनपूरणबन्धनव्यूहनपरिवर्तनचालनविवरणपीडनमार्गशोधनविकर्षणा हरणव्यथनोन्नमनविनमनभञ्जनोन्मथनाचूषणैषणदारणर्जूकरणप्रक्षालनप्रधमनाञ्जनप्रमार्ज नानि बाहुल्येन चतुर्विंशतिर्भवन्ति ॥१९॥

The following are the twenty four important functions (uses) of the yaṅ rās - nirghātana (beating, hammering, crushing), pūraṇa (filling), baṅdhana (fastening, binding), vyūhana (arranging, collecting together), parivartana (turning about, turning over, changing sides), cālana (creating movement, shaking), vivaraṇa (widening), pīḍana (squeezing), mārgaśodhana (clearing the passage) vikarṣaṇa (extraction, pulling out), āharaṇa (pulling, removing) vyathana (causing pain), unnamana (bending upwards), vinamana (bending down ward), bhaṅjana (breaking, crushing), unmathana (excavating, sounding, churning upwards) ācūśana (sucking), eśaṇa (probing), dāraṇa (tearing, breaking, dividing), rujūkaraṇa (straightening) prakṣālaṅa (washing) pradhamana (insufflation, blowing in), aṅjana (anointing, smearing, coating) and pramārjana (sweeping, brushing, cleaning). (19)

विवर्तते साध्ववगाहते च ग्राह्यं गृहीत्वोद्धरते च यस्मात् । यन्त्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥२०॥

Among the yañtrās, the kañkamukha (heronbill forceps) is the most important because it comes out easily, (can be pulled out easily), goes deep inside easily, easy to handle, holds the objects firmly and brings them out and so rules supreme (suitable of use, very convenient and very helpful) at all places. (20)

Śastrās - sharp instruments :

शस्त्राणि तु षड्विंशतिर्भवन्ति । तद्यथा दन्तलेखनमण्डलाग्रवृद्धिपत्रोत्पलपत्राध्यर्धधारमुद्रिका कर्तरीसर्पवक्त्रकरपत्रकुशापत्राटीमुखान्तर्मुखशरारीमुखत्रिकूर्चकुठारिकाव्रीहिमुखशलाकावेतसपत्राराकर्णव्यधनसूचीसूचीकूर्चखजैषिणीबडिशनखशस्त्राणि चेति । प्रायश्च तानि षडङ्गुलानि सुध्मातावर्तितायोघटितान्युत्पलपत्रनीलानि सुग्रहाणि सुरूपाणि सुधाराणि सुसमाहितमुखाग्राण्यकरालानि प्रत्येकं च प्रायो द्वित्राणि स्वप्रमाणार्धचतुर्थभागफलानि । तानि व्याधिदेशवशात् प्रयुञ्जीत । तेषां नामभिरेवाकृतयः प्रायेण यन्त्रवद्व्याख्याताः ॥२१॥

Śastrās (instruments with sharp edges) are twenty six in number. They are daṅtalekhana (dental scrapper), maṇḍalāgra (with round, circular tip) vṛddhi patra (blade shaped like the leaf of vṛiddhi (Habenaria intermedia), utapalapatra (blade resembling the leaf of utapala), adhyārdhadhāra (having the blade in more than half

of its length), mudrika (fingers knife), kartarī (scissors), sarpavaktra (blade resembling the tongue of a snake), karapatra, (saw) kuśapatra (blade resmbling the leaf of kuśa grass) āṭīmukha (blade resembling the beak of āṭī-an aquatic bird), añtarmukha (blade bent inwards), śarārīmukha (blade resembling the beak of the skimmer bird), trikurcaka (three metallic spikes), kuṭhārikā (axe), vrīhīmukha śalākās (the tip resembling a grain of rice with pointed edges), vetasapatra (the blade resembling a leaf of vetasa) ārā (the shoe-makers knife or the awl), karṇavyadhana sūcī (needle for peircing the ear) sūcī (needles), kūrcā (brush with spikes), khaja (churner), eṣaṇī - (needle and probe) baḍiśa (curved hook with sharp point resembling a fish hook) and nakhaśastra (blade to pare the nails).

Generally they are six aṅgulās in length, prepared from properly smelt iron, having the blue colour like petals of utpala, easy to handle, possessing good shape and fine cutting edge, with well made out mouths (tips), not ugly, each one in pairs; their blade, comprising half or one-fourth of their length. They are to be used as is found suitable to the disease and region of body. Their shape is generally indicated by their names as was with the case of the yaṅtras. (21)

तत्र त्रयमाद्यं लेखने । वृद्धिपत्रादीनि त्रीणि पाटने । चत्वारि भेदने । मण्डलाग्रादीन्यष्टौ छेदने । कुशपत्रादीनि पञ्च प्रच्छाने । कुठारिकादीनि षट् व्यधने । तेषामाराव्रीहिमुखे भेदने छेदने च । सूच्यः सीवने । सूचीकूर्चः कुट्टने । खजो मथने । एषिण्येषणे भेदने च । बडिशो ग्रहणे । नखशस्त्रमुद्धरणे । छेद्यभेद्यलेख्यप्रच्छानेषु च । इति द्वादशविधे शस्त्रकर्मण्युपयोगः ॥२२॥

Out of these, the first three are meant for lekhana (scarification), the three commencing with vṛddhipatra are for pāṭana ( ) and the four (commencing with vṛddhi patra) are for bhedana ( ), the eight commencing with manḍalāgra are for chedana (excision). The five commencing with kuśapatra are pracehāna ( ). The six commencing with kuśapara are for vyadhana (puncturing), of these the āra and vṛhimukha are for bhedana (separating, splitting) and chedana (excision,); the sucis are for sīvana (suturing) sucikurcās are for kuṭṭana ( ), khaja is for mathana (churning), the eṣaṇīs (probes) are for eṣaṇa (probing); baḍiśa is for grahaṇa (holding, catching, hooking), nakhaśastra is for uddharana (pulling up, elevating)

and also for chedana (excision,) bhedana (piercing), lekhana (scarification) and pracchāna ( ) - thus are the twelve functions and uses of the śastras. (22)

Notes:- Iṅdu, the commentator specifies the names of the instruments as follows: daṅtalekhana, maṇḍalāgra and vṛddhipatra are for lekhana (scarification); vṛddhipatra, utpalapatra, adhyārdha dhāra are for pāṭana ( ); vṛddhipatra, utpalapatra, adhyardha dhāra, mudrika, kartari, sarpavaktra and karapatra are for chedana (excision,); kuśapatra, ātīmukha, aṅtarmukha, śarārīmukha and trikūraca are for pracchāna ( ); kuthārika, vṛhimukha śalāka, vetasapatra, ārā, karṇavyadana sūcī are for vyadhana ().

विशेषतस्तु दन्तलेखनं सुप्रबन्धवच्चतुरस्रमेकधारं दन्तशर्करालेखने । मण्डलाग्रं प्रदेशिन्यन्तर्नख विस्तृतफलं तल्लेखनच्छेदनयोर्वर्त्मरोगोत्सन्नदन्तमांसदुर्निविष्टव्रणगलशुण्डिकादिषु प्रयोज्यम् ॥२३॥

To describe in detail, Daṅtalekhana shall have four sides (faces) each connected firmly with a band (nail) having one sharp edge and useful for scraping the crustations on the teeth.

Maṇḍalāgra shall have a face of the size of nail of the index finger and meant for scraping and tearing, in diseases of the eyelids, out-growth of gums, ulcer with irregular shape, uvular enlargement and other diseases. (23)

वृद्धिपत्रं क्षुराकारं तत्तून्नते गम्भीरे वा श्वयथावृजुसूच्यग्रमिष्टम् । विपरीते तु पृष्ठतोऽवनतधारम् ॥२४॥

Vṛddhipatra is like a barber's knife in shape (curved) tapering to a sharp point at its tip (with a sharp edge inside) for use in bulging or deep seated swellings. Its opposite, is the one having a backward bend and a sharp edge outside. (24)

अङ्गुलिशस्त्रकं मुद्रिकानिर्गतमुखं वृद्धिपत्रमण्डलाग्राध्यर्धधारान्यतमतुल्यार्धाङ्गुलायतधारं प्रदेशिनीप्रथमपर्वप्रमाणार्पणवृत्तमुद्रिकं दृढसूत्रप्रतिबन्धं कण्ठरोगेषु प्रयुज्यते ॥२५॥

Aṅguliśatraka shall be having the orifice to allow a finger, has a blade (sharp edge) of half aṅgula, like that of any one of vṛddhipatra, maṇḍalāgra or ardhyardhadhāra, fixing into the first phallenge of the index finger like a ring and tied firmly. It is of use in diseases of throat. (25)

कर्तरी त्रिभागपाशा व्रणस्नायुकेशसूत्रच्छेदनार्था । सर्पवक्त्रं वक्रमर्धाङ्गुलफलं घ्राण-

कर्णार्शोऽर्बुदच्छेदनार्थम् । करपत्रं दशाङ्गुलं द्व्यङ्गुलविस्तारं सूक्ष्मदन्तं खरधारं सुत्सरु-निबद्धमस्थिच्छेदनार्थम् । कुशपत्राटीमुखे द्व्यङ्गुलफले । अन्तर्मुखमर्धचन्द्राकार-मध्यर्धाङ्गुलफलम् ॥२६॥

Kartarī shall have its handle at one third of its length and useful to cut the ulcers, tendons, hairs and threads.

Sarpavaktrā shall be having a curved edge of half aṅgula in size, and useful for cutting (piercing) the polypii of the nose and ears, and malignant tumors.

Karapatra shall be ten aṅgulās in length, two aṅgulās in width, with fine (small) teeth, rough edge, fixed firmly with a handle (wooden) and meant for cutting the bone.

Kuśapatra and Āṭīmukhī shall have faces (sharp edge) of two aṅgulās in width,

Antarmukha shall have the shape of half-moon, with its face, slightly more than half aṅgula. (26)

कुठारिका पृथुदण्डा गोदन्ताकारा अर्धाङ्गुलफलास्थ्याश्रितसिराव्यधार्था । व्रीहिमुखमध्यर्धाङ्गुलफलं मांसलप्रदेशसिराव्यधार्थं वर्ध्मोदरगुल्मविद्रध्यादिव्यधनभेदनार्थं च । शलाकोभयतो मुखी कुरबकमुकुलाग्रा ताम्रमयी लिङ्गनाशव्य धनार्था ॥२७॥

Kuṭhārika shall have a thick rod for handle, is shaped like the tooth of the cow, a face (sharp edge) of half aṅgula in width and meant for removing the foreign body lodged inside the bones and for cutting the veins.

Vṛīhīmukha shall have a face (sharp edge) of slightly more than half aṅgula and is meant for cutting of the veins in fleshy parts, to cut or pierce in cases of scrotal enlargement, enlargement of abdomen, abdominal tumors, abscesses etc.

Śalākās useful for piercing, the cataract shall have sharp points at both ends, resembling the bud of kurabaka, and made of copper. (27)

आरा चतुरस्रार्धाङ्गुलवृत्तमुखा तावत्प्रवेशा बहलकर्णपालीव्यधार्था पक्कामशोफसन्देहभेदनार्था च । कर्णव्यधनं त्र्यङ्गुलायतमङ्गुलसुषिरं घनं यूथिकामुकुलाग्रम् ॥२८॥

Ārā will have four faces, (sharp edge) with circular edge of half aṅgula in size, and capable of easily entering in. It is meant to pierce the thick pinna of the ears and a doubtful swelling to detemine whether unripe or ripe.

Karṇavyadhana shall be three aṅgulās in length and has one aṅgula of sharp of point, hollow, strong and its tip being in the shape of the bud of yūthika. (28)

सूच्यस्तिस्त्रो वृत्ता निगूढदृढपाशाः । तत्र मांसलेष्ववकाशेषु त्र्यङ्गुला त्र्यस्त्रा । सन्ध्यस्थि-व्रणेष्वल्पमांसेषु च द्व्यङ्गुला वृत्ता पक्वामाशययोर्मर्मसु च सार्धद्व्यङ्गुला धनुर्वक्रा व्रीहि-मुखा च ॥२९॥

Sucī are of three kinds; round, (rod like) concealing the thread and strong. The first kind with three faces, (cutting edges) three aṅgulās in length, for use in muscular parts; the second kind, for use in joints, wounds of the bones and in less muscular parts, shall be two aṅgulās in length, and round; the third kind, for use in alimentary tract, and vital spots shall be two and half aṅgulās in length, bent like a bow and having its tip of the shape of a rice grain. (29)

सूचीकूर्चो वृत्तैकमूलोऽग्रे सुनिबद्धसप्ताष्टसूचिकः कुष्ठश्वित्रव्यङ्गेन्द्रलुप्तसुप्तादिषु । खजस्त्वर्धाङ्गुलायताष्टकण्टकमुखस्ताम्रो लौहो वा नासाभ्यन्तरगत शोणितमोक्षणार्थः । एषण्या द्वे सुश्लक्ष्णस्पर्शे तयोरेकाष्टाङ्गुला गतिकोथशल्यस्त्राववत्सु व्रणेषु सुषिरान्वेषणे । अन्या सूचीसंस्थाना क्षारात्तसूत्रप्रतिबद्धा नाडीनां भगन्दरगतीनां च भेदने । बडिशोऽत्यवनतमुखः सूचीतीक्ष्णाग्रो ग्रहणे गलशुण्डिकार्मादेः । नखशस्त्रमष्टाङ्गुलमेकतोऽश्वकर्णमुखमन्यतो वत्सदन्तमुखं सूक्ष्मशल्योद्धृतौ ॥३०॥

Sūcīkūrcās are round, (rodlike) with a base with seven or eight needles imbeded into it, it is useful in diseases, like leprosy, leucoderma, pigmented patches, alopecia and loss of tactile sensation.

Khaja has a circumference of half aṅgula, with eight spiked faces, made of copper or iron and useful to release the accumulated blood inside the nose.

Eṣaṇīs are two; one of eight aṅgulās in length, very smooth to touch and useful to drain out the exudations and foreign bodies from putrifying wounds and to

determine the cavity inside the ulcers. Another is like a needle, to which a thread processed with alkalies is attached and useful for separating (widening) the sinus in ulcers and rectal fistula.

Baḍiśa shall have its tip curved deep down, the tip as sharp like the point of the needle and useful for holding enlargements of the uvula, pterygium etc.

Nakhaśastra will be eight aṅgulas in length, having two faces, one like the ear of the horse and another like the teeth of a calf and useful to remove (pull out) small foreign bodies. (30)

Anuśastra - accessary instruments :

अनुशस्त्राणि तु जलौकःक्षाराग्निसूर्यकान्तकाचस्फटिककुरुविन्दनखशाकशेफालिका-दिखरपत्रसमुद्रफेनशुष्कगोमयादीनि । स्वबुध्या च विकल्प्य विविधानि यन्त्रशस्त्राणि तत्कर्माणि चोपकल्पयेत् । हस्त एव चात्र प्रधानतमस्तदधीनत्वाद्यन्त्रशस्त्राणाम् ॥३१॥

Anuśastrās (accessary/minor instruments) are the leeches, alkalies, fire, sunstone, glass, rock-crystal, corborandum, nails, rough green leaves like that of śephālika and others, cuttle-fish, dried cowdung etc.

The physician should fabricate, the blunt and sharp instruments by his own intelligence as found suitable to the surgical operations.

Among all the blunt and sharp instruments the hand itself is the most important, because all others yantras (appliances) and śastras (sharp instruments) are under its control (of the hand only). (31)

Yantra-śastra doṣās - defects of instruments :

तत्र दीर्घह्रस्वस्थूलतनुवक्रविषमग्राह्यग्राहिशिथिलता इत्यष्टौ यन्त्रदोषाः । अत्राद्याः पञ्च कुण्ठखण्डखरधाराश्चेत्यष्टावेव शस्त्रदोषाः । अन्यत्र करपत्रात् ॥३२॥

Very long, very short, very thick, very thin, curved, irregular (difficult to handle), either not holding the objects or holding them loosely - are the eight defects of the blunt instrument; the first five of the above, along with bluntness,

broken and rough edges are the eight defects of sharp instruments except of karapatra (saw). (32)

Śastra pāyana - tempering :

तत्र क्षारेण पायितं शस्त्रं शरशल्यास्थिच्छेदनेषु । उदकेन मांसच्छेदनेषु । तैलेन पाटनभेदनेषु सिराव्यधस्नायुच्छेदनेषु च प्रयुञ्जीत ॥३३॥

Sharp instruments, tempered with alkalies are useful to remove arrows, foreign bodies lodged in bones and for tearing; tempered with water they are useful to tear the muscles; tempering with oil for purposes of piereing, cutting, venesection and tearing the tendons. (33)

Śastradhārā - the incision :

धारा पुनः छेदनानां मासूरी लेखनानामर्धमासूरी । व्यधनानां विस्रावणानां च कैशिकी ॥३४॥

The incision for chedana (excision,) shall be circular like the lentil; for lekhana (scratching, scarification) semicircular like half-lentil; for vyadhana (puncturing) and visrāvaṇa (draining out) it shall be like a hair (straight and thin). (34)

तेषां छेदनभेदनलेखनानि वृन्तसाधारणे भागे प्रदेशिनीमध्यमाङ्गुष्ठैः सुसमाहितो गृह्णीयात् । वृन्ताग्रे विस्रावणानि प्रदेशिन्यङ्गुष्ठाङ्गुलीभ्याम् । हस्ततलप्रच्छादितवृन्ताग्रं व्रीहिमुखं मुखे । मूलेष्वाहरणार्थानि । पाशस्योपरि मध्ये लघुसन्दंशं कर्तरीं च । शेषाण्यपि यथायोगं क्रियासौकर्येण ॥३५॥

For doing chedana (excision) bhedana (incision separating) and lekhana (scarification), the physician should hold the sharp instruments, near its joint, firmly by the help of his index, middle finger and the thumb; for doing visrāvaṇa (draining out), it should be held at its tip with the thumb and index fingers; Vṛhīmukha is to be held with its body concealed in the palm and near its mouth, the hind part to be withdrawn later; kartarī (scissors) should be held at the handle and laghu sandaṁśa (small forceps) in the middle; the other instruments should be held as found convenient for carrying on the surgical work. (35)

निशातनी तु तेषां सुश्लक्ष्णा शिला माषमुद्गप्रभा । धारासंस्थापनं च शाल्मलीफलकम् ॥३६॥

The Niśātanī (sharpening stone) should be made out of smooth stone, having the lustre (colour) like green-gram and black gram. The finishing touch to the blade being given by plaque of wood of śālmalī. (36)

Yogyā bhiṣak - qualifications of a surgeon :

न चाधिगतशास्त्रोऽप्यकृतयोग्यः सुबहुशो वाप्यदृष्टकर्मा शस्त्रकर्मणि प्रवर्त्तेत । सिरास्नायुमर्मादि व्याप्तत्वाद्देहस्य । तस्मात् सरोमचर्मपुष्पफलालाबुत्रपुसोदकपङ्कपूर्णदृतिबस्तिवर्ध्ममांसपेशिकोत्पलनालादिषु यथार्हमाहरणादियोग्यां कुर्यात् । तथा घटपार्श्वस्रोतस्यम्भोभिः पूर्णेन नेत्रेण बस्तिपीडनयोग्याम् मृदुमांसखण्डेष्वग्निक्षारावचरणयोग्याम् । पुस्तमयपुरुषाङ्गप्रत्यङ्गेषु बन्धनयोग्याम् । अपि च ॥३७॥

The physician who has not mastered the science, who has not been made eligible (by serving as an apperentice with an expert), who has not gained practical experience by attending (observing) surgical operations in large numbers, should not undertake surgical work, because the human body is full of veins, tendons and vital spots. Hence, he should attempt, by practising surgical activities on hides with hair, flowers, fruits, gourd, cucumber, leather bag filled with water and silt, urinary bladder, hernial mass, (tumor, outgrowth) muscles, (of animals), stalk of lotus and others as are suitable for activities like extraction etc. He should also acquaint himself with activities such as a pot getting empty of water through pores in its sides and practise squeezing of a filled-in enema bag through the nozzle, application of alkalies and fire cautery on soft muscles; the various types of bandaging on artificial stuffed human figures having all the parts. (37)

Śava chedana - dissection of the cadaver :

युक्तकारीभिषग्बुभूषुः पुरुषं संपूर्णगात्रमविषहतमदीर्घव्याधिपीडितं निष्कृष्टदृष्टान्त्रमावहन्त्यामापगायां मुञ्जबल्वजवेष्टिते पञ्जरस्थमप्रकाशे देशे कोथयेत् । सं सम्यक्प्रकुथितं चोद्धृत्यायतदेहं कृत्वोशीरवेणूकूर्चादीनामन्यतमेन शनश्शनैरवघृष्य त्वगादीन् सर्वानेव बाह्याभ्यन्तरानङ्गसिरास्नाय्वादीनवयवानाचार्योपदर्शितेनागमेन चक्षुषा च लक्षयेत् ॥३८॥

Further, on;

The physician, who desires to be an adept (expert) in surgery, should obtain a cadaver (dead body) complete with all its parts; of a man who has not died of poison or long standing illness; then all the contents of the intestines removed, the body wrapped firmly with muñja grass, reeds and inner bark of trees; tied with ropes; the body so covered is placed inside a cage. The cage is then taken to a flowing stream of water and kept immersed in water in a secret place and allowed to decompose. After it has decomposed, it should be taken out, coverings removed and with the help of soft brushes made of uśira and bamboo reeds, it should be peeled off slowly, observing the skin and all other external and internal organs, veins, tendons and other viscera etc, as described in the texts and as indicated by the preceptor. (38)

इति शास्त्रेण यद्दृष्टं दृष्टं प्रत्यक्षतश्च यत् । समागतं तदुभयं भूयो ज्ञानं विवर्धयेत् ॥३९॥

Thus, the knowledge obtained from the texts and that obtained from direct observation both combined together will enhance the knowledge of the physician. (39)

Śastrakośa - instrument kit :

स्यान्नवाङ्गुलविस्तारः सुघनो द्वादशाङ्गुलः । क्षौमपत्रोर्णकौशेयदुकूलमृदुचर्मजः ॥४०॥
विन्यस्तपाशः सुस्यूतः सान्तरोर्णास्थशस्त्रकः । शलाकापिहितास्यश्च शस्त्रकोशः सुसञ्चयः ॥४१॥

The śastrakośa (instrument kit) shall be nine aṅgulas in width, thick, twelve aṅgulas in length, made from flax (linen), leaves, wool, silk, inner bark of plants or soft leather, inlaid with threads, (apartments made for each instrument separately) well sewn; instruments being kept inside covering their blades with wool (or wollen cloth). The wallet is then rolled and the opening flap, held tight by fixing a rod. (40-41)

Notes : In this chapter the author has tried to describe most important and commonly used blunt and sharp instruments. The description is not very vivid and lacks specificity at many places. Hence the knowledge we gain by this description should not be considered as very correct and should not form the basis for reviewing the merits or

demerits of these instruments. On the other hand we cannot but appreciate the ingenuity, in fabrication and skill in making use of quite a large number of instruments, of the physicians (surgeons) of ancient India; methods of tempering of sharp instruments, show the advances in technology.

॥ इति चतुस्त्रिंशोऽध्याय: ॥

Thus ends the thirty-fourth chapter.

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अथ पञ्चत्रिंशोऽध्यायः

Chapter 35

JALAUKA VIDHI ADHYĀYA

(Application of Leeches)

अथातो जलौकोविधिं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called as Jalauka vidhi - procedure of application of leeches to the body; thus said Ātreya and other great sages. (1)

नृपाढ्यभीरुसुकुमारबालस्थविरनारीणामसृग्विस्त्रावणाय जलौकसो योजयेत् ॥२॥

To let out the blood from the body of the persons such as the kings, the wealthy, the frightful, the tender, the children, the aged and the women, leeches should be used. (2)

Jalauka bhedās - kinds of leeches :

तास्तु द्विविधाः सविषा निर्विषाश्च । तत्र दुष्टाम्बुसर्पमण्डूकमत्स्यादिशवकोथमूत्रपुरीषजा रक्तश्वेतातिकृष्णतनुस्थूलचपलपिच्छिलाः स्थूलमध्यरोमशाः शक्रायुधवद्विचित्रोर्ध्वराजीचिता वा सविषाः । तद्दंशाद्दाहशोफपाककण्डूपिटकाविसर्पज्वरमूर्छाश्वित्रोत्पत्तिः । तत्र विषपित्तरक्तहरां क्रियां कुर्वीत । पद्मोत्पलसौगन्धिकादिसुगन्धिविमलविपुलसलिलशैवालजाः शैवालश्यावा नीलोर्ध्वराजयो वृत्ताश्च निर्विषाः ॥३॥

They are of two kinds - poisonous and non-poisonous. Those which live in water polluted by decomposing dead bodies, urine and exereta of snakes, frogs, fish and other animals; which are red, white or very black in colour; thin or thick, very active and slimy, with thick hairs in moderate quantity, and different kinds of coloured lines resembling the rainbow on their body are poisonous. Their bite will produce burning sensation, swelling, ulcers, itching, eruptions, herpes, fever, fainting and leucoderma.

These conditions are to be treated with drugs which are antipoisonous, and which mitigate pitta and rakta.

Those which live in water which has lotus, lily and other fragrant flowers, large reservoirs having pure water and algae; which are like the algae, blackish-green, have blue lines over their body and which are round are non-poisonous. (3)

सर्वासां च परं प्रमाणमष्टादशाङ्गुलानि । तत्र चतुष्पञ्चषडङ्गुला नृषु योजयेत् । गजवाजिष्वपराः । तासु सुकुमारास्तनुत्वचोऽल्पशिरस्का बृहदधरकायाश्च स्त्रियः । विपरीताः पुमांसोऽर्धचन्द्रकृतिपुरोवृत्ताश्च । तत्र बहुदोषेषु चिरोत्थितेषु चामयेषु पुमांसो योजयितव्याः । स्त्रियो विपरीतेषु । जलौकसस्त्वार्द्रचर्माद्युपायैर्गृहीत्वा सुरभिपङ्कगर्भे नवे घटे स्थापयेत् । शृङ्गाटककशेरुकशालूकशैवालमृणालवल्लूरमृत्स्नापुष्करबीजचूर्णं स्वादुशीतं स्वच्छं च तोयमन्नपानार्थे ताभ्यो दद्यात् । लालादिकोथपरिहारार्थमेवं च त्र्यहात् त्र्यहादूर्ध्वं पूर्वमन्नपानमपनीयान्यद्दद्यात् । पञ्चाहाच्च तद्विध एव घटान्तरे ताः सञ्चारयेत् । तासां तु दुष्टशेणितासम्यगग्वमनात् प्रततपातनाच्च मूर्च्छा भवति । तासामम्भोभिः पूर्णभाजनस्थानामचेष्टयाहारानभिलाषेण च ज्ञात्वा ता विवर्जयेत् । इतरास्तु हरिद्रासर्षपकल्काम्भसि मुक्तपुरीषा अवन्तिसोमे तक्रे वा पुनराश्वासिता जले सुखोपविष्टस्य संविष्टस्य वा मृद्गोमयचूर्णाभ्यामनुसुखं विरूक्ष्य दंशदेशं योजयेत् । अलगन्तीषु क्षीरघृतनवनीतरुधिरान्यतमबिन्दून् न्यसेत् प्रच्छेद्वा । अश्वखुरवच्च वक्त्रं निवेश्योन्नतस्कन्धा दशन्ति । यदा च शिशुवच्छ्वसन्त्यो शिरःस्पन्दोर्मिवेगैः पिबन्ति तदार्द्रवाससावच्छादयेत् । सेचयेच्चाम्भसाल्पाल्पम् । यथा च हंसः क्षीरोदकात् क्षीरमादत्ते तद्वदुत्क्लिष्टे रक्ते जलौकाः प्राग् दुष्टमसृक् । यदा च तद्दंशे तोदः कण्डूर्वा तदा शुद्धरक्तरक्षणार्थमपनयेत् । लौल्याच्च दंशममुञ्चन्त्याः क्षौद्रं लवणचूर्णं वा मुखे दद्यात् ॥४॥

The maximum length of all kinds (of leeches) is eighteen aṅgulis (fingers breadth); of them, those which are four, five or six aṅgulas should be used for men and others for elephants and horses. Those which are slender, of thin skin, small head and large lower part (hind part) are females; those of opposite features, and which have their mouth part shaped like half-moon are males.

Males are to be used in conditions of profound increase of doṣās and in diseases which are long standing; females, in the opposite conditions.

Leeches are to be collected by holding them with a wet leather or by other methods and preserved in a fresh, mud pot containing good smelling slush (mud).

They should be fed with plants like śṛṅgāṭaka kaseruka, śālūka, śaivāla, mṛṇāla, vallūra (dried meat), mṛtsna, puṣkarbīja cūrṇa (fine powder of seeds of lotus) and sweet, cold and clean water. The feeds and water which are stale should be removed once in three days, to get rid of saliva and decomposing matters and fresh ones added.

The leeches are to be transferred to new pots once in five days.

They get into the condition of coma by incomplete vomitting of impure blood and aso by applying them to such blood very often. This condition can be recognised by their lying idle without movement inside the water and by lack of desire for food. So they should be removed.

The others should be kept for some time in a solution of haridrā and sarṣapa or in Avantisoma (sour gruel prepared with rice wash) or in buttermilk, to help them void their excreta; next they should be put into clean water to regain their activity.

Jalauka vidhi - procedure of application of leeches :

The patient who is to be treated should be made to sit comfortably, the part of the body selected for the application (of leech) should be made a little rough by rubbing it with mud or powder of cowdung and the leech applied to the spot. If it does not stick on, one or two drops of milk, ghee, butter or blood should be put on the spot or a small incision made (on the body of the patient) to get a drop of blood. After holding (adhering) to the spot with their mouth and raising their shoulders they assume the shape of a horse's hoof.

When they breathe like children (very fast) and drink the blood quickly, by moving (shaking) their head rapidly then they should be wrapped with wet cloth and cold water sprinkled over them slowly little by little. Just as the swan drinks only the milk from a diluted milk, similarly the leeches drink only the bad blood first from the pool of (vitiated) blood. When the patient experiences pricking pain or itching at the site of the bite, the leeches are to be removed, to protect the pure blood. If they do not leave their bite by the greed of blood, a drop of honey or a pinch of salt should be put on their mouth. (4)

पतितां तु तण्डुलकण्डनोपदिग्धगात्रां तैललवणाभ्यक्तमुखीं आपुच्छादामुखमनुलोमं शनैः पीडयन् सम्यग्वामयेत्। ततः पूर्ववत् सन्निदध्यात्। सप्तरात्रं च ताः पुनर्न पातयेत्। अशुद्धे तु रक्ते मधुना गुडेन वा दंशात् किञ्चिदवघट्टयन् स्रावयेत्। स्रुतरक्तस्य च सद्यो दंशं शीताभिरद्भिः प्रक्षाल्य सर्पिः पिचुनावगुण्ठयेत्। स्थितरक्तं चोत्क्लिष्टशोणितशेषप्रसादनाय कषायमधुरशिशिरैः सघृतैः प्रदेहैः प्रदिह्यात् ॥५॥

After they fall off they should be covered with powder of broken rice, their mouth smeared with oil and salt; they should be slowly massaged from their tail portion towards their mouth in the downward direction and made to vomit all the blood they have sucked. Afterwards they should be transferred to their dwelling pot and should not be used again within seven days.

If the blood coming out from the place of the bite is found to be bad, the wound of the bite should be touched with honey or molasses, squeezed slightly to let out some more blood. Afterwards the place is to be washed with cold water and covered with a cloth dipped in ghee. When the bleeding has stopped, a thin paste of drugs having astringent and sweet taste and cold potency, mixed with ghee should be applied over the place to conserve the residue of good blood. (5)

Anyarakta mokṣaṇa krama - other methods of blood-letting :

तत्र योगादीन् सिराव्यधवदुपलक्षयेत् प्रतिकुर्वीत च। दुष्टरक्तापगमात् श्वयथुशैथिल्यं दाहरागशूलोपशमश्च। रक्तपित्तेन दुष्टमलाबुघटिकाभ्यां न निर्हरेदग्निसंयोगाद्वातकफाभ्यां च दुष्टं निर्हरेत्। तथा कफेन न शृङ्गेण स्कन्नत्वात्। वातपित्ताभ्यां तु दुष्टं निर्हरेत्। अथ प्रच्छाद्याङ्गं तनुवस्त्रपटलावनद्धप्रान्तेन श्रृङ्गेणाचूषेत्। तथा प्रदीप्तपिचुगर्भाभ्यामलाबुघटिकाभ्यामिति। भवन्ति चात्र श्लोकाः ॥६॥

The adequate, inadeqnate and excessive condition of this therapy as well as the management of complications are similar to those of venesection.

By the removal of impure blood there will be decrease in the swelling, burning sensation, redness and pain. The blood which is vitiated by increase of pitta (as in haemorrhagic disease) should not be taken out of the body by using either a gourd or a sucking pot, because of contact with fire inside them but only that blood which

is vitiated by increase of vāta and kapha should be brought out by those methods; that which is vitiated by increased kapha should not be brought out by using the horn as the blood will have been coagulated; but the blood vitiated by increase of vāta and pitta can be brought out by this method.

The blood can be sucked through the horn after making incision on the body and applying the wide mouth of the horn covered with a thin cloth.

The gourd or a pot may be used for sucking the blood by keeping lighted wick inside them and applying their mouths to the affected portion of the body (of course, after making an incision there). (6)

गात्रं बध्वोपरि दृढं रज्ज्वा पट्टेन वा समम् । स्नायुसन्ध्यस्थिमर्माणि त्यजन्प्रच्छानमाचरेत् ॥७॥

Some more verses here :-

The incision should be done in a place devoid of tendons, joints, bones and vital spots and after tieing a thread or tape, firmly above the site of the incision. (7)

अधोदेशप्रविसृतैः पदैरुपरिगामिभिः । न गाढघनतिर्यग्भिर्न पदे पदमाचरेत् ॥८॥

The incisions should be made from above downwards but not from below upwards; it should not be very deep, wide or one over the other. (8)

प्रच्छानेनैकदेशस्थं सुप्तं शृङ्गादिभिर्हरेत् । ग्रथितं तु जलौकोभिरसृग्व्यापि सिराव्यधैः ॥९॥

The blood which has got localised in a place should be removed by incising, that which has slept (not moving or circulating) by means of horn etc., that which has become solid by the use of leeches and that which has spread all over the body by cutting the veins. (9)

प्रच्छानं पिण्डिते वास्यादवगाढे जलौकसः । त्वक्स्थेऽलाबुघटीशृङ्गं सिरैव व्यापकेऽसृजि ॥
वातादिधाम वा शृङ्गजलौकोऽलाबुभिः क्रमात् ॥१०॥

Or incision may be used when the blood has become clotted, leeches when it has become thick, when it has collected in the skin by use of gourd, sucking pot or horn and when it is prevading the whole body by cutting the vein; (use of) the horn,

leeches, and gourd are ideal for the seats of vāta, pitta and kapha respectively. (10)

स्रुतासृजः प्रदेहाद्यः शीतैः स्याद्वायुकोपतः । सतोदकण्डूः शोफस्तं सर्पिषोष्णेन सेचयेत् ॥११॥

The person who has been bled will have increase of vāta, by (actions such as) cold applications etc., and develops pricking pain, itching and swelling (at the site of bleeding). So he should be treated by pouring warm ghee over the place of bleeding. (11)

॥ इति पञ्चत्रिंशोऽध्यायः ॥

Thus ends the thirty-fifth chapter.

❋ ❋ ❋

अथषट्त्रिंशोऽध्यायः

Chapter 36

SIRĀVYADHA VIDHI ADHYĀYA

(Venesection)

अथातो सिराव्यधविधिं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter known as Sirāvyadha vidhi - procedure of cutting the vein (venesection); thus and Ātreya and other great sages. (1)

Sirāvyadha mahatvam (importance of venesection) :

बहवो हि रक्तावसेचनोपायाः प्रागभिहितास्तेषामन्येषां च विरेकादीनामुपक्रमाणां तत्साध्येष्वा मयेषु सिराव्यधः प्रधानम् । अमुना हि ते समूलाः शोषमायान्ति केदारसेतुभेदेन शाल्यादय इव । तथा च ॥२॥

There are many methods of letting out blood which were described earlier. Among them and therapies like purgation etc., useful in curable diseases, venesection is the most important. By this only, all diseases will be cured from their roots just like rice and other crops in the field die out completely by removing the bunds of the field. (2)

सिराव्यधश्चिकित्सार्धं संपूर्णं वा चिकित्सितम् । शल्यतन्त्रे स्मृतो यद्वद्वस्तिः कायचिकित्सिते ॥३॥

Venesection is half the treatment or even full treatment in Śalya tañtra (surgery), just as the enema therapy is described (as half the treatment or even full treatment) for all the diseases of Kāyacikitsā (inner medicine). (3)

यथारक्तमधिष्ठानं विकाराणां विकारिणाम् । अन्यत्र हि तथा दूष्यं कर्मेदं प्रथमं ततः ॥४॥

Because blood is the seat for all diseases and there is no other dūṣya (tissue that gets vitiated) than blood in patients of such diseases; so this therapy (venesection) is the first (important). (4)

तत्राम्बु शारीरमाहारसारभूतं रसाख्यमविकृतमविकृतेन तेजसा रञ्जितमिन्द्रगोपाकारं च शशशोणितगुञ्जाफलालक्तकपद्मसुवर्णवर्णं धौतं च विरज्यमानं मधुरमीषल्लवणं स्निग्ध-

मसंहतमशीतोष्णं गुरु पित्तैकचयप्रकोपोपशमं सौम्याग्नेयं प्रकृत्या रक्तमाहुः। तथा दोषम्। दूष्यमिति केचित्। उभयात्मकमन्ये ॥५॥

The body water, known as Rasa which is the essence of the food, in its normal state, combining with the normal tejas (fire-like activity) aquires colour resembling the indrogopa (bright-red insect), blood of the rabbit, seeds of guñja, ālaktaka (lac), lotus flower and molten gold; becomes sweet and slightly salt in taste, unctous, non-solid, neither cold nor hot (warm) and heavy; undergoes mild and profound increase and decrease to normal by the same causes of those of pitta; a mixture of cold and hot by nature, this is known as Rakta (blood). Some call it a doṣa, some others a dūṣya (tissue) and yet others call it as both. (5)

Duṣṭa rakta karma (functions of impure blood) :

तच्चैवंविधमेव विधिवदाहारविहाराभ्यासाद्विशुद्धं बलवर्णसुखायुषां योनिः। इतरथा पुनः शरत्कालस्वभावादेव वा प्रदुष्टमभिष्यन्दाधिमन्थशुक्लार्मतिमिररक्तराजीशिरस्तोदभेददाहकण्डूकर्णरोगमुखपाकपूतिघ्राणास्योपदेहत्वगुल्मप्लीहविद्रधिवीसर्पज्वररक्तपित्तकुष्ठपिटकाश्लीपदोपदंशशङ्खशोफवातशोणितरक्तमेहक्षुद्ररोगाग्निस्वरनाशाङ्गगौरवसादारोचकाम्लोद्गारलवणास्यताक्रोधमोहस्वेदमदमूर्छायसन्यासकम्प तन्द्रादीनाम्। ये च शीतोष्णस्निग्धरूक्षाद्यैः सर्वदोषप्रतिपक्षैः सम्यगप्युपक्रान्ताः साध्या अपि न सिध्यन्ति ते च रक्तप्रकोपजाः। तस्मात्तेष्वत्युद्रिक्तरक्तविस्त्रावणाय यथास्वं सिरां विध्येत्॥६॥

This (blood), kept pure, by the habitual indulgence in suitable foods and activities, is the source for strength, colour, happiness and long life (of the person). By causes opposite of the above and by the very nature of the śarat (autumn) season, it (blood) becomes abnormal and produces ophthalmia, adhimantha (glaucoma), suklārma (pterygium), blindness, pricking and splitting headache, pain, burning sensation and itching of the head, diesases of the ears, ulcerations of the mouth, bad smell from the nose, coating of the mouth, and skin, abdominal tumors, diseases of the spleen, abscess, herpes, fever, haemorrhagic diseases, leprosy and other skin diseases, boils, filariasis, veneral diseases, swelling of the temples, gout, heamaturia, kṣudra roga, (minor diseases), loss of digestive activity and voice, feeling of

heavyness of the body, debility, loss of appetite, sour erectations, salty taste in the mouth, anger, delusion, perspiration, toxicity, fainting, deep coma, tremors, stupor etc; those diseases which though curable but still not responding to specific treatment such as by cold, heat, lubrication, dryness etc., indicated for the doṣās, even though administered properly are also to be considered as arising from the increase (aggravation) of blood; hence, in these diseases, venesection should be done to drain out the aggravated blood. (6)

Śiravyadha anarha (persons unfit for venesection) :

न तु स्नेहपीतकृतपञ्चकर्मान्यतमगर्भिणीसूतिकाजीर्णकामलाक्लीबोनषोडशातीतसप्ततिवर्षाभिघातातिस्रुतरक्तादुष्टरक्तास्निग्धातिस्निग्धास्विन्नाक्षेपकपक्षाघातातिसारच्छर्दिश्वासकासोदररक्तपित्तार्शःपाण्डुरोगसर्वाङ्गशोफपीडितानाम्। न चाव्यधनीयाश्चायन्त्रितानुत्थिताः सिराः न तिर्यङ्न चातिशीतोष्णवर्षवाताभ्रेषु। तत्र स्नेहपीतादिषु सम्यग्विद्धा अपि सिरा न स्रवन्त्यतिस्रवंन्ति वा सम्यक्स्निग्धस्विन्नस्यपुनर्द्रवीभूता दोषाः शोणितमनुप्रविष्टाः सम्यक् प्रच्यवन्ते। न त्वेष निषेधो विषसंसृष्टोपसर्गात्ययिकव्याधिषु। प्रतिरोगं तु व्यधं प्रति विभागः ॥७॥

Venesection should not be done in persons who have drunk fatty substances (as part of lubrication therapy), who are undergoing any one of the five purificatory therapies, the pregnant lady, the woman in purpureum, those suffering from indigestion, jaundice, impotence; the aged, those less than sixteen years and more than seventy years of age, who are bleeding profusely from injury; those whose blood is not polluted, who are very dry, or lubricated too much, who have not undergone sudation therapy and those suffering from convulsions, hemiplegia, diarrhoea, vomitting, dyspnoea, cough, enlargement of the abdomen, bleeding disease, haemorrhoids, anaemia and general anasarca.

It should also be not done on the prohibited veins, on those which have not been raised up by suitable instruments (such a tieing a tourni quet, tape etc), in the side ward (horzizontal) direction and on days which are very cold very hot, rainy, windy and of cloudy sky.

In persons who have drunk fatty materials etc., (enumerated above) though venesection has been done properly, the flow of blood may be either very little or

very large. In persons who have been administered oleation and sudation therapies adequately, the doṣās having been liquified and mixing with the blood, will be eliminated out fully.

This prohibition is not prescribed in diseases due to poison, contact with bad things (infectious and contageous diseases) and emergencies. The method (of venesection) for particular diseases will be described in their contexts. (7)

Vyadha sthāna (sites for venesection) :

शिरोनेत्ररोगेषु ललाट्यामुपनास्यामपाङ्ग्यां वा। कर्णरोगेषु परितः कर्णौ। नासारोगेषु नासाग्रे। प्रतिश्याये तु नासाललाटस्थाः। मुखरोगेषु जिह्वौष्ठहनुतालुगाः। जत्रूर्ध्वग्रन्थिषु ग्रीवाकर्ण-शङ्खमूर्धगाः। अपस्मारे हनुसन्धिमध्यगाः। उन्मादेतूरोऽपाङ्गललाटगाः। विद्रधौ पार्श्वशूले च पार्श्वकक्षास्तनान्तरस्थाः। चतुर्थके स्कन्धाधोगतामन्यतरपार्श्वाश्रयाम्। तृतीयकेंऽसयोरन्तरे त्रिकसन्धिमध्यगताम्। प्रवाहिकायां शूलिन्यां श्रोण्याः समन्तात् द्व्यङ्गुले। निर्वृत्तोपदंश-शुक्रव्यापत्सु मेढ्रे। गलगण्डं ऊरुमूलसंश्रिताम्। गृध्रस्यां जानुसन्धेरुपर्यधो वा चतुरङ्गुले। अपच्यामिन्द्रबस्तेरधस्तात् द्व्यङ्गुले। क्रोष्टुकशीर्षे सक्थिवातरुजासु च गुल्फस्योपरिष्टाच्च-तुरङ्गुले। श्लीपदेषु यथास्वं वक्ष्यते। दाहहर्षचिप्पवातशोणितवातकण्टकविदारिकापाद दारीप्रभृतिषु पादरोगेषु क्षिप्रमर्मण उपरिष्टात् द्व्यङ्गुले। एतेनेतरसक्थिबाहू व्याख्यातौ। विशेषतस्तु वामभागाभ्यन्तरतो बाहुमध्ये प्लीहोदरे। एवमेव दक्षिणे बाहौ यकृदाख्ये। तथा कासश्वासयोरप्यादिशन्ति। गृध्रस्यामिव विश्वाच्याम्। बाहुशोषापबाहुकयोरप्येके। अदृश्य-मानासु त्वेतास्वतिवृद्धस्य व्याधेरन्यव्याध्युक्तानामपि यथासन्नं व्यधः ॥८॥

In diseases of the head and eyes, it shoud be done either on the forehead, near the nose or near the outer angle of the eyes; in diseases of the ears, around the ears; in diseases of the nose at its tip, in nasal catarrh on the veins seen on the nose and the forehead; in diseases of the face on the veins seen in the tongue, lips, lower jaw and palate; in tumors above the sholders, on the veins of the neck, ears, temples and head; in epilepsy on the vein in the centre of the joint of the lower jaw (just below the temples); in insanity on those seen in the chest, outer angle of the eye, and the forehead; in abscesses and pain of the flanks on those seen in the middle of the flanks, axilla and the nipple; in fever of every fourth day, on the vein underneath the shoulder of any one side; in fevers of every third day on the vein at the innerside

of the shoulder or at the centre of the shoulders; in dysentery and colic on the vein seen about two aṅgulis around the pelvis; in veneral diseases and diseases of the śukra (semen) on the penis; in goitre (or other swellings in the neck) on the vein at the root of the thigh; in sciatica either four aṅgulas above or below the knee joint; in scrofula about two aṅgulas below the iñdrabasti (a vital spot in the centre of the calf); in kroṣṭuka śīrṣa (inflammatory swelling of the knee joint resembling the head of a jackal) and pain of vāta origin of the thighs, on the vein seen about four aṅgulas above the ankle joints; in filariasis, it will be described in its own context; in diseases of the foot such as burning sensation, sensitiveness, swelling of the nail-bed, gout, sprain, fissures and cracks of the foot etc., it should be about two aṅgulas above the kṣipra marma (a vital spot in between the big toe and the next), in this description all the four extremities have been included; specially in cases of plihodara (splenomegaly) it should be done in the middle of the arm of the left side, in yakṛdodara (hepatomegaly) in the middle of the right arm; it is the same even for cough and dyspnoea; in viśvācī (pain of the arm) it is the same as was for sciatica; some opine that even for emaciation of the arm and loss of movement of the arm it is the same.

If these veins (mentioned above) are not visible and in diseases of very old persons, other veins which mentioned in other diseases but are vey near (to the site of the disease) can be cut. (8)

Vyadhana sādhana (materials required) :

प्रागेव चोपकल्पयेच्छयनासनोदकुम्भवस्त्रपट्टादि। तथा यथालाभं च तगरैलाशीतशिव-कुष्ठपाठाविडङ्गभद्रदारुत्रिकटुकागारधूमहरिद्रार्काङ्कुरनक्तमालचूर्णमसृक्स्त्रावणाय।असृक् स्थाप नाय च लोध्रमधुकप्रियङ्गुपत्तङ्गगौरिकरसाञ्जनशाल्मलीशङ्खयवगोधूममाषचूर्णम् । वटाश्वत्थाश्वकर्णपलाशबिभीतकसर्जार्जुनधन्वधातकीसालसारारिमेदतिन्दुकत्वगङ्कुरनिर्यास-श्रीवेष्टक मृत्कपालमृणालाञ्जनचूर्णम्। क्षौममषीलाक्षासमुद्रफेनचूर्णं वा। तथान्यच्चाति-स्त्रुतरक्तव्यापत्प्र तीकारोपकरणम्। सज्जोपकरणो हि वैद्यो न मोहमाप्नोति ॥९॥

The following materials are to be kept ready earlier to the commencement of the therapy - cot, stools, pots of water, pieces of cloth; all or as many as available

of tagara, elā, śīta, śivā, kuṣṭha, pāṭhā, vidaṅga, bhadradāru, trikaṭu, agāradhūma; haridrā, arkāṅkura, naktamāla and cūrṇa (slaked lime) to promote bleeding; lodhra, madhuka, priyaṅgu, pattaṅga, gairika, rasāñjana, śālmali, śaṅkha cūrṇa (ash of conch), yava, godhūma, māṣa, cūrṇa to stop the bleeding or vaṭa, aśwattha, aśwakarṇa, palāśa, vibhītaka, sarja, arjuna, dhaṅwana, dhātakī, śālasāra, bark of arimedā, sprout and latex of tinduka, śrīveṣṭaka, mṛtkapala (potsherds) mṛṇāla, powder of añjana (antimony sulphide), ashes of kṣauma (fibres of atasi, Linum utitatissimum) lākṣā (lac) or powder of samudraphena (cuttle-fish) and also any other substances useful to stop the bleeding and its complications. The physician who is thus equipped, will not get illusioned (confused). (9)

Sirāvyadha vidhi (procedure of venesection) :

अथ कृतस्वस्त्ययनमातुरं व्याधिबलसात्म्याद्यवेक्ष्य स्निग्धं जाङ्गलरसं यवागूं वा पाययित्वा मुहूर्तमात्रमाश्वासितं पूर्वाह्णेऽपराह्णे वाङ्गारतापोष्णबाष्पान्यतरेण स्विन्नं जानूच्छ्रिते मृदावासने जानुनिहितकूर्परं समस्थितपादं प्रत्यादित्यमुपवेशयेत्। केशान्ते च प्लोतचर्मवल्कलपट्टान्यतमेन बध्नीयात्। ततश्चायतेन वस्त्राङ्गुष्ठगर्भेण मुष्टिद्वयेनातुरो यथास्वंमन्ये निपीडयेद्दन्तैश्च दन्तान्। गण्डौ चाध्मापयेत्। पुरुषश्चैनं पृष्ठत ऊर्ध्वस्थः वस्त्रकृकाटिकान्तरन्यस्तवामप्रदेशिनीको नातिगाढं ग्रीवायां परिक्षिप्य वेष्टयन्वस्त्रं प्राणानबाधमानो यन्त्रयेदित्येषोऽन्तर्मुखवर्ज्यानां सिराणां व्यधने यन्त्रविधिः। ततश्चास्यवैद्योऽङ्गुष्ठविष्टब्धया मध्यमयाङ्गुल्या सिरांताडयेत्। उत्थिताञ्च स्पन्दमानां स्पर्शदां वाभिलक्ष्य वामहस्तेन कुठारिकामूर्ध्वदण्डां कृत्वा सिरामध्ये न्यस्य लक्षयित्वा च तथैव च मध्यमयाङ्गुल्या ताडयेदङ्गुष्ठोदरेण वा पीडयेत्। गूढबहलत्वक्प्रतिच्छन्नायामङ्गुष्ठपीडनादुन्नमनमुपलक्षयेत्। उत्कसनेन क्रोधसंरम्भेण चापूर्यन्ते सिराः ॥१०॥

The physician after making the patient perform all the auspicious ceremonies, after determining the strength of the disease and habits of the patient, should give him either soup of meat of animals living in arid lands or a thick gruel mixed with fatty materials (ghee or oil) as a drink; allow him comfortable rest for about a muhūrta (forty eight minutes), either in the morning or in the afternoon. Then he should be made to perspire either by making him sit near a hearth, by allowing steam over him or by any other method. Afterwards he should be made to sit on a soft stool of the height of the knee, placing his elbows on his knees, placing the feet

together comfortably on the floor and facing the sun. At the level of the lower border of the hairs of the head, a tight bandage should be tied making use of moist cloth, leather or inner bark of the tree. The patient should then be asked to keep the thumbs inside his fists, cover them with cloth and clench them as hard as he can, accompanied with biting the teeth (rows of teeth) one over the other as hard as possible, inflating his mouth. Another person standing behind the patient should put a long piece of cloth around the neck of the patient, make knot out of that cloth over the nape of the patient's neck, insert the index finger of his left hand into the knot, twist the knot to tighten the band aruond the neck, taking care not to block the respirations. This will be the method to control and raise the veins which are facing inwards (in other words, placed deep underneath the skin) and which are forbidden.

Then the physician should raise the vein by tapping on it with his middle finger triggered by the thumb. On finding that the vein has risen up, is pulsating and full for touch, he should hold the Kuṭhārika (axe) with his left hand keeping its handle up, place it on the vein in its centre, tap it with his middle finger triggered by the thumb or press it with the middle of the thumb. At places where the vein is hidden or the skin is thick, the cutting of the vein by pressing with the thumb should be carefully done.

The veins get filled (with blood) by coughing and voilent bouts of anger. (10)

Note : Strangling with cloth, clenching the first, grinding the jaws, inflating the mouth, tapping on the vein are all meant to raise the pressure inside the veins, so also coughing and bouts of anger. Kuṭhārika or axe which was being used to cut the vein in those days must have had a vertical handle than a horizontal one as we find now-a-days. Hence the instruction to keep its sharp edge on the vein and tap the handle or press it with the fingers. Care should be taken to exert as much pressure on the axe that is just enough to cut the upper wall of the vein only but not to cut it into two parts.

अङ्गुष्ठेन तु नासाग्रमुन्नमय्य व्रीहिमुखेनोपनासिकां विध्येत् । उन्नमितविदष्टाग्रजिह्वस्याधो जिह्वायाः । विवृतास्यस्य तालुनि दन्तमूले च। ग्रीवासिरासु स्तनयोरुपरि यन्त्रयेत्। उदरोरसोः प्रसारितोरस्कस्योन्नमितशिरसः । बाहुभ्यामवलम्बमानस्य पार्श्वयोः । उन्नतमेढ्रस्य मेढ्रे ।

श्रोणिपृष्ठस्कन्धेषून्नमितपृष्ठस्यावाक्शिरस उपविष्टस्य। विश्वाचीगृध्रस्योरनाकुञ्चिते कूर्परे जानुनि च सुखोपविष्टस्य गूढाङ्गुष्ठबद्धमुष्टेर्व्यधनीयप्रदेशस्योपरि चतुरङ्गुले प्लोताद्यन्यतमेन च बध्वा हस्तसिराम् । एवमेकपादं सुसंस्थितं स्थापयित्वान्यपादमीषत्सङ्कुचितं तस्योपरि निधाय जानुसन्धेरधोहस्ताभ्यामागुल्फं निपीड्य पूर्ववद्बध्वापादसिरां विध्येत् । तत्र तत्र च तैस्तैरुपायैर्विकल्प्य यन्त्रयेत् ॥११॥

तत्र मांसलेष्ववकाशेषु यवमात्रं व्रीहिमुखेन । अतोऽन्यथार्धयवमात्रं व्रीहिमात्रं वा । अस्थ्नामुपरि कुठारिकयार्धयवमात्रम् । सर्वत्र चानुत्तानावगाढमृज्वसङ्कीर्णं मर्माद्यनुपघातिसिरामध्ये शस्त्रमाशु पातयेत् ॥१२॥

The vein near about the nose should be cut after raising the tip of the nose with the thumb; the vein underneath the tongue, after raising the tongue up and fixing its tips under the palate; those which are in the palate and root of the teeth after opening the mouth. The veins of the neck are to be raised from above the nipples; those of the abdomen and chest by expanding the chest and keeping the head erect; those of the flanks by raising the arms upward; those of the penis by holding it up; the veins of the pelvis, back and shoulder should be cut after making the patient sit with the back arched and head bent down; in viśwācī (arm painful and not moving) and gṛdhrasī (sciatica) at the elbow and knee; in viśwācī, the patient should be made the sit comfortably, extend his arm and hold his fist tight, a band is to be tied four aṅgulis above the site of the raised vein and then the veins of the hand cut. In case of gṛdhrasī the patient should sit keeping one leg firmly on the ground and placing the other leg over the knee of the first leg, then the leg is massaged in downward direction starting from the knee to reach the ankle, a band is tied as aforesaid and then the vein in the foot cut; in other places the cutting is carried out as found suitable. (11)

At fleshy places, the cut shall be of the size of the barley and done with the Vrīhimukha śastra or it may be half a yava or that of a rice grain; on the bones it should be done with Kuṭhārika to the size of half-a-barley; in all cases where the vein is not raised, is deep seated, curved, found in a network, on vital points and on those which are prohibited, the instrumentation should be carried out quick. (12)

एकप्रहाराभिहता धारया या स्त्रवेदसृक् । मुहूर्तरुद्धा तिष्ठेच्च सम्यग्विद्धेति तां विदुः ॥१३॥

अल्पकालं वहत्यल्पं दुर्विद्धा तैलचूर्णनैः । सशब्दमतिविद्धा तु स्त्रवेत्दुःखेन धार्यते ॥१४॥

The vein getting cut by only one stroke, the blood flowing out in a stream and stopping within one muhūrta (48 minutes) are the features of a proper venesection; bleeding for a short duration; of very little quantity even after application of oil and lime are the features of inadequate cutting; bleeding accompanied with sound, large in quantity and very difficult to stop the flow are the features of excess or overcutting. (13-14)

सम्यग्विद्धानामपि च सिराणामवहनकारणानि मूर्छा भयं यन्त्रशैथिल्यमतिगाढत्वमत्याशितता क्षामत्वं कुण्ठशस्त्रव्यधो मूत्रितोच्चारितत्वं दुःस्विन्नता कफावृतव्रणद्वारता चेति। अथाप्रवृत्तिकारणं यथास्वमुपलक्ष्य प्रतिकुर्यात्। तगरादिचूर्णेन च तैललवणप्रगाढेन सिरामुखमवचूर्णयेत्। पृष्ठमध्ये चातुरं पीडयेत्। एवं साधु वहति। सम्यक् प्रवृत्ते कफानिलोपशमनरक्ताविच्छेदनार्थष्मुणलवणतैलबिन्दुभिः सिरामुखं सिञ्चेत् ॥१५॥

Even though venesection has been done properly, the flow of blood will not be adequate some times, due to the patient fainting or getting afraid, poor instrumentation (poor controlling and raising), too tight bandaging above, taking large quantity of food earlier, emaciation, cutting with a blunt instrument, patient having the urges of urine, faeces etc. at the time of cutting, inadequate sudation therapy and the orifice of the cut being covered by kapha.

Hence, the physician should find out the exact cause for poor flow mentioned above and adopt appropriate remedial measures. The place of the cut should be rubbed with the powder of drugs like tagara and others, mixed with oil and salt, the patient should be hit in the middle of his back. By these measures when the flow of blood increases, the place of the cut should be sprinkled with warm drops of oil and salt, to mitigate kapha and vāta and to prevent clotting of blood. (15)

अग्रे स्त्रवति दुष्टास्त्रं कुसुम्भादिव पीतिका । सम्यक्स्त्रुत्वा स्वयं तिष्ठेच्छुद्धं तदिति नाहरेत् ॥१६॥

Bad (impure) blood comes out first just as the yellow coloured juice come out first of the kusumbha seeds (during its milling). After adequate flow pure blood

stops by itself, it should not be allowed to flow out. (16)

यस्य तु स्रवति रक्ते मूर्छा जायते तस्य विमुच्य यन्त्रं शीतसलिलार्द्रपाणिस्पर्शेन व्यजन-वायुनाश्रोत्रसुखेन वचसा च समाश्वासयन्नुपशमय्य मूर्छां पुनः स्रावयेत् । पुनर्मुर्छत्यपरेद्यु-स्त्र्यहेऽपि वा। परंतु रुधिरावस्रेचनप्रमाणं प्रस्थः। अतोऽन्यथा व्याधिदेहर्तुबलमपेक्षेत ॥१७॥

If during the bleeding the patient faints the band and other controls should be removed, cold water sprinkled over his face, the body touched with moist hands, fanned, air blown into his ears by mouth, consoling him with courageous words and thus making him regain consciousness. After he regains consciousness, the therapy may by continued. If he becomes unconscious again, venesection should be postponed to the next day or the third day.

The maximum quantity of blood to be let out shall be one prastha (by measure); more allowance depends upon the strength of the patient's body and the season. (17)

Notes : In the context of therapies such as emesis, purgation and blood letting, one prastha is thirteen and half palās. In terms of metric measure, one pala is about 48 ml. and thirteen and half palās will be about 648 ml.

Duṣṭarākta lakṣana (properties of impure blood) :

तत्र फेनिलमरुणं श्यावमच्छं रूक्षमस्कन्दिकषायानुरसं लोहगन्धि वेगस्रावि शीतं च रक्तं वातात्। गृहधूमाञ्जनोदककृष्णं पीतं हरितं विस्रं मत्स्यगन्धि कटुत्वान्मक्षिकानिष्टमौष्ण्याद स्कन्दि सचन्द्रकं गोमूत्राभं च पित्तात्। कोविदारपुष्पगैरिकोदकापाण्डु शीतं स्निग्धं स्कन्दि घनं पिच्छिलं तन्तुमद् व्रणद्वारावसादि लवणरसं वसागन्धि च कफात्। द्वन्द्वसङ्कीर्णं संसर्गात्। कंसनीलमाविलं दुर्गन्धं च सन्निपातात्। शुद्धमुक्तं प्राक्। ततः स्रुतरक्तस्य व्यधमनुलोममङ्गुष्ठेनोपरुध्य शनैश्शनैर्यन्त्रमपनीयाश्वासयेत्। सतैलं च प्लोतं सिरामुखे दत्वाबध्नीयात्। संवेशयेच्चैनम ॥१८॥

If the blood is found to be frothy, slight reddish-blue in colour, thin, viscid, not clotting, astringent in its secondary taste, having the smell of iron, flowing out rapidly and cold to touch, it is to be considered as vitiated by (increased) vāta; blood appearing black, resembling solution of chimney soot or añjana (antimony

sulphide) or yellow and green in colour, emitting foul smell or smell of fish, not pleasant to the flies because of pungency, not clotting due to increased heat, having glistening particles and resembling cow's urine are the features of blood vitiated by (increased) pitta; blood resembling flower of kovidāra or a solution of red ochre or yellowish-white in colour, cold, unctous, clotting quickly, thick in consistence, slimy, having threads, blocking the orifice of the wound, salty and having the smell of muscle fat are the features of having been vitiated by (increased) kapha. Mixture of two features is seen if there is combination of two doṣās and in case of vitiated by the all the three doṣās together, the blood will be having the colour of bronze or is blue, turbid and of bad smell. The features of pure blood has been described earlier.

After the bleeding has stopped, the site of the cut is held by the thumb, the bandage and others removed slowly, a cloth dipped in oil placed on the opening of the vein and then bandaged tight. The patient should be allowed to sleep comfortably. (18)

Raktasthambhana upāya (methods to stop bleeding)

अतिष्ठति तु रक्ते सिरामुखं सन्धातुं पूर्वोक्तैश्चूर्णैरवचूर्ण्याङ्गुल्यग्रेण पीडयेत्। शाल्मल्युपोदका पिच्छां वा व्रणमुखे दत्वा गाढं बध्नीयात्। मधूच्छिष्टप्रलिप्तं वा पट्टम्। शीताम्बुनावसिञ्चेत्। शीतमधुरकषायान्नपानसेकप्रदेहप्रवातवेश्मभिर्वा स्कन्दनायोपचरेत्। पद्मकादिक्काथं शर्करा-मधुमधुरं क्षीरमिक्षुरसमेणहरिणाजोरभ्रमहिषवराहाणामन्यतमस्य सिरां विध्वा रुधिरमामं घृतभृष्टं वा पानं दद्यात्। तेनैव वा दर्भपादमृदितेनानुवासयेत्। स्निग्धैश्च यूषरसैर्भोजयेत्। व्यधादनन्तरं वा पुनस्तामेव सिरां विध्येत्। सर्वथा चानवतिष्ठमाने पाचनाय क्षारं दद्यात्। सङ्कोचयितुं वा सिरामुखं तप्तशलाकया दहेत्। न च क्षणमप्युपेक्षेत। क्षीणरक्तस्य हि वायुर्मर्माण्युपसङ्गृह्य मूर्छासंज्ञानाशशिरःकम्पभ्रममन्यास्तम्भापतानकहनुभ्रंशहिध्मापा-ण्डुत्वबाधिर्यधातुक्षयाक्षेपकादीन् करोति। मरणं वा ॥१९॥

If the bleeding does not stop, the opening of the vein should be plugged with the powder of drugs mentioned previously and rubbed with the tip of the fingers or the slimy material of the śālmalī tree or of upodika should be applied over the wound and bandaged, or a cloth smeared with bees-wax may be tied. The part (may

be) sprinkled with cold water. The patient should be given foods and drinks which are cold, sweet or astringent in taste; cold bath, cold application of pastes, cold breeze and a cold room to make the blood clot.

The patient should be given decoction of (drugs of) padmakādigaṇa, milk, sugar-cane juice; fresh blood of deer, antelope, goat, camel, buffalo, boar or any other animal, obtained by cutting its vein, or the blood fried in ghee should be given as a drink, or such blood churned well with the roots of the darbha grass should be administered as enema; soup of pulses or of meat mixed with ghee should be given alongwith food; the same vein is to be cut once again (at a lower place) (if a second cutting is needed).

In spite of all these, if the bleeding does not stop, alkalies (mixed with water) should be applied, to cause an ulcer; the orifice of the cut vein should be touched with red hot iron rod to cause constriction of the orifice; these should not be delayed even for a minute. Loss of blood leads to increase of vāta which in turn, affects the vital organs and produces fainting, loss of consciousness, tremors of the head, giddiness, stiffness of the neck, tetanus, ptosis of the lower jaw, hiccup, anaemia, deafness, depletion (loss) of the tissues, convulsions or even death. (19)

प्राणः प्राणभृतां रक्तं तत्क्षयात् क्षीयतेऽनलः । वर्धते चानिलस्तस्माद्युक्तया बृंहणमाचरेत् ॥२०॥

Blood is the life of all living beings, its decrease causes decrease of the body heat (temperature) and increase of vāta. so the patient should be given strengthening foods. (20)

अशुद्धं तु रक्तमपराह्णेऽन्येद्युर्वा पुनः स्रावयेत्। ततोऽपि शेषं सर्वथा वाप्यविस्राव्यरक्तस्य शीतसेकप्रदेहविरेकोपवासस्निग्धमधुरान्नपानैः प्रसादयेत्। मासमात्रं वा स्नेहादिभिरुपचर्य पुनर्विध्येत्। दुर्व्यधातिव्यधकुटिततिर्यग्व्यधादेर्व्यधदोषात्व्यापदो याः स्युस्ता यथास्वं साधयेदिति। भवति चात्र ॥२१॥

Bad blood remaining inside should be let out in the same evening or the next day. If still some residue remains or if it is not possible to let it out, it should be purified within the body itself by administering cold bath, cold applications,

purgation therapy, fasting, use of fatty and sweet foods and drinks. After one month of such regimen, he may be administered oleation and other therapies properly and venesection done again. The complications arising from inadequate, excess, improper, cutting horizontally and other defective venesection should be treated by appropriate drugs and methods. (21)

उन्मार्गगा यन्त्रनिपीडनेन स्वस्थानमायान्ति पुनर्न यावत्।
दोषाः प्रदुष्टा रुधिरं प्रपन्ना-स्तावद्धिताहारविहारभाक् स्यात्॥२२॥

Some verses more :-

The patient should adhere to only healthy (suitable) foods and habits till all the doṣās which have gone out of their normal seats return back to their normal places by control (treatement) of the blood. (22)

नात्युष्णशीतं लघुदीपनीयं रक्तेऽपनीते हितमन्नपानम्।
तदाशरीरं ह्यनवस्थितासृगग्निर्विशेषादिति रक्षितव्यः॥२३॥

The food, during the period after blood letting should neither be too hot nor too cold, it should be easily digestable, and kindling the appetite, because the digestive fire (activity) should be protected as the body will be weak by depletion of blood. (23)

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहतपक्तृवेगम्।
सुखान्वितं पुष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति॥२४॥

The person is said to be possessing pure blood when the colour of his skin, the correlation between the sense organs and the sense objects (sense perception), the activity of digestion – are as good as to be desired and there is improvement in the nourishment of the body and strength, followed by happiness. (24)

॥ इति षट्त्रिंशोऽध्यायः ॥

Thus ends the thirty-sixth chapter.

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अथ सप्तत्रिंशोऽध्यायः

Chapter 37

ŚALYĀHARAṆA VIDHI ADHYĀYA

(Removal of foreign bodies)

अथातः शल्याहरणविधिं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter named Śalyāharaṇa vidhi - methods of removal of foreign bodies, thus said Ātreya and other great sages. (1)

Śalya gati (movement of foreign bodies) :

त्रिविधा हि गतिः शल्यानामूर्ध्वमधस्तिर्यक् च । सा पुनः प्रत्येकमृजुवक्रभेदेन द्विविधा ॥२॥

The direction of (of movement) of foreign bodies are three; upward, downward and sideward. These are again of two kinds - straight and curved (zigzag). (2)

Saślaya vraṇa lakṣaṇa - features of wounds having a foreign body :

तत्र ध्यामं पिटकाचितं शोफवेदनान्तं मुहुर्मुहुः शोणितास्राविणं बुद्बुदवदुद्गतं मृदुमांसं च व्रणं सशल्यं विद्यात् ॥३॥

The wound having a foreign body inside will be black in colour, studded with eruptions, swollen, painful, bleeding often, raised up like a buble and having soft muscles. (3)

विशेषतस्तु त्वग्गते शल्ये विवर्णः शोफो भवत्यायतः कठिनश्च । मांसगते शोफाभिवृद्धिः शल्यमार्गानुपसंरोहः पीडनासहिष्णुता चोषः पाकश्च ॥४॥

पेश्यन्तरस्थे शोफवर्ज्यं मांसप्राप्तवत्। सिरागते सिराध्मानं शूलं च । स्नावगते स्नावजालावक्षेपणं संरम्भश्चोग्ररुक् ॥५॥

In particular if the foreign body is in the skin will produce discolouration, broad hard swelling all around; (if) in the muscles there will be increased swelling, closing of the orifice of entry of the foreign body, inability to withstand touch, local burning sensation and ulceration; (if) it is inside a muscle all the above symptoms

except swelling will be seen; (if)it is in the veins, there will be swelling of the vein and pain; if it is in the tendons, it will cause construction of the network, violent movement and severe pain. (4-5)

स्रोतोगते स्रोतसां स्वकर्मगुणहानिः। धमनीस्थे सफेनं रक्तमीरयन्ननिलः सशब्दो निर्गच्छ-त्यङ्गपीडाहृल्लासश्च। अस्थिगते विविधावेदनाः शोफश्च ॥६॥

(If) it is in the srotas (channels, pores etc.) there will be loss of the normal functions and features of those channels; (if) it is in the arteries, the blood comes out forced by vata, mixed with froth, sound and also accompanied with pain all over the body and oppression in the chest; (if) it is in the bones it causes different kinds of pains and swelling. (6)

सन्धिगतेऽस्थिवच्चेष्टोपरोधश्च। अस्थिसन्धिगतेऽस्थिपूर्णता सङ्घर्षो बलवांश्च ॥७॥

(If) it is in the joints there will be symptoms similar to that of the bone along with absence of movement; (if) it is inside the bony joints, it causes filling up of bones and severe friction (inside). (7)

कोष्ठगते त्वाटोपानाहौ मूत्रपुरीषाहारदर्शनानि च व्रणमुखाद्भवन्ति। मर्मगते मर्मविद्धवत् ॥८॥

(If) it is in the alimentary tract it produces gurgling noise, destention, and urine, faeces and food coming out of the orifice of the wound. (If) it is lodged in the vital spots, the features of their damage appear. (8)

यथायथं चोपदिष्टैः परिस्रावैस्त्वगादिषु शल्यमुपलक्षयेत्। सूक्ष्मगतिषु शल्येष्वेतान्येव लक्षणान्यविस्पष्टानि भवन्ति ॥९॥

The presence of foreign bodies in the skin and other places can be determined by the exudations of those places. If the foreign bodies are small or their direction inside is not visible, the symptoms described so far will manifest slightly (not prominently). (9)

शुद्धदेहानामनुलोमसन्निविष्टान्युपरुह्यन्ते । दोषप्रकोपव्यवायव्यायामाभिघातेभ्यश्च प्रचलि-तानि पुनराबाधयन्ति ॥१०॥

Those foreign bodies which enter into persons who have a healthy body or those which take a downward course inside, usually remain inside the body silently for long time but will cause discomforts when they are disturbed by the increase of the doṣās, movements of sexual intercourse, exercises and trauma. (10)

Praṇaṣṭa salya vijñana - determination of site of foreign body :

तत्र त्वक्प्रनष्टे स्निग्धस्विन्नायां मृन्माषयवगोधूमगोमयचूर्णमर्दितायां त्वचि यत्र संरम्भो वेदना वा भवति यत्र वा स्त्यानं सर्पिर्निहितमाशु विलीयते प्रलेपो वा शुष्यति तत्र शल्यं जानीयात्। मांसप्रनष्टे स्नेहादिभिः क्रियाभिरातुरमुपपादयेत्। कर्शितस्य च शिथिलीभूतमनवबद्धं क्षुभ्य-मानं यत्र यत्र संरम्भं वेदनां वा जनयति तत्र शल्यम् ॥११॥

If the foreign body is lodged in the skin its site can be determined thus - the skin should be annointed with oil and then fomentation done. It should then be massaged with powder of mud, flour of black gram, barley, wheat or powder of cowdung. The spot where the patient obstructs the movement (gaurding) or feels severe pain, that will be the site of the foreign body; the place where a lump of solid ghee melts quickly or where moist pastes applied, dry up quickly are the places of the foreign body.

In case the foreign body is lodged in the muscles, the patient should be administered therapies like lubrication etc., and made thin (weak). In such an emaciated (weak) person, the places where foreign bodies are lodged, will be found to be loose (flabby, soft) not held tight (drooping, loose), undergoing change in shape, movement, causing violent movements or pain. (11)

एवं कोष्ठास्थिपेशीविवरेष्वपि ॥१२॥

Similarly, those lodged in the alimentary tract and cavities of the bones and muscles. (12)

सिरास्रोतोधमनीस्नावप्रणष्टे खण्डचक्रमश्वयुक्तं रथमारोप्यातुरं विषमेऽध्वनि शीघ्रं नयेत्। ततः संरम्भादिभिर्जानीयात् ॥१३॥

If the foreign bodies are lodged in veins, srotas (channels), arteries, tendons

etc., the patient should be asked to sit on a horse chariot with broken wheels and taken for a fast ride on an uneven road; the place which the patient points out, as having the pain etc., (gaurding) will be the site of the foreign body. (13)

सन्धिप्रणष्टे स्नेहस्वेदोपपन्नं सन्धिं प्रसारणाकुञ्चनबन्धनपीडनैरुपाचरन् पूर्ववदवगच्छेत्। अस्थिप्रणष्टे स्निग्धस्विन्नान्यस्थीनि बन्धनपीडनाभ्यां भृशमुपचरंस्तद्वदुपलक्षयेत् ॥१४॥

The lodging of the foreign body in the joints can be decided by manifestation of pain etc., when the part is extended, flexed, bandaged or squeezed after the place is anointed with oil and given formentation.

If it is in the bone, the affected part may be given lubrication and sudation therapies and the place determined by bandaging or squeezing it fast and consequent appearance of pain etc. (14)

मर्मप्रणष्टे त्वनन्यभावान्मांसादिभ्यो मर्मणामुक्तं परीक्षणं भवति ॥१५॥

The symptoms of foreign bodies lodged in the vital spots will be the same as indicated for tissues like muscle etc., as these vital spots are not apart from such tissues. (15)

सामान्यलक्षणं तूच्छ्रितहस्तिस्कन्धाश्वमाद्रुरोहणद्रुतयानलङ्घनप्लवनव्यायामैर्जृम्भोद्गारकासक्षवथुष्ठीवनहसनप्राणायामैर्मलशुक्रोत्सर्गैर्वा यत्र संरम्भो वेदना वा भवति यत्र वा स्वल्पेऽप्यायासे स्वापो गौरवं घट्टनं शोफो वा स्यात्तत्र शल्यमादिशेत् ॥१६॥

The symptoms commonly found at the place of lodging of the foreign body are : gaurding and feeling of pain at the place, when the person is made to climb up on an elephant or a horse, or a tree, when he does fast riding, leaping, jumping, exercises; when he is asked to yawn, belch, cough, sneeze, spit, laugh and control breathing; or at the time of elimination of faeces and semen; even with slight strain there will be loss of sensation feeling of heaviness, friction or swelling in that particular place. (16)

Caturvidha śalya - four kinds of foreign bodies :

समासतश्चतुर्विधं शल्यं भवति। वृत्तद्वित्रिचतुरस्रभेदेन। तददृश्यमानं वृत्तसंस्थानादनुमिमीत ॥१७॥

Generally the foreign bodies are of four types : round (cylindrical) or with two, three or four faces. The invisible ones are to be presumed as being round. (17)

Salyāharaṇa gati - routes of removal :

सर्वशल्यानां महतामाहरणे द्वावेवोपायौ प्रतिलोमोऽनुलोमश्च ॥१८॥

The modes (routes) of removal of all big sized foreign bodies are only two : removal in the upward direction and removal in downward direction. (18)

तत्र प्रतिलोममर्वाचीनमानयेदनुलोमं पराचीनम्। तिर्यग्गतं यतः सुखाहार्यं भवति ततः छित्वापहरेत् ॥१९॥

The foreign material which has entered the human body from below upwards should be removed from above and that which has entered from above downwards should be removed from below, that which has entered from the sides should be removed in a convenient and easy way even after cutting it. (19)

Notes : In the above verses two directions of removal of foreign bodies are mentioned viz., Pratiloma and Anuloma - which literaly mean "reverse" and "in the same route", respectively. Indu the commentator defines pratiloma as pulling out the foreign body in the reverse direction of its entry (in other words pulling it backwards) and Anuloma as pulling out in the same direction of its entry (in other words pulling it forwards). In ancient days the arrow was the chief foreign body especially in the battle field. If it should be removed it could be done in only one way, that is pulling it out in the same direction as of its entry, because the arrow head is triangular in shape. Other types of foreign bodies could be pulled out in the opposite direction also.

प्रतिलोममनुत्तुण्डितं छेदनीयं पृथुमुखं च शल्यं न निर्घातयेत् । तथा कक्ष्यावङ्क्षणोरः परशुकान्तरपतितानि ॥२०॥

The foreign body which has a reverse direction, whose tip is not visible, which is to be cut for its removal and which has a big face should not be removed. so also, those which have lodged in the axilla, groin, chest and in between the ribs. (20)

नैव चाहरेद्विशल्यघ्नं मर्मप्रणष्टं वाऽशोफवेदनं पाकविरहितम् ॥२१॥

Similarly, those which cause death immediately after removal, which are

lodged in the vital organs, which have not caused swelling and pain and which do not undergo digestion (not forming pus) should also not be removed). (21)

Śalyāharaṇa krama - method of removal of foreign bodies :

अथ हस्तप्राप्यं शल्यं हस्तेनाहरेत्। तदशक्यं यथायथं यन्त्रेण। तथाप्यशक्यं शस्त्रेण विशस्य ततो निर्लोहितं व्रणं कृत्वाग्निघृतमधुप्रभृतिभिः स्वेदयित्वावदह्य तर्पयित्वा सर्पिर्मधुभ्यां बध्वाचारिकमादिशेत्। सिरास्नावलग्नं शलाकाग्रेणाभिमोच्याहरेत्। हृदयेऽभिर्वर्तमानं शल्यं शीतजलादिभिरुद्वेजितस्याहरेत्। यथामार्गं दुराहरमन्यतोऽप्येव माहरेत् ॥२२॥

The foreign body accessable to the hand should be removed by the hand itself and if it is not possible it should be removed by the use of blunt instruments, and those which are not possible even by blunt instruments, should be removed by making use of sharp instruments and cutting the body part. The hairs on the part should be removed, the blood in the wound wiped clean, the wound given formentation by fire, hot ghee or honey, touched with red hot iron if necessary, and the wound soaked with ghee and honey and bandaged firmly. The patient should then be instructed to follow the regimen prescribed for surgical treatment.

Foreign bodies which are stuck up in veins and tendons should be freed with the help of a metal rod and then removed out. That which is lodged in the heart should be removed only after the patient becomes conscious by the sprinkling of cold water on the face and other methods.

That which can not be pulled out in the usual route, should be pulled out by any other route. (22)

अस्थिविवरप्रणष्टमस्थिविदष्टं वाऽवगृह्यपद्भ्यां पुरुषं यन्त्रेणापकर्षत् । अशक्यमेवं वा बलवद्भिः सुगृहीतस्य यन्त्रेण ग्राहयित्वा शल्यवारङ्गं प्रतिभुज्य वा धनुर्गुणैरेकतो बध्वान्यतश्च पञ्चाङ्ग्यासुसंयतस्याश्वस्य वक्त्रकटके बध्नीयात्। अथैनमेवं कशया ताडयेद्यथोन्नमयञ्छिरो वेगेन शल्यमुद्धरति ॥२३॥

That which is lodged in the cavity of the bone or that which is impacted between two bones, should be extracted by instruments, holding the patient tight and pressed by the legs. If this method is found to be useless, the patient shoud be

held tight by strong persons, the foreign body held by the instrument, the handle of the instrument tied firmly with a rope to the rib of a bow, at one end and its other end to the string of the bow, which should be tied to the bridle of a good (strong) horse. Then the horse is whipped. The sudden upward jerk of its head will pull out the foreign body. (23)

दृढां वा वृक्षशाखामवनम्य तस्यां पूर्ववद् बध्वोद्धरेत् ॥२४॥

Or a strong branch of a tree should be bent down with force and the rope fastened to the handle of the instrument tied to the bent branch and then the branch is let off. This will be another method of pulling out. (24)

दुर्बलवारङ्गं तु कुशाभिर्बध्वा। श्वयथुग्रस्तवारङ्गमुत्पीड्य श्वयथुम् ॥२५॥

If the handle of the instrument is weak it should be wrapped with kuśa grass and if it is having any elevations on it, they should be removed before tieing it with the rope. (25)

अदेशोत्तुण्डितमश्ममुद्गरप्रहारेण विचाल्य यथामार्गमेव ॥२६॥

If the foreign body is not visible, it should be made visible by cutting off or puncturing the site of its lodging, then moving it by hitting with a stone or baton and pulling it out in the same dirction. (26)

कर्णवत्तु यन्त्रेण विमृदितकर्णं कृत्वा । नाडीयन्त्रेण वा बहुमुखेन यथास्वमुपसङ्गृह्य शलाकायन्त्रेणान्येन वा पूर्ववदाहरेत्। अनुलोममकर्णमनल्पव्रणमुखमयस्कान्तेन। पक्वाशय गतं विरेचनेन ॥२७॥

If the foreign body is having ear-like protrusions, they should be cut off first, before removing the foreign body or it should be pulled out by inserting a tubular instrument of many orifices and held by a rod.

Those which are facing down, which have no protrusions and where the mouth of the wound is wide, they should be removed by using a magnet. (27)

Those which are inside the large intestines should be removed by the administration of purgatives.

वातविण्मूत्रगर्भसङ्गं प्रवाहणेन। दुष्टवातविषस्तन्यादीन्यास्यविषाणचूषणेन ॥२८॥

The obstruction of flatus, faeces, urine and foetus should be removed by asking the patient to strain (bear down); obstruction of bad air, poison and breast milk should be removed by sucking them either by mouth or by the use of a sucking horn. (28)

कण्ठस्त्रोतोगते तु शल्ये बिसं सक्तं सूत्रं कण्ठे प्रवेशयेत्। अथ तद्गृहीतं विज्ञाय शल्यं सममेव सूत्रं बिसं चाक्षिपेत्। बिसाभावे मृणालेऽप्ययमेवविधिः। जातुषे तु कण्ठसक्ते कण्ठे नाडीं प्रवेशयेत्तदा चाग्नितप्तां सूक्ष्ममुखीं शलाकामथ तां गृहीतशल्या शीताभिरद्भिः परिषिच्य स्थिरीभूतामाहरेत्। अजातुषेऽप्येवमेव प्रतप्तां जतुमधूच्छिष्टान्यतरप्रदिग्धां शलाकाम्। मत्स्यकण्टकमन्यद्वा तादृगस्थिशल्यं कण्ठलग्नं सूत्रेण सूत्रप्लोतेन वा वेष्टितयाङ्गुल्यापहरेत्। अथवा केशोण्डुकं दृढदीर्घसूक्ष्मबद्धं द्रवोपहितं पाययेद्वामयेच्च। मृदुना वा दन्तधावनकूर्च्चे नापहरेत्। परतो वा प्रणुदेत्। वालोण्डुके विलग्ने तद्वत् कण्टकम् ॥२९॥

क्षतकण्ठश्च त्रिफलाचूर्णं मधुघृतसितोपेतमनुकण्ठयन् लिह्यात् ॥३०॥

If the foreign body is lodged in the throat, the patient is made to swallow the stalk of the louts plant which is tied to a thread. When the foreign body is found to be sticking to the lotus stalk, the stalk should be pulled out alongwith the thread; in the absence of the lotus stalk, the root (of the lotus) may be used.

If the foreign body stuck up in the throat is made of lac, a tubular instrument should be passed into the throat first, then a heated iron (rod) is introduced through it and the foreign body touched. When it melts and adheres to it, cold water should be put into mouth to harden the lac and then it should be pulled out. If the foreign body is not of lac but of bitumen, bees–wax etc., the same procedure holds good. The fish hook or any other like it made of bone, sticking in the throat should be removed by the use of threads or by inserting the finger wrapped with thread or cloth.

Or, the patient should be made to swallow a small ball of hairs tied with a long thread and then drink large quantity of water. He should then be made to vomit; during the act of vomitting when the foreign body sticks to the ball of hair, it should

be pulled out by the thread, quickly or by the use of a soft tooth-brush. If the foreign body does not stick on to the ball of hair for the first time, it should be introduced again and the same process repeated. If the throat becomes bruised the patient should be given the powder of triphala mixed with honey, ghee and sugar to lick slowly (to smear to the throat fully). (29-30)

अपां पूर्णं पुरुषमवाक् शिरसमवपीडयेद्धुनुयाद्वामयेच्च भस्मराशौ वा निखन्यादामुखात्। अन्यथा ह्यन्मार्गगामिभिरद्भिराध्मानकासश्वासपीनसेन्द्रियोपघातज्वरादयः श्लेष्मविकारा मत्युश्च। तत्र यथास्वं कफे प्रतिकुर्यात्। ग्रासशल्यमम्बुना प्रवेशयेत्। स्कन्धे वा मुष्टिनाभि-हन्यात्। कण्ठस्थं श्लेष्माणमन्नलवं वा प्रधमनोत्कासनापकसनैर्विधमेत् ॥३१॥

The person who has swallowed large quantities of water (by drowning) should be held with his head down, his abdomen squeezed and the body shaken to make him vomit all the water. Then after, he should be placed inside a pit which is filled with ash upto his neck. Otherwise, the water travelling upwards will produce distension of the abdomen, cough, dyspnoea, rhinitis, loss of function of the sense organs, fever, many other disorders of kapha origin and even death. The treatment of kapha should also be done suitably.

If the foreign body is obstructing the passage of the throat, it should be pushed into (the oesaphagus) with the help of water (drinking) or by giving blows with the fist on the patient's neck and shoulders. The materials obstructing, if happness to be (solid) kapha or particles of food, they should be removed either by sucking air, or by outward coughing or inward coughing. (31)

सूक्ष्ममक्षि शल्यं लेखनप्रधमनवालजलवस्त्रजिह्वाभिरपनयेत् । तथा निर्भुज्य वर्त्म वर्त्मग-तमपनीय चोष्णाम्बुवाष्पस्वेदं समधुमधुकक्राथेन सर्पिषा च परिषेकं कुर्यात् । स्वयमपि शल्यमश्रुक्षवथुकासोद्गारमूत्रपरीषानिलैर्नयनादिभ्योऽङ्गावयवेभ्यः पतति ॥३२॥

Small sized foreign bodies in the eyes, should be removed by scraping, blowing of air, use of hair, water, cloth, or the tongue. Those which are under the lids should be removed by everting the lids and then the lids washed with warm water, steam, decoction of madhuka mixed with honey or by ghee alone.

Some times foreign bodies in the eye and other parts of the body come out of their own accord during the flow of tears, sneezing, coughing, belching, elimination of urine, faeces, and flatus etc. (32)

कीटे कर्णस्त्रोतःप्रविष्टे तोदो गौरवं भरभरायमाणं च भवति स्पन्दमाने चाप्यधिकं वेदना। तत्र सलवणेननाम्बुना मधुकयुक्तेन मद्येन वा सुखोष्णेन पूरणम्। निर्गते च कीटे तदुत्सर्जनम्। तत्रैव तु मृते पाककोथक्लेदा भवन्ति। तेषु कर्णस्त्रावोक्तं कुर्यात् प्रतीनाहोक्तं च। तोयपूर्णं कर्णं हस्तोन्मथितेन तैलाम्बुना पूरयेत्। पार्श्वावनतं वा कृत्वा हस्तेनाहन्यान्नाड्या वा चूषयेत्। भवन्ति चात्र श्लोकाः ॥३३॥

Living insects entering into the ears will produce pain, feeling of heaviness and purring sound, the pain being severe when they flutter inside. In such cases, the ears should be filled with warm salt water, decoction of madhūka or wine till the insect comes out. If it dies inside, then ulcerations, putrifaction and exudations appear. In such conditions the treatment prescribed for karṇasrāva and pratīnāha should be done.

If water has accumulated in the ears, it should be removed by filling the ear with a little quantity of water and oil, mixed well in the hand, or the patient should be asked to tilt the head and given a blow on the opposite side or the water sucked out with tube. (33)

Some more verses further :

जातुषं हेमरूप्यादिधातुजं च चिरस्थितम्। ऊष्मणा प्रायशः शल्यं देहजेन विलीयते ॥३४॥

Foreign bodies made lac or gold and other metals, which remain inside for long time will get dissolved by the heat of the body. (34)

विषाणवेणुदार्वास्थिदन्तवालोपलानि तु। शल्यानि न विशीर्यन्ते शरीरे मृन्मयानि च ॥३५॥

विषाणवेण्वयस्तालदारुशल्यं चिरादपि। प्रायो निर्भुज्यते तद्धि पचत्याशु पलासृजी ॥३६॥

Those which are made of horns of animals, bamboo, wood, bones, teeth, hairs, stones or mud will not dissolve in the body. Those made of horns, bamboo, tāla tree and wood, remaining inside will usually become bent and cause pus formation in the muscles and blood. (35-36)

शल्ये मांसावगाढे चेत् स देशो न विदह्यते । ततस्तं मर्दनस्वेदशुद्धिकर्शनबृंहणैः ॥३७॥

तीक्ष्णोपनाहपानान्नघनशस्त्रपदाङ्कनैः । पाचयित्वा हरेच्छल्यं पाटनैषणपीडनैः ॥३८॥

Foreign bodies lodged in fleshy parts will not produce pain, so the parts should be squeezed, fomented, the patient administered purificatory therapies, emaciating but nourishing foods, strong poultices should be applied over the part, pungent food and drinks should be allowed; the part beaten with thick weapons, trampled by the feet; the part made soft by these methods, should be cut open with sharp instruments, the foreign body searched and extracted.(37-38)

शल्यप्रदेशयन्त्राणामवेक्ष्य बहुरूपताम् । तैस्तैरुपायैर्मतिमान् शल्यं विद्यात्तथाहरेत् ॥३९॥

The intelligent physician should adopt many methods to remove the foreign bodies after carefully noting the nature of the site of the foreign body, and the different shapes of the instruments (available at hand). (39)

व्रणे प्रशान्ते प्रान्तेषु नातिस्पर्शासहिष्णुषु । अल्पे शोफे च तापे च निःशल्यमिति निर्दिशेत् ॥४०॥

Healing of the wound, absence of tenderness, diminishen in size and pain of the swelling-are the features of the part devoid of foreign body. (40)

काय एव परं शल्यं निजदोषमलाविलः । शल्ये शल्यं शराद्यं तु विशेषात्तेन चिन्त्यते ॥४१॥

Human body full of its own natural doṣās and malās (waste products) is by itself a foreign body; in the science of Śalya (surgery) arrow and others are the foreign bodies specially. Hence this long discussion (description). (41)

॥ इति सप्तत्रिंशोऽध्यायः ॥

Thus ends the thirty-seventh chapter

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अथाष्टत्रिंशोऽध्यायः

Chapter 38

ŚASTRA KARMA VIDHI ADHYĀYA

(Surgical procedures)

अथातः शस्त्रकर्मविधिं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter named Śastra karma vidhi - procedure of surgical operation; thus said Ātreya and other great sages. (1)

द्विविधे हि व्याधावुपायापेक्षे निज आगन्तो वा भेषजविषयातीते शस्त्रकर्म प्रयुज्यते ॥२॥

In both kinds of diseases - Nija (endogenous-organic) and Āgantu (exogenous-traumatic), which are beyond the scope of medicinal treatment, resort to surgical treatment is indicated. (2)

Āmaśopha cikitśā - treatment of unripe swelling :

स चामयः प्रायेण श्वयथुपूर्वकोभवत्यतः शोफावस्थस्यैव वातपित्तकफरक्तसंसर्गसन्निपातात्मक तामुपलक्ष्य पाकभयाद्यथास्वमुपवासलेपसेकासृङ्मोक्षकषायघृतपानशोधनानि प्रयुञ्जीत ॥३॥

A surgical disease usually commences with appearance of swelling; so during that stage of swelling itself, it should be treated with therapies such as fasting, topical application, fomentation, blood-letting, drinking of decoction of drugs, and medicated ghee and other purificatory therapies appropriate to the increase of the doṣās individually or in combination of two or three together; otherwise the risk of pāka (pus formation) is sure. (3)

तथाप्यनुशाम्यति प्रविलयनम् । अविलीयमाने चोपनाहनम् ॥४॥

If by these treatments the swelling does not subside, next will be vilayana (liquification, softening) followed by upanāhana (fomentation, poultices etc). (4)

तत्र शोफस्यामलक्षणमल्पता चाल्पोष्मरुजत्वं त्वक्सवर्णता स्थैर्यं च ॥५॥

Mild (slight) swelling, slight (mild) temperature and pain, appearance of normal colour of the skin and hardness-are the features of an Āma (unripe) swelling (early or first stage). (5).

Pacyamāna śopha – ripening swelling :

पच्यमानस्तु विवर्णो बस्तिरिवाततः संरम्भशूलरागदाहोषारुचितृष्णाज्वरारतिस्पर्शासहत्वानि द्रतासमन्वितो विषयन्दयति सर्पिः शोषयति प्रदेहं सर्षपकल्कोपलिप्त इव चिमिचिमायते पिपीलिकाभिरिव संसर्प्यते पीड्यत इव पाणिना घट्यत इवाङ्गुल्या ताड्यत इव दण्डेन तुद्यत इव सूचीभिर्भिद्यत इव शक्तिभिश्छिद्यत इव शस्त्रेण दश्यत इव वृश्चिकैर्दह्यत इवाग्निक्षाराभ्यां मथ्यत इवोमुल्केन ॥६॥

During the process of pacyamāna (inter-mediary stage), the swelling will become discoloured, enlarges like a bladder, accompanied with symptoms such as, gaurding of the place, pain, redness, burning sensation, localised burning, loss of taste, thirs, fever, restlessness, tenderness and loss of sleep. A lump of solid ghee kept on the swelling melts, the application of paste dries up, there will be mild irritation as though the part is smeared with a paste of mustard, as though ants are crawling over, as though aqueezed by the hand, pinched with the fingers, hit by a rod, pricked by needles, divided by an exe, cut by a knife, stung by scorpion, burnt by fire or alkalies and churned with a churner. (6)

Pakvaśopha - ripened swelling :

पक्वे तु गतवेगत्वं प्रम्लानता त्वक्शिथिलता वलीप्रादुर्भावः पाण्डुता मध्योन्नतताङ्गुल्यवपीडित मुक्ते प्रत्युन्नमनं बस्ताविवोदकस्य पूयस्य सञ्चरणं कण्डूः संरम्भशूलाद्युपशमश्च ॥७॥

When the swelling is pakva (ripe, or the third stage) there will be disappearance of all troublesome symptoms, the swelling appears dull, the skin becomes loose, develops wrinkles, becomes yellowish-white in colour, develops depression in the centre, pit made by pressing with finger tip fills quickly, movement of pus inside the swelling is felt similar to the movement of water in a leather bag, itching and decrease in the severity of gaurding, pain etc. (7)

शूलं नर्तेऽनिलाद्दाहः पित्ताच्छोफः कफोदयात्। रागो रक्ताश्च पाकःस्यादतो दोषैः सशोणितैः ॥८॥

There will be no pain without the involvement of vāta, no burning sensation without pitta, no swelling without kapha, no redness and pus formation without rakta (blood); hence in a swelling all the three doṣās and also blood are involved. (8)

पाकेऽतिवृत्ते सुषिरस्तनुत्वग्दोषभक्षितः । बलीभिराचितः श्यावः शीर्यमाणतनूरुहः ॥९॥

If the process of pus formation is allowed to continue, it will create cavities (sinuses) inside, thinning of the skin, full of wrinkles, blue in colour and falling of the hairs on the part - all due to eating away (destruction) by the doṣās. (9)

कफजेषु तु शोफेषु केषुचित् गम्भीरत्वाद्रक्तमेव विपच्यते । ततश्चास्पष्टं पक्वलिङ्गं भवति। यत्र हि त्वक्सावर्ण्यं शीतशोफताल्परुजताश्मवच्च घनता न तत्र मोहमुपेयात्। तं रक्तपाकमित्याचक्षते ॥१०॥

In swelling in which kapha is predominant, the swelling being deep inside, will cause pus formation in the blood itself, hence there will not be clear manifestation of pus formation. But at the place of swelling, the colour of the skin is normal, the swelling is cold to touch, with very little pain but hard like stone. The psysician should not get confused, coming across such a condition which is known Raktapāka. (10)

Āmapāṭana apāya - dangers of premature surgical operation :

अथैनं सम्यक्पक्वमवधार्य भीरुवृद्धाबालदुर्बलक्लीबक्षीणगर्भिणीविषार्दितशस्त्रक्षामेषु पाकोद्धत दोषेषु च पिण्डितेषु सन्धिमर्माश्रितेष्वल्पेषु वा शोफेषु तीक्ष्णोष्णद्रव्यैर्दारणं कुर्वीत। इतरेषु तु पाटनम् ॥११॥

Coming across the above condition in persons who are frightful, the aged, the children, the debilitated, the impotent, the emaciated, the pregnant lady, those suffering from effects of poison and those who cannot withstand surgery, the physician should note the full formation of pus, and create dārana (bursting) by applying paste of drugs possessing penetiating and hot properties. In others (or in other situations) a deep cut should be done. (11)

आमपाटने सिरास्नायुव्यापादनं शोणितातिप्रवृत्तिर्वेदनातिवृद्धिरवद्रणं क्षतविसर्पो वा स्यात्। भवति चात्र ॥१२॥

Cutting open the swelling in its unripe stage will lead to injury of the veins, tendons etc., too much of bleeding, great increase of pain, gaping of the wound or even spreading of the ulcer to other parts. (12)

Pakva upekṣaṇa apāya - dangers of delaying the operation :

तिष्ठन् पक्वे पुनः पूयः सिरास्नाय्वसृगामिषम् । विवृद्धो दहति क्षिप्रं तृणोलपमिवानलः ॥१३॥

The pus if allowed to remain inside even after it is fully formed, getting increased in quantity eats away the veins, tendons, blood, muscles, etc, just like the fire fed with dried grass etc. (devours the whole forest). (13)

यश्छिनत्त्याममज्ञानाद्यश्च पक्वमुपेक्षते । श्वपचाविव विज्ञेयौ तावनिश्चितकारिणौ ॥१४॥

He (the physician) who by his ignorance cuts the swelling in its unripe stage and he who neglects the ripened stage (without cutting) are very mean fellows, because both are unpredicatable in their actions. (14)

Śastrakarma Vidhi - preparing and conductiong surgical operation :

प्राक् शस्त्राद्भोजयेदिष्टं तीक्ष्णं मद्यं च पाययेत् । न मूर्छत्यन्नसंयोगान्मत्तः शस्त्रं न बुध्यते ॥१५॥

अन्यत्र मूढगर्भोदराश्मरीमुखरोगेभ्यः ।

Before undertaking a surgical operation, the patient should be given the food he desires and also strong alcoholic drinks; because the patient does not collapse due to strength of the food and does not feel (the pain of) the knife when he becomes unconscious (due to the effect of alcohol). But food and alcohol should not be given to persons suffering from obstructed labour, enlargement of abdomen, urniary calculi and diseases of the mouth. (15)

अथोद्धृतयन्त्रशस्त्रक्षाराग्निजाम्बवौष्ठपिचुप्लोतपत्रसूत्र चर्मपट्टमधुस्नेहकषायालेपकल्कसेकोदकुम्भशीतोष्णोदककटाहव्यजनादिव्रणोपयोगिसर्वोपकरणमाश्रितशयनीयमुपस्थितस्थिरस्नेहबलवदवलम्बकपुरुषमिष्टेऽपनिमुहूर्ते च दध्यक्षतान्नपानरु क्मरत्नार्चितविप्रं

प्रणतेष्टदेवतं कृतमङ्गलं भुक्तवन्तमातुरं प्राङ्मुखमुपवेश्य संवेश्य वा यन्त्रयित्वा प्रत्यङ्मुखो वैद्यो मर्मसिरास्नायुसन्ध्यस्थिधमनीः परिहरन्ननुलोमं शस्त्रं निदध्यादापूयदर्शनात्। सकृदेवाहरेच्छस्त्रमाशु च ॥१६॥

Earlier to the commencement of the operation all kinds of equipments such as blunt instruments, sharp instruments, alkalies, fire, wooden laddles, pads of coton, pieces of cloth, leaves, thread, sheets of leather, honey, oil or ghee, decoction, pastes and moist bolus of drugs, materials for fomentation, pots filled with water, big vessels containing cold and hot water, fan and all other things required for the treatment of a wound should be kept ready nearby. So also some attendants who are subordinate, of unwavering affection and loyal to the patient and who are physically strong should also be present nearby.

On the scheduled day and at the auspicous time, the patient should be instructed to worship the brāhmaṇās giving them gifts of curds, grains, foods and drink, gold and gems; bow to his personal god, perform auspicious ceremonies, and then take food. After these, he should be auspicious ceremonies, and then take food. After these, he should be made to sit or lie down, facing east and restrained by the attendants (held tight without allowing movement of either any part or whole of the body); the physician sitting facing west, should put the incision withthe sharp instrument, in a downward direction, deep inside till the pus is seen,. carefully avoiding injury to vital parts, veins, tendons, joiknts and arteries. The sharp instrument should be removed out quickly. (16)

महत्वस्वपि च पाकेषु द्व्यङ्गुलं शस्त्रपदमुक्तम्। द्व्यङ्गुलान्तरं त्र्यङ्गुलान्तरं वाभिसमीक्ष्य विवृत्ते प्रदेशे वामप्रदेशिन्यैषित्वा नातिविवृत्ते गम्भीरमांसले चैषण्या। विपरीते करीरादि-नालेना तिसंवृते सूकरवालेन वा ॥१७॥

Even for large swellings and those which are fully ripe, an incision of two aṅgulas is indicated. If more than one incision is necessary it should be done at a distance of two or three aṅgulas. The physician should then insert his left index finger and widen the orifice; at places which have deep seated muscles, a metal probe may be used for widening; at places which are narrow the hollow twigs of karlra plant or hairs of the boar may be used (for widening). (17)

यतो गतां गतिं विद्यादुत्सङ्गो यत्र यत्र च। तत्र तत्र व्रणं कुर्यात् सुविभक्तं निराशयम् । आयतं च विशालं च यथा दोषो न तिष्ठति ॥१८॥

The movement of collected pus should be expected, wherever there is swelling. So incisions should be made in all such places, the orifices made wide and deep and pus diained out without allowing any residue. (18)

शौर्यमाशुक्रिया तीक्ष्णं शस्त्रमस्वेदवेपथू । असम्मोहश्च वैद्यस्य शस्त्रकर्मणि शस्यते ॥१९॥

Courage, quickness, keeping the instruments sharp, absence of sweating, shaking and calmness are the qualities of an efficient surgeon. (19)

तत्र भ्रूगण्डललाटाक्षिकूटौष्ठदन्तवेष्टमन्याकण्ठजत्रुकक्ष्याकुक्षिवङ्क्षणेषु तिर्यक्छेद इष्टः। अन्यत्र तु सिरास्नायूपघातोऽतिवेदना चिराद् व्रणसंरोहो मांसस्कन्दी च तिर्यक्छेदात् भवन्ति॥२०॥

In places like the eyebrows, cheeks, forehead, eyesocket, lips, gums, neck, throat, shoulders, axilla, lower abdomen and groins, a horizontal incision is desirable. In other places horizontal incision will causes injury to the veins and tendons, severe pain, delay in healing of the wound and formation of a muscular tumor. (20)

Paścāt karma - post-operative procedure :

ततः शस्त्रमवचार्य शीताभिरद्भिरातुरमाश्वास्यमन्तात् प्रतिपीड्याङ्गुल्या व्रणमपि प्रक्षाल्य कषायेण व्रणात्प्लोतेनाम्भोऽपनीय वेदनारक्षोघ्नैर्गुग्गुल्वगरुसर्जरसवचागौरसर्षपहिङ्गु-लवणनिम्बपत्रैः सघृतैर्व्रणं धूपयित्वा यथास्वमौषधेन मधुघृततिलकल्कैश्च दिग्धं वर्तिं प्रणिधाय कल्केन पूरयित्वा नातिभृष्टयवसक्तुभिर्घृताक्तैर्भाजनान्तेऽम्भसा दक्षिणाङ्गुलीभिः सुगृदितैर-वच्छाद्य घनां कवलिकां दत्वा सव्यदक्षिणान्यतरपार्श्वे ऋजुमनाविद्धमसङ्कुचितं मृदुपट्टं निवेश्य बध्नीयात् ॥२१॥

After the surgical operation, the patient is comforted with cold water (sprinkling over the face, drinking etc), massaged mildly with the fingers. The wound should be washed with decoction of drugs and the moisture wped well with cloth. It is then fumigated with the smoke of pain-relieving and evil-destroying

drugs such as guggulu, aguru, sarjarasa, vacā, gaura sarṣapa, hiṁgu, lavana (saindhava salt), niṁbapatra mixed with ghee. Then, other suitable drugs are rubbed together slong with honey, ghee and sesamum and spread over a peice of cloth, which is then packed into the sound. Flour of slightly fried barley mixed with a little ghee is put into a vessel, water added and made into a thick mass kneading with the fingers of the right hand. The wick-like cloth conatining the paste of drugs is placed first inside the wound, then the wound is covered on all sides with a thick pad of plaster of barely flour. Over this a comfortable position. The knot should be tied at a side either right or left. (21)

वातश्लेष्मोद्भवांस्तत्र द्विस्त्रिर्वावेष्टयेद् व्रणान्। सकृदेव परिक्षिप्य पित्तरक्ताभिघातजान् ॥२२॥

Bandaging the wounds which are of vāta and kapha origin should be done two or three times whereas for those of pitta, rakta and of traumatic origin it should be once only and that too immediately. (22)

शस्त्रक्षरुजायां तु प्रततायां यष्टीमधुकसर्पिषोष्णेन व्रणं सिञ्चेत्। उदकुम्भाच्चापो गृहीत्वा प्रोक्षयन् पतिरो विकीर्य पर्णशवर्यादिभिरस्य रक्षां कुर्याढक्षोऽभिभवनिषेधार्थम्। तेभ्यश्च बलिमुपहरेत्। धारयेच्च शिरसा ॥२३॥

लक्ष्मीं गुहामतिगुहां जटिलां ब्रह्मचारिणीम्। वचां छत्रामतिच्छत्रां दूर्वां सिद्धार्थकानपि ॥२४॥

If the peron is suffering much from the pain of the operation, the wound should be sprinkled with warm ghee processed with yastmadhuka. Sacred water from the pot should be sprinkled all around with the sacred hymns of Praṇaśabarī - to protect the patient from the attack of the just-born evil spritrits (bacteria); oblations (or offerings) should be given be given to them. The patient should then wear the following herbs on his head - lakṣmī, guhā, atiguhā, jaṭilā, brahmacāriṇī, vacā, chtrā, atichtrā, dūrvā and siddhārthaka. (23-24)

गग्गुल्वादिभिरेवं शयनासनादि द्विरह्नो धूपयेत्। तथा स्नेहोक्तं दिचर्योक्तं चाचारमनुवर्तेत ॥२५॥

The room and the furniture used by the patient should be fumigated at both times (day and night). The patient should be instructed to follow the regimen of lubrication therapy as well as those of dinacarya (daily regimen of a healthy person. (25)

विशेषताश्च दिवास्वप्नाद् व्रणे शोफकण्डूरागरुक्पूयवृद्धिः ॥२६॥

Especially, there will be profound increase of swelling, itching, redness, pain and quantity of pus by sleeping during day (so it should be avoided). (26)

स्त्रीणां तु स्मृतिसंस्पर्शनश्चलिते स्त्रुते । शुक्रे व्यवायजान् दोषानसंसर्गेऽप्यवाप्नुयात् ॥२७॥

Remembrance, touch and sight of women by themselves are enough to dislodge the semsn and expel it out and he (the patient who has undergone operation) will derive all the bad effects of sexual intercourse even without actually indulging in it. (27)

भोजयेच्चैनं यथासात्म्यं समातीतशालिषष्टिकयवगोधूमान्यतम मुद्गमसूराढकीसतीनयूप-जाङ्गल रसोपेतं जीवन्तीसुनिषण्णकतण्डुलीयकवास्तुकवार्ताकपटोलकारवेल्लकबाल-मूलकशाकयुक्तं दाडिममामलकसैन्धवसहितं सर्पिःस्निग्धं लघ्वल्पमुष्णोदकोत्तरं च। एवमस्य सम्यगशितं जरामुपति। अजीर्णादनिलादीनां विभ्रमो बलवान् भवेत्। ततः शोफरुजापाक दाहानाहानवा प्नुयात् ॥२८॥

The patient should next be given foods accustomed and suitable to him such as rice, rice which matures in sixty days, barley, sheat or any other which is more than one year old, soup prepared from mudga, masūra, ādhakī and satīna, soup of meat of animals leaving in desert like regions, condiments prepared from leaves of jīvantī, sunisannaka, taṇḍlīyaka, vāstūka, vārtaka, paṭola, kāravella and tender mūlaka mixed with dāḍima, āmalaka, saindhava added with ghee, thus made easily digestable. The food should be little in quantity and followed with drink of warm water. By this the food will get digsted properly.

By indigestion, vāta and other doṣās get increased, become powerful and make for the increase of swelling, pain, pus formation, burning sensation and widening of the wound. (28)

नवधान्यमाषकलायकुलत्थनिष्पावशिम्बीशीताम्बुमद्येक्षुक्षीरपिष्टतिलविकृतिशुष्कशाकपिशित हतिपाकाम्ललवणकटुकक्षारानूपामिषाणि वर्जयेत् ॥२९॥

Freshly harvested grains, legumes such as māṣa, (blackgram) kalāya (round-

pea), kulattha (horse-gram) and nispāva (cow-bean); cold water, alcoholic beverages, sugar-cane juice, eatables proepard from sesame, pastry, milk, dried vegetables, meat and leafy vegetables; sour, salt, pungent and alkaline substances and eat of animals living in marshy regions should all be avoided. (29)

वर्गोऽयं नवधान्यादिर्व्रणिनः सर्वदोषकृत् । मद्यं तीक्ष्णोष्णरूक्षाम्लमाशुव्यापदयेद् व्रणम् ॥३०॥

This group of fresh grains etc., will cause increase of all the dosās in a wounded person; alcoholic drinks which are strong, hot in potency, viscid and sour will kill the patient of wound very quickly. (30)

वालोशीरैश्च वीज्येत नचैनं परिघट्टयेत् । न तदुन्नेच कण्डूयेच्चेष्टमानश्च पालयेत् ॥३१॥

The patient (and the wound also) should be fanned with a fan prepared from tender (green) uśīra grass, the wound should not be touched, prcked or scratched and should be protected from movement. (31)

स्निग्धवृद्धद्विजातीनां कथाः शृण्वन्मनःप्रियाः । आशवान् व्याधिमोक्षाय क्षिप्रं व्रणमपोहति ॥३२॥

The patient who spends his time hearing the pleasantstories of the liked, the elderly persons, of the twice born category (branihans, kṣatriyās and vaiśyas) and who has high hopes of recovery from the disease will surely get rid of the wound quickly. (32)

Vraṇopacāra - treatment of wound:

पुनश्च तृतीयेऽहनि प्रक्षालनादि पूर्ववत् व्रणकर्म कुर्यात्। द्वितीये दिवसे मोक्षणाद्विग्रथितो व्रणश्चिरादुपरोहत्युग्ररुजश्च भवति ॥३३॥

Again on the third day, the wound is to be treated with washing and other procedures. Opening the wound on the second day will cause hardness, pain and long time to heal. (33)

न च विकेशिकामौषधं वातिस्निग्धरूक्षमतिश्लथमतिगाढमश्लक्ष्णं दुर्न्यस्तं वा दद्यात्। अतिस्नेहात् क्लेदः। अतिरौक्ष्यात् छेदो वेदना च। अतिश्लथत्वादपरिशुद्धिः। [illegible] अश्लक्ष्णत्वाद्दुर्न्यासाच्च व्रणवर्त्मोपघर्षणम् ॥३४॥

The cloth smeared with paste of drugs of the medicines to be applied to it should be meither very greasy nor dry, very thin or very thick, very rough or ill placed; very fatty ones will cause moistness (exudation), very dry ones cause splitting or more pain in the wound, too thin paste will not help proper cleansing, very thick paste causes severe tremors; rough ones and ill places ones will cause friction of the edges of the wound. (34)

अवश्यं साशये व्रणे विकेशिकां दद्यात् । संपूतिमांसं सोन्सङ्गं सगतिं पूयगर्भिणम् व्रणं शोधयते शीघ्रं स्थिता ह्यन्तर्विकेशिका ॥३५॥

The cloth smeared with drugs shoud invariably be inserted into wounds which have cavities inside, for that will clear the bad smell, swelling, movement of pus inside, and cleanses the wound quickly. (35)

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत् । भोजनैरुपनाहेश्च नातिव्रणविरोधिभिः ॥३६॥

If an unripe swelling has been cut (inadvertantly) it should be maded to ripen by administration of drugs, fodds and external applications which cause such ripening but which are not antagonistic to the wound. (36)

Vraṇasīvana - suturing of wound :

यस्तु सोव्यो व्रणस्तत्र चलास्थिल्यपांसुतृणरोमशुष्करक्तादीनपाह्य विच्छिन्नप्रविलम्बितं मांसं सन्ध्यस्थीनि च यथास्थानं सम्यक् स्थापयित्वा स्थिते रक्ते यथार्हं सूच्योपहृतेन स्नायुसूत्रवाला न्यतमेन सीव्येत् । शरणाश्मन्तकमूर्वातसीनां वा वल्कैः ॥३७॥

If the wound is found suitable for suturing, it should be well cleaned to remove pieces of bones, foreign bodies, mud, grass, hairs, clotted blood etc., the severed, hanging and loose museles, joints, bones etc., should be placed at their proper places, the blood stopped, then the edges of the wound are to be sutured together with the help of needles, using the tendon, thread, hair etc., as the suturing material; the threads of śaṇa (jute) aṣmañtaka, mūrvā or atasī can also be used. (37)

सीवनविकल्पास्तु समासेन चत्वारः। तद्यथा गोष्फणिकातुन्नसीवनवेल्लितकरज्जुग्रन्थि-बन्धनमिति। तेषां नामभिरेवाकृतिविभागः। प्रहारवशाच्चोपयोगः। न चातिसन्निकृष्टां

विप्रकृष्टामत्यल्पबहुग्रहिणीं वा सूचीं पातयेत् । एवं सम्यक्स्यूतमवेक्ष्य मधुघृतयुक्तैरञ्जन मधुकनिम्बलोध्रप्रियङ्गुसल्लकीफलक्षौममषीचूर्णैरवकीर्य पूर्ववद् बन्धादि योजयेत् ॥३८॥

In brief, the kinds ofsutures are four viz - Goṣphaṇikā, Tunnasīvana, Vellītaka and Rajjugrañthi; their nature is implied in their names and are to be employed as found appropriate to the nature of the wound (or weapon causing the sound); the needle placings (places of puncture) should not be very close, very far, holding the tissues very loose or holding them very tight.

Having sutured the wound properly, it is to be given a coating of paste of añjana, madhuka, nimba, lodhrā, priyañgu, śallakiphala, ash of hemp - all nively powdered and mixed with honey and ghee; then the wound should be bandaged in the usual manner. (38)

Notes : Iñdu the commentator expalins the four types of sutures as follows, Goṣphaṇa - stitches to be made at all the four corners of the wound; (slinglike suture), Tunnasīvana - two edges which are very close are drawn together and sewn just like stitching the cloth. (continuous suture) Vellītala - holding the edges of thewound tegether inverted and stitching in a circular manner; (winding suture) Rajju granthi - is like a knot of a rope, puncturing only once. (Kantted suture)

असीव्या वङ्क्षणवक्षःकक्षादिषु प्रचलेष्वल्पमांसेषु च वायुनिर्वामिणोऽन्तर्लोहितशल्या विषाग्नि क्षारकृताश्च व्रणाः ॥३९॥

Wounds situated in the groins, chest, axilla and places which are moving (having movement), which are less muscular, which emit air (gas) often, which have accumilation of blood or a foreignbody inside, which are caused by poisons, fire and caustie alkalies should not be sutured. (39)

सीव्यास्तु मेदस्समुन्थिता भिन्नलिखिताः कफग्रन्थिरल्पपालिकः कर्णः सद्यव्रणाश्च। शिरोललाटाक्षिकूटकर्णनासागण्डौष्ठकृकाटिकाबाहूदरस्फिक्पायुषप्रजननमुष्कादिष्वचलेषु मांसवत्सु च प्रदेशेषु ॥४०॥

The wounds which are caused by disorders of fat tissue, which are gaping, the tumors produced by kapha, the ear with thin or small pinna and wounds due to assault by weapons, those situtated in the head, forehead, socket of the eyes, those

on the ears, checks, lips, cricoid at the centre of the neck, arm, abdomen, buttocks, rectum, genital organs, scrotum and such other places which have no movement and which are muscular should be sutured. (40)

Bañdha - bandages :

कोशदामोत्सङ्गस्वस्तिकानुवेल्लितमुत्तोलीमण्डलस्थविकायमकखट्वाचीनविबन्धवितानगोष्फणाःपञ्चाङ्गी चेति पञ्चदश बन्धविशेषाः। तेषां नामभिरेवाकृतयः प्रायेण व्याख्याताः ॥४१॥

Kośa, Dāma, Utsañga, Swastika, Anuvellita, Muttolī, Mandala, Sthavika, Yamaka, Khatva, Cīna, Vibañdha, Vitāna, Gosphana and Pañcāñgī are the fifteen kinds of bandages, their features (shapes) are mostly implied in their names (41)

तत्र कोशमङ्गुलीपर्वसु विदध्यात्। दाम सम्बाधेऽङ्गे। उत्सङ्गं विलम्बिनि। स्वस्तिकं सन्धिकूर्चभ्रूस्तनान्तरकुक्ष्यक्षिकपोलकर्णेषु। अनुवेल्लितं शाखासु। मुत्तोलीं ग्रीवामेढ्रयोः। मण्डलं वृत्तेऽङ्गे। स्थविकामङ्गुष्ठाङ्गुलिमेढ्राग्रमूत्रवृद्धिषु। यमकं यमलव्रणयोः। खट्वां हनुशङ्खगण्डेषु। चीनमपाङ्गयोः। विबन्धमुदरोरुपृष्ठेषु। वितानं मूर्धादौ पृथुलेऽङ्गे। गोष्फणं नासौष्ठचिबुकसन्धिषु। पञ्चाङ्गीं जत्रूर्ध्वमिति। यो यस्मिन् प्रदेशे सुनिविष्टो भवति तं तस्मिन् कुर्वीत। न तु व्रणस्योपरि न चाबाधकरो यथा स्यात् ॥४२॥

Kośa type of bandage should be used for the joints of the fingers; Dāma, for the parts which are painful, Utsañga for parts which are drooping down; Swastika at the joints, aponeroses, eyebrows, in between the nipples, lower abdomen, eyes, checks and ears; Anuvellita for the extremeties; Muttolī for the neck and the penis; Mandala for the round shapped parts; Sthavika for the thumb, fingers, glans-penis and in hydrocele; Yamaka in cases of twin wounds; Khaṭva for the lower jaw, temples and checks; Cīna for the outer angle of the eye; Vibandha for the abdomen, thighs and back; Vitāna in large parts such as the head ec; Gosphana for the nose, lips, beard and joints and Pañcañgī for the parts above the shoulders. That kind, wihci remains tight in any part and so found convenient should be selected and applied. It should not be tied directly overthe wound or in a manner as will cause pain. (42)

Bañdhana vidhi - mode of bandaging :

बन्धस्त्विष्टोऽनिले दुष्टे दष्टे भग्ने व्रणेषु च । तत्रान्त्ययोर्द्विधा बन्धः सव्यदक्षिणभेदतः ॥४३॥

Tieing a a bandage is also indicated in disecases produced by mcrease of vāta; in bites by snake etc, in fracture and wounds. For the last one (wound) it is of two types one from the right side and the other from the left. (43)

Notes : In diseases of vāta origin producing severe pain such as headache, muscular twitchings, intermittant claudictions, sprains etc. tieing a tight bandage over the affected pat will greatly minimise the pain, in cases of snake bite tight bandage above the site of bite prevents spreading of poison to other parts, in case of fracture of bones bandaging gives rest to the part by preventing movements of the par and so helps healing, and in wounds it prevents infection and helps healing.

त्रिविधस्त्वेव सर्वत्र गाढः श्लथसमत्वतः । कफवाते घनो गाढः पित्तरक्ते तनुश्लथः ॥४४॥

वातपित्ते समो बन्धः कफपित्त व्रणेषु च ।

The nature of bandaging is a three kinds : tight, loose and moderate; in causes of combination of kapha and vāta, the bandaging should be thick and tight, in the combination of pitta and rakta it should be thin and loose, in combination of yāta and pitta and wounds due to combination of kapha and pitta - it should be moderate. (44-441/2)

तथा स्फिककक्ष्यावङ्क्षणोरुशिरस्सु गाढं बध्नीयात् । शाखावदनकण्ठकर्णमेढ्रमुष्कपृष्ठ-पार्श्वोदरोरस्सु समम् । अक्ष्णोः सन्धिषु च शिथिलम् ॥४५॥

At the buttocks, flanks, groins, thighs and head it should be tight; in the extremetics, face, throat, ears, penis, scrotum, back, flanks, abdomen and chest, it should be moderate (medrum); on the eyes and joints it should be loose. (45)

वातश्लेष्मजेषु शिथिलस्थाने समम् । समस्थाने गाढम् । गाढस्थाने गाढतरम् । तथा शीतवसन्तयोस्त्र्यहात् । पित्तरक्तेषु तु गाढस्थाने समम् । समस्थाने शिथिलम् । शिथिलस्थाने नैव । तथा शरद्ग्रीष्मयोः सायं प्रातश्च । अबध्यमानः पुर्दंशमशक तृणकाष्ठपांसुशीतवातात पादिसम्पर्काद्विविधाप्रवोद्रुतो दुष्टव्रणतामुपैति । स्नेहश्चात्र न चिरं तिष्ठति । भेषजमचिरा च्छुष्यति । कृच्छ्रेण रोहति । रूढे च वैवर्ण्यं भवति । अपि च ॥४६॥

In wounds cused by vāta and kapha if located on soft (flabby) parts, bandaging shall be even (moderately tight) if on other even parts it shll be tight if on hard parts, it shall be very tight, during cold and spring seasons, it (bandaging) shall be once in three days.

In wounds caused by pitta and rakta if located on hard parts bandaging shall be moderately tight, if located on even parts bandaging shall be loose, if sitūated, on soft (flabby) parts, if bandaging is needed, during śarat (autumn) and grisma (summer) it should done both in the morning and evening.

Wounds, if not bandaged develop the features of bad ulcer by the bites of musqūitoes ect., contanct with grass, sticks, sand (mud), cold breeze, sunlight etc., and gives rise to many combications (secondary diseases); medicated fats applied to them do not remain there for long, drugs (in the form of pastes) dry up soon, the wound heals with difficulty and even after healing discolouration persists. (46)

And further :

चूर्णितं मथितं भग्नं विश्लिष्टमथ पाटितम् । अस्थिस्नायुसिराच्छिन्नमाशु बन्धेन रोहति ॥४७॥

Cūrṇita (crushed) and matita (twisted) types of bhagna (fractures), vislista (dislocation of joints) and surgical cutting of bones, tendons, veins cut or torn will heal quickly by bandaging. (47)

उत्थानशयनाद्यासु सर्वेहासु न पीड्यते । उद्वृत्तौष्ठः समुत्सन्नो विषमः कठिनोऽतिरुक् ॥४८॥

समो मृदुररुक् शीघ्रं व्रणः शुध्यति रोहति ।

A wound which does not cause pain while getting up, lieing down and other postures, and having raised edges is known as Utsanna (going to heal); a wound which is uneven (irregular), hard, and very painful is known as Viṣama (bad, not healing) and a wound which is soft and painless is known as Sama (healing) vrana which is clean and also heals quickly. (48)

स्थिराणामल्पमांसानां रौक्ष्यादनुपरोहताम् । प्रच्छाद्यमौषधं पत्रैर्यथादोषं यथर्तु च ॥४९॥

अजीर्णातरुणाच्छिद्रैः समन्तात् सुनिवेशितैः । धौतैरकर्कशैः क्षीरीजार्जुनकद्म्बजैः ॥५०॥

Wounds which are hard (or static), which have very little of muscles in them which are not healing due to dryness (absence of moisture) should be scraped with rough leaves and then filled in with drugs appropriate to the doṣās and the season. Such leaves should neither be old nor too young, not have any holes, not rough, belonging to trees like bhūrja, arjuna, kadamba and such other which have a milky sap; the leaves should be washed well and used. (49-50)

कुष्ठिनामग्निदग्धानां पिटकामधुमेहिनाम् । कर्णिकाश्चोन्दुरुविषे क्षारदग्धा विषान्विताः ॥५१॥

मांसपाके न बद्धव्या गुदपाके च दारुणे । शीर्यमाणाः सरुग्दाहाः शोफावस्थाविसर्पिणः ॥५२॥

Bandaging should not be done to wounds of leprosy, burns, diabetic eruptions; those caused by the poison of karṇikā of rat bite; alkalies, those which have poison inside, which cause pus formation in the muscles; severe ulceration of the rectum, those which cause mutilation of the body, those having pain, burning sensation, swelling ans those which spread to other places. (51-52)

Vraṇa rakṣaṇa - protection of wounds :

अरक्षया व्रणे यस्मिन् मक्षिका निक्षिपेत् क्रिमीन् । ते भक्षयन्तः कुर्वन्ति रुजाशोफास्रसंस्रवान् ॥५३॥

सुरसादिं प्रयुञ्जीत तत्र धावनपूरणे । सप्तपर्णकरञ्जार्कनिम्बराजादनत्वचः ॥५४॥

गोमूत्रकल्कितो लेपः सेकः क्षाराम्बुना हितः । प्रच्छाद्य मांसपेश्या वा व्रणं तानाशु निर्हरेत् ॥५५॥

Flies deposit worms (bacteria) in the wounds which have not been protected. They (bacteria) begin to eat the itssues and produces pain, swelling and haemorrhage. For such a condition, the decoction of drugs of surasādigaṇa (vide chapter. 16) should be used for washing and filling the wound. A paste prepared with the bark of saptaparṇā, karañja, arka, nimba, rājādana, along with cow's urine should be applied into the wound. It is ideal to sprinkle with solution of alkalies. If they are (bacteria) still present, they should be removed out qurckly by scrapping the muscles. (53-55)

उत्पद्यमानासु च तासु तास्ववस्थासु दोषादीनपेक्ष्य यथास्वमुपक्रमैरुपक्रमेत् ॥५६॥

The wonuds are to be treated with suitable drugs and therapies which are

appropriate to the doṣās, in the different stages of the wound. (56)

न चैनं त्वरमाणः सान्तर्दोषमुपसंरोहयेत् । स ह्यल्पेनाप्यपचारेणान्तरुत्सङ्गं कृत्वा भूयो विकुरुते। तस्मात्सुशुद्धं रोपयेत् ॥५७॥

They should not be made to heal hurriedly alowing the doṣās to remain inside. such residual doṣās get excited (increased) even with little unhealthy activities; and causeswelling and a severe wound again. Hence healing of wounds should be done only after purifying the wound (removing the doṣa completely). (57)

रूढेऽप्यजीर्णव्यायामव्यवायादीन्विवर्जयेत् । मासान् षट् सप्त वा नृणां विधिरेष प्रशस्यते ॥५८॥

Even after the healing of the wound, the person avoid indigestation, excrises, copulation etc., for a period of six or seven months, this will be the ideal procedure to be followed. (58)

इतीदं व्रणमाश्रित्य दिङ्मात्रमुपदर्शितम् । उत्तरे विस्तरस्तस्य वक्ष्यते साधनं प्रति ॥५९॥

Whatever has been said so far about wounds is only a pointer, it will be described in detail along with thier management in Uttarasthāna (the last section of the text). (59)

॥ इति अष्टत्रिंशोऽध्यायः ॥

Thus ends the thirty-eighth chapter.

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अथैकोनचत्वारिंशोऽध्यायः

Chapter 39

KṢĀRAPĀKA VIDHI ADHYĀYA

(Preparation of caustic alkalie)

अथातः क्षारपाकविधिमध्यायं व्याख्यास्यामः। इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter on Kṣāra pāka vidhi - preparation of caustic alkalies; thus said Ātreya and other great sages. (1)

Kṣāra gunāh - properties of caustic alkalies :

क्षारो हि नानौषधसमवायनिर्वृत्तेः सर्वरसाधिष्ठानं कटुकलवणरसभूयिष्ठस्तीक्ष्णोष्णो दहनः पाचनोविदारणो विलायनः शोधनो रोपणः क्रिम्याममेदोविषापहः सर्वशस्त्रानुशस्त्राणां च वरिष्ठःछेदनभेदनपाटनलेखनकरणाद्यतश्च सम्बाधावकाशजेषु दुःखावचारणीयशस्त्रेषु नासा र्शोऽर्बुदादिषुशस्त्रेण चासिध्यत्सु दुष्टव्रणेषु बहुशः प्रकोपिषु प्रयुज्यते ॥२॥

Kṣārās (caustic alkalies) derived from the combination of different kinds of drugs only, is the repository of all the tastes, with predominance of pungent and salt, possesses properties such as penetrating and hot potency, and does functions such as burning, digesting, tearing, dissolving (liquifying), cleansing, healing; destroys worms (bacteria), undigested materials, fat and poisons; best among all major and minor (accessory) sharp instruments, serves the purposes of cutting, dividing, puncturing, scratching and other activities, fit to be used in places where sharp instruments can be used with difficulty such as nasal polypi, malignant tumors etc., where treatment with sharp instruments does not succeed such as bad ulcers and in diseases produced by profound increase of the doṣās. (2)

Dvividha kṣāropayoga - two kinds of usage of caustics :

स द्विविधो वाह्याभ्यन्तरपरिमार्जनभेदेन तत्रार्शोऽर्बुदभगन्दरग्रन्थिदुष्टव्रणनाडीचर्मकील-वर्त्ममुखरोगकुष्ठकिलासतिलकालकादिषु बहिः परिमार्जनेन। अन्तः परिमार्जनेन तु गुल्मगरोदराग्निसादमलसङ्गशूलानाहाश्मरीशर्करादिषु स यथास्वमेवोपदेक्ष्यते ॥३॥

It is of two kinds - Bāhyaparimārjana (external application) and Abhyantara Parimārjana (internal potion).

External application is indicated in diseases such as haemorrhoids, malignant tumors, rectal fistula, tumors, bad ulcers, sinus ulcers, warts, diseases of the eyelids and face, leprosy, and other skin diseases, leucoderma, black moles on the skin and such others. Internal potion is indicated in abdominal tumors, poisoning (artificial, homicidal) enlargement of abdomen, dyspepsia, accumulation of feces (and other waste products), colic, distension of abdomen, urinary caliculi and gravel. The procedure of this (internal potion) will be described in the context of these diseases. (3)

Kṣāra varjyāḥ - contraindication for caustic therapy :

न तूभयोऽपि योज्यो भीरुदुर्बलक्षामवातपित्तार्दितज्वरातिसारपाण्डुशिरोहृदयरोगमेहाक्षि-पाका तिमिरारोचकातुरकृतवमनविरेकतुर्मतीगर्भिण्युद्वृत्तफलयोनिसर्वाङ्गशूलविषमद्य-पीतेषु। मर्म सिरास्नायुसन्धितरुणास्थिसेवनीधमनीगलनाभिनखान्तरमुष्कशेफस्त्रोतस्स्वल्प-मांसेषु च देशेष्व क्ष्णोश्चान्यत्र वर्त्मरोगात्। तथा शीतोष्णवर्षदुर्दिनप्रवातेषु च ॥४॥

Neither of the two methods should be used for persons who are frightful, weak, emaciated, those suffering from increase of vāta and pitta, fever, diarrhoea, anaemia, diseases of the head and heart, diabetes, ulcerations of the eye, blindness, loss of appetite / taste; who have undergone emesis and purgaiton therapies, the lady in menstrual periods and pregnancy, inflamed ovaries and vagina, pain all over the body, poisoning and those who have drunk alcoholic beverages. External application of alkalies should not be done in places such as vital spots, veins, tendons, joints, cartilages, sutures, arteries, throat, umblicus, interior of the nails, scrotum, penis, tissues pores or channels, places which have very little musculature and the eyes except in diseases of the eye-lids. So also on days which are cold, hot, rainy, cloudy (without sunlight) and breezy. (4)

Kṣāra nirmāṇa vidhi - preparation of alkalies :

अथ बहिः परिमार्जनस्त्रिविधो मध्यो मृदुस्तीक्ष्णश्च। तस्य पाकविधिः शरदि शुचिरुपोषितः

शुक्लवासा:प्रशस्ते:ऽहनि प्रशस्तदेशजातं मध्यमवयसमनुपहतं महान्तं कालमुष्ककं सुरापलल सुमनोऽक्षतादिभिश्चतुर्दिशं बलिं कृत्वा प्रदक्षिणं चाभ्यर्च्यैनमधिवासयेत् ।।५ ।।

दैवतेभ्यो नमस्तेभ्यो निवसन्तीह ये श्रिताः ।गन्तुमर्हन्त्यसङ्क्रूद्धास्त्यक्त्वेमं वासमव्ययम् ।।६ ।।

भेषजार्थं ग्रहीप्यामि सर्वप्राणभृतामिमम् ।वृक्षं न लोभान्न क्रोधाद् ब्राह्मणोर्थे विशेषतः ।।७ ।।

इति ।

External application is of three kinds - Madhyā or moderate (by the use of alkalies of moderate strength), mṛdu or mild (by the use of alkalies of mild strength and Tīkṣṇa or strong (by the use of strong alkalies). (5)

The method of preparing the kṣāra (alkali) is as follows :

During the śarat ṛtu (autumn), on an auspicious day, the physician having purified himself, abstaining from food and wearing white cloths, should go to a big kālamuṣkaka tree of middle age, and not damaged, worship it by offering wine, meat, flowers, coloured grains etc. at all its four quarters, going round it in reverance and pray to the gods (spirits) of the tree and others in these words "Oh gods, who are residing in this tree, accept my salutations and the offerings, please depart from this tree without anger, this abode of yours. I am taking this tree, the supporter of all living beings for the purpose of preparing medicine but not with either greed, or anger; specially for the use of Brāhmana" (and then return home). (6-7)

अथापरेद्स्तत्र यद्यद्भुतं वैकृतं वा किञ्चिन्नश्येत्ततो युगमात्रमारूढे सवितरि ब्राह्मणान् वार्चयित्वातं पादपं पूर्वाग्रमुत्तराग्रं वा पातयेत् ।एवं च पारिभद्रपलाशाश्वकर्णराजवृक्षमहा-वृक्षवृक्षकेन्द्रवृक्षास्फोतसप्तच्छदनक्तमालतिल्वककदलीविभीतकाश्वमारकपूतीकचित्रकार्क-काकजङ्घापामार्गाग्निमन्थान् वसन्तेसङ्गृहीतांश्च यवान् सशूकनालांश्चतस्त्रश्च कोशातकीः सर्वान् समूलफलपत्रशाखान् खण्डशःकल्पयित्वा नातिशुष्कान् शिलातलस्थान् निवाते पृथक् निचयीकृत्य मुष्ककनिचये च सुधाशर्कराःप्रक्षिप्य तिलकुन्तलैरादीपयेत् ।दग्ध्वा च शान्तेऽग्नौ पृथक् सुधाशर्कराभस्म कृत्वेतरत् सर्वक्षारद्रोणमधिकमुष्ककं सलिलपलसहस्त्रेण गवादिमूत्रपलसहस्त्रेण चालोड्य महता वस्त्रेण परिस्त्रावयेत् ।यावदच्छोरक्तस्तीक्ष्णः पिच्छिलश्च

जातस्तदा तं क्षारनिष्यन्दं गृहीत्वा भस्म विवर्जयेत्। ततः स्नेहपाकविधिनापाचयेत्। पच्यमाने च तस्मिंस्ताः सुधाभस्मशर्कराः क्षीरबकं शङ्खनाभिं चायसे पात्रेऽग्निवर्णान् कृत्वातत्क्षाराच्छ-कुड वमात्रे निर्वाप्य तेनैव च सुश्लक्ष्णं पिष्ट्वा प्रतीवापं दद्यात्। ततश्च सुतरां दर्व्यावघट्टयन् विपचेत् यावच्च सबाष्पैर्बुदबुदैः समुत्तिष्ठेत् सान्द्रतया च दर्वीप्रलेपी स्यात्तदैनमवतार्यायोघटे यवराशौसु गुप्तं स्थापयेत्। एष मध्यमः क्षारः ॥८॥

The next day, when he does not witness any unnatural or inauspicious omen (either in the sky or on his way) should go to the tree, when the sun has risen above two-arms length, worship the brāhmaṇās present and cut the branches of the tree which have spread either to the east or north. Likewise the branches of pāribhadra, palāśa, aśwakarṇa, rāja vṛkṣa, mahāvrakṣa (snuhī) vṛkṣaka, iñdravṛkṣa asphota, saptachada naktamāla tilwaka kadalī vibhītaka, aśwamāraka pūtīka citraka arka kākajañgha apāmārga and agnimañtha; the plant of yava (barley) along with its thorny plumage, the roots, fruit, leaves and branches, the four kinds of kośātakī all collected during vasañta (spring) should be cut into small bits, slightly dried and made into heaps separately on slabs of stone, at a place devoid of heavy breeze. Likewise another heap of crystals of lime stone should also be made near the heap of logs of muṣkaka. All the heaps are set on fire by using the dired plants of sesamum. After every heap has been consumed by fire, the ashes are collected separately after they are cooled. Then a mixture of all the ashes is made with the ashes of muṣkaka being more in quantity and dissolved in one thousand palās (48000 ml) - of water; another one thousand palas of cow's urine is also added, mixture stirred well and filtered through a thick cloth, several times till a clear, red, strong smelling, slimy, thick liquid is obtained. The ashes remaining over the cloth is thrown away. keeping only the precipitate in the vessel. It is then kept on an oven and cooked in the process of preparing medicated oil. When cooking is in progress the nicely macerated powder of lime stones (well burnt), Ksīrabaka (clay) and śankhanābhi (conch shell) all made red hot in an iron pan are mixed with the ash in the proportion of one kuḍava (192 gms). All these should be cooked, stirred continuously with laddle till it becomes a thick liquid. It is then removed from fire, filled into an iron pot and kept hidden in a heap of barley. This is the method of preparing a Madhyama Kṣāra (alkalie of medium strength). (8)

मृदौ शर्करादीन्निर्वाप्यापनयेन्न तु पिष्ट्वाक्षिपेत्। तीक्ष्णे तु दन्तीचित्रकलाङ्गलिकापूतीक-प्रवालतालपत्रीबिडस्वर्जिकाकनकक्षीरीहिङ्गुवचातिविषाः श्लक्ष्णचूर्णीकृता दग्धाश्च शङ्ख-शुक्तीः पूर्व वत् प्रतिवापं दद्यात्। तांश्च व्याधिबलतः सप्तरात्रादूर्ध्वं प्रयुञ्जीत। क्षीणबले तु बलाधानार्थं पुनः क्षारजलमावपेत्। तत्रनातितीक्ष्णो नातिमृदुः श्वेतः श्लक्ष्णः शीघ्रः पिच्छिलःशिखरी सुखनिर्वाप्योऽल्परुगनभिष्यन्दीचेति दश क्षारस्य गुणाः। दशैव च दोषाः तद्यथा। अत्युष्णोऽतिशीतोऽतितीक्ष्णोऽतिमृदुरतितनुरतिघनोऽतिपिच्छिलोविसर्पी हीनौषधो हीन पाकश्चेति ॥९॥

For preparing the alkalie of mild strength (mṛdu) the ash of lime etc., should be put in rough powder form only but not nicely macerated.

For preparing the alkali of strong potency (tīkṣṇa), the ashes of dantī, citraka lāṅgalī, pūtīka pravāla (tender sprouts of pūtīka) tālapatra biḍa lavana, swarajika kṣāra, kanaka ksīrī, hiṅgu, vācā, ativiṣā, all are powdered nicely, ashes of conch shell and cowrie shell added to the solution while boiling. This should be used for a period of more than seven days depending upon the strength of the disease for which it is meant. If it is found to have become weak, it should again be dissolved in alkaline solution.

Kṣāra guṇāh - good qualities of alkalies :

The ten ideal qualities of caustic alkalies are - neither too strong nor too weak, white in colour, soft, quick in action, slimy, form a small peak (heap) if made to fall from a little height, easily dissolving, causing little pain and no exudations.

Kṣāra doṣāh - bad qualities of alkalies :

The ten bad qualities are - very hot or very cold (in potency), very strong or very mild, very thin or very thick, very slimy, not spreading around, prepared with few drugs and cooked inadequately. (9)

Kṣāra karma vidhi - procedure of alkali therapy (external) :

तत्रक्षारकर्मण्युपहरेत् पिचुवर्तिशलाकादर्व्यञ्जलिकाघृतमधुशुक्ततुषोदकमस्तुक्षीरोदक-शीतप्रदेहशयनासनादीनि । अथ क्षारार्हस्योपविष्टस्य संविष्टस्य वाप्तपरिचारकगृहीतस्य

व्याधिं छित्वावलिख्य प्रच्छाय वा पिचुप्लोतान्यतरावगुण्ठितया शलाकया क्षारं पातयेत् । ततो मात्राशतमुपेक्षेत । वर्त्मरोगे तुनिर्भुज्य वर्त्मनी पिचुना मधूच्छिष्टेन वा कृष्णभागं प्रच्छाद्य पद्मपत्रतनुः क्षारलेपः। घ्राणजेषुत्वर्शोऽर्बुदेष्वादित्याभिमुखस्योन्नमय्य नासिकामुपेक्ष्याश्च पञ्चाशन्मात्राः। तद्वच्छ्रोत्रजेषु। गुदार्शस्सुपाणिनायन्त्रद्वारं पिधाय धारयेन्मात्राशतमेव। ततः प्रमार्जनेन प्रमृज्य क्षारं सम्यग्दग्धमवेक्ष्य निर्वापयेत्सर्पिर्मधुभ्यां शुक्ततुषोदकमस्तुक्षीरादि भिश्च। ततः परं शीतमधुरैः सघृतैः प्रदिह्यात्। अभिष्यन्दीनिभोज्यानि भोज्यानि क्लेदनाय च। स्थिरमूलत्वात्तु यदि क्षारदग्धं न विशीर्यते ततो धान्याम्लबीजमधुयष्टिकायुक्तैस्तिलैरालेपये त्सुवर्णक्षीरीयुतैर्वा त्रिवृद्विडङ्गसारवद्भिर्वा। मालतीवृषाङ्कोलनिम्बास्फोतपटोलीकरवीर- पत्रक्वाथेन व्रणप्रक्षालनम्। एषामेव च कल्कक्वाथे सिद्धं सर्पिस्तैलं वा रोपणम्। नाग- पुष्पमञ्जिष्ठाचन्द नतिलपर्णिकासु वा। यथात्त्याधिदोषं च व्रणमुपक्रमेत्। तिलाः सयष्टि- मधुका रोपणे चास्यपूजिताः॥१०॥

Before commencing the caustic therapy the following materials should be kept ready at hand - cloth, wick, metal rods, laddles, añjalika (a young mouse), ghee, honey, sukta (sour gruel), tuṣodaka (sour liquid prepared from husks), mastu (whey), water, milk, cold pastes, cots and other furnitures etc.

Then the patient eligible to receive caustic therapy should be made to sit or lie (on a cot) and held tight by loyal attendants. The diseased part (on which he alkali is to be applied) should be punctured, scratched or cut by a knife, and the alkali applied to the spot with a metal rod whose tip is wrapped with piece of cloth, pad of wool or any other covering. After the application, a period of one hundred mātrās (time required to pronounce a vowel is one mātra and hundred matrās will be about 20 seconds).

In diseases of the eyelids, they should be held everted, the cornea should be covered with either a piece of cloth or with bees wax and the alkali applied in thin layer as thin as a lotus petal.

In nasal polyps, malignant tumors, the patient is made to sit facing the sun, the nostrils everted and alkali applied and allowed for a duration of fifty mātrās. Similar is the procedure in polyps of the ears.

In haemorrhoids, the rectal orifice and surrounding parts should be covered with the rectal speculam held in the hand, alkali applied on the pile mass and allowed for a duration of one hundred mātrās.

After the stipulated time, the alkali is removed by a brush, the site inspected for signs of proper burning and then smeared with ghee and honey or sour liquid prepared from grains, or husks; whey, milk etc. After some time the area should be covered with a paste of drugs which are cold in potency and sweet (in taste) mixed with ghee. He should be given foods and other therapies which promote secretions and moistening of the body.

If the pile mass does not shrink or fall off due to being deep seated then it should be given a covering with the paste made from the precipitate of rice-gruel, powder of madhuyaṣṭhi mixed with sesamc oil, or with the milky sap of suvarṇaksīrī or powder of tṛvṛt mixed with decoction of vidaṅga. The wound is then to be washed with decoction of mālatī, vṛṣa, aṅkola, nimba, āsphoṭa, paṭola and leaves of karavīra. The medicated oil prepared with the paste or decoction above drugs, should be applied for healing of the wound or oil prepared with nāgapuṣpa, mañjiṣṭa, candana and tila parṇikā. The wound is to be treated depending upon the disease and the doṣās involved. Tila and yaṣṭimadhuka together are ideal for the healing of wound. (10)

Trividha dagdha - three kinds of burns :

तत्र पक्कजाम्बवसङ्काशमवसन्नमीषद्यथास्वविकारोपशान्तौ च सम्यग्दग्धं भवति। तद्विपर्ययेण तोदकण्डूजाड्यादिभिश्चदुर्दग्धम् । तत्र पुनः पातयेत् । ऊषादाहरागशोफज्वरपाकविसर्प-शिरो रोगवातपित्तकोपैरतिग्धम् । अपि च । नेत्रेऽतियोगाद्वर्त्मनिर्भेदेनेन्द्रियभ्रंशः । घ्राणे नासावंशतरुणास्थिदरणंसङ्कोचो गन्धाज्ञानं च । तद्वच्छोत्रादिष्वपि च यथास्वं व्यापत् । गुदे विण्मूत्ररोधोऽतीसारः पुंस्त्वोपघातोगुदविदरणाच्च मृत्युर्वा सर्वदा वा शोफतोदवेदना स्त्रावाः। शकृन्मूत्रवातविधारणाशक्तिर्वा । तमतिप्रवृत्रमाशु पूर्वोक्तैरेव निर्वापणैः पुनःपुनर्नि र्वापयेत्। अतश्च दाह्यमतिप्रमाणं न सकृदेवं दहेदिति । भवति चात्र ॥११॥

The site of application of the caustic alkalies assuming the colour of a ripe fruit

of Jambu, slightly depressed in the centre, the symptoms of itself (burn by caustic alkali) and of the original disease subsiding - are the features of Samyak dagdha (burns caused by properly applied caustic alkali); symptoms opposite to the above, developing pricking pain, itching, and lassitude are the features of Durdagdha (inadequate therapy). In such a case the alkali should be applied again.

Appearance of local burning sensation, redness and swelling, fever, ulceration, erysepelas, diseases of the head due to increase of vāta and pitta are the features of Atidagdha (excess therapy).

Further, in case of eyelids, disruption of sensory function of the eye due to puncture in the lids; in case of the nose, destruction of the nasal cartilage, constriction of the passage and loss of sense of smell; likewise in the ears; in case of the rectum, obstruction of urine and faeces, diarrhoea, loss of sexual vigour (impotence), fissures in the rectum, or death; or presence of swelling, pricking pain and exudation continuously always, loss of capacity to withhold the urges of faeces, urine and flatus are all produced by excessive alkali therapy. These, conditions are to be treated quickly by repeated washing and application of soothing oils etc. as described earlier. Another application of alkali should not be done soon even if necessary. (11)

Some verses more :

अम्लो हि शीतः स्पर्शेन क्षारस्तेनोपसंहितः । यात्याशु स्वादुतां तस्मादम्लैर्निर्वापयेत्तराम् ॥१२॥

The effects of the caustic alkalies become mitigated (nullified) by contact with cold and sour substances because it (alkali) becomes sweet. So the place on which alkali has been applied should be smeared with sour substances. (12)

ज्वरातिसारतृण्मोहमूर्छाहृद्वेदनार्तिभिः । कक्षं दहत्यग्निरिव शरीरं क्षारविभ्रमः ॥१३॥

पाययेतातियोगेऽतस्तं शीघ्रं सघृतं दधि । सगुडं वा दधिसरं तैलं वाससितोपलम् ॥१४॥

धात्री फलकपित्थाम्लदाडिमस्वरसे घृतम् । द्विगुणे साधितं पानसेकैः क्षारातिरुग्धरम् ॥१५॥

दाडिमामलकाम्रातकपित्थकरमर्दकान् । आम्राच्च मातुलुङ्गाच्च रसं मृद्वग्निना पचेत् ॥१६॥

ततोऽतिवृत्तक्षाराय दद्यान्मात्रां यथाबलम् । क्षारो निवर्तते तेन प्रसादं त्वक् च गच्छति ॥१७॥

शोणितातिप्रवृत्तौ तु बाह्यान्तः शिशिरो विधिः ।

Excess of alkali therapy will produce fever, diarrhoea, thirst, delusion, fainting, pain in the heart and elsewhere and burns the body just like fire in the hearth. Hence such a patient should be given ghee, curds, whey mixed with mollasses or oil mixed with sugar or juice of fruits of dhātrī, kapittha with ghee; the juice with twice its quantity of ghee is ideal as a drink and as on external application to relive the pain of excess alkali therapy.

The juice of fruits of dāḍima, āmalaka, āmrāta, kapittha, karamardaka, āmra and mātuluṅga should be cooked on mild fire and given as a drink to those who had excess alkali therapy, according to their strength. By this, all the effects of the alkali will be removed and the skin regains its complexion. In case of excess of bleeding, the patient should be given cold treatment both external and internal.

॥ इति एकोनचत्वारिंशोऽध्यायः ॥

Thus ends the thirty-ninth chapter.

* * *

अथ चत्वारिंशोऽध्यायः

Chapter 40

AGNIKARMA VIDHI ADHYĀYA

(Fire-cautery therapy)

अथातोऽग्निकर्मविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter on Agnikarma vidhi-procedure of fire (cautery) therapy (branding); thus said Ātreya and other great sages. (1)

Agnikarma sreṣṭhata - Fire cautery is best :

अग्निः क्षारादपि गरीयानौषधशस्त्रक्षारैरसिद्धानां तद्दाहसिद्धेरपुनर्भवाच्च। तत्राग्निकर्म त्वचि मांसे सिरास्नायुसन्ध्यस्थिषु च प्रयुज्यते। तत्र मशतिलकालकचर्मकीलसरुक्स्तब्धप्रम्लानाङ्ग भिष्यन्दाधिमन्थशिरोभ्रूशङ्खललाटरुजार्दितेषु सूर्यकान्तपिप्पल्यजाशकृद्गोदंतशरशलाका-भिस्त्वग्दाहो यथास्वमभिष्यन्दादिषु तु भ्रूशङ्खललाटदेशेषु। ग्रन्थ्यर्बुदार्शोभगन्दरगण्डमा-लाश्लीपदान्त्रवृद्धिदुष्टव्रणगतिनाड्यवगाढपूयालसकेषु जाम्बवौष्ठसूचीशलाकाघृतगुडमधु-मधूच्छिष्टतैलवसा हेमताम्रायोरूप्यकांस्यैर्मांसदाहः। सिरास्नायुसन्ध्यस्थिच्छेदशोणितातिप्रवृत्तिदन्तनाडीश्लिष्टवर्त्मोपपक्ष्मलगणलिङ्गनाशासम्यग्व्यधेषु जाम्ववौष्ठसूचीशलाका-मधुमधूच्छिष्टगुडस्नेहैः सिरादि दाहः ॥२॥

Fire cautery (branding) is more powerful than caustic alkali, successfully usable in diseases which are not amenable to drugs, surgical treatment and caustic alkalies and gives no room for the diseases to recur. It can be done to the skin, muscles, veins, tendons, joints and bones.

In diseases like discoloured patches, moles and warts on the skin; painful, stiff and drooping body parts, ophthalmia, glaucoma, pain of the head, eyebrows, temples and forehead, branding should be done on the skin of the diseased part by using the sūryakanta stone, pippalī, (pellet of) excreta of a goat, tooth of a cow, arrow head, or metal rod; in ophthalmia, glaucoma etc., over the eye-brows, temples and forehead. In diseases like tumors, malignant tumors, haemorrhoids, rectal fistula, scrofula, filariasis, intestinal hernia, bad ulcers, sinus ulcers, deep or

concealed ulcers and pūyālasaka (a disease of the eye) it should be done by using a Jambavoṣṭa (an appliance made from metal, having lips like fruits of jambu), needles, metal rod, ghee, mollasses, honey, bees-wax, oil, muscle-fat, rods of gold, copper, iron, silver or bronze; this branding should burn the muscle.

In diseases like tearing or cutting of the veins, tendons, joint and bones; profuse bleeding, sinus ulcer of the gums, in diseases of the eye such as slistavartma, upapakṣma and lagaṇa; liṅganāśa; and in cases of improper venesection, branding should be done by using Jāmbavoṣṭa, needle, metal rod, honey, bees-wax, mollasses (jaggery) oil or ghee, it should be on the veins etc. (2)

न तु दहेद्भिन्नकोष्ठमन्तश्शोणितमनुद्धृतशल्यमनेकव्रणपीडितमुष्णे च काले तथा क्षारानर्हं च। आत्ययिके तु व्याधौ कृतोष्णप्रतीकारस्य पिच्छिलमन्नमशितवतोऽग्निकर्म कुर्यात् ॥३॥

Fire cautery (branding) should not be done in conditions such as perforations of alimentary tract, collection of blood inside the alimentary tract, wounds from which foreign bodies have not been removed, persons who are suffering from multiple wounds, during hot seasons and those who are ineligible for caustic alkali therapy.

But in emergency conditions, it can be done after the administration of anti-heat (cold) therapies and slimy substances as food. (3)

Agnikarma vidhi - procedure of fire cautery :

अथ दाहार्हमातुरं कृतस्वस्त्ययनमुपहृतसर्वोपकरणं प्राक्शिरःसंविष्टमाप्तावलम्बितं कृत्वा वैद्योनिर्धूमबृहत्स्थिरदीप्तखदिरबदराद्यङ्गारैरयोघटनप्रकारेण भस्त्रानिलाध्मातैर्व्यजनेन चोर्ध्वां निर्गच्छज्ज्वालतयापादितापाद्यमानभासुराग्निवर्णैर्जाम्बवौष्ठादिभिर्व्याधिप्रदेशवशाद्वलयार्धचन्द्र स्वस्तिकाष्टापदबिन्दुरेखाप्रतिसारणविकल्पेन मुहुर्मुहुर्हितोपहिताभिर्वाग्भिरद्भिश्चातुरमाश्वास यन्दहेदासम्यग्दाहलिङ्गोत्पत्तेः। उश्च्छूनसुषिरप्रलूनदन्तनाडीसजन्तुदुष्टव्रणेषु तु स्नेहमधूच्छिष्टम धुगुडैः पूरयित्वा दहेत्। सम्यग्दग्धे च मधुसर्पिषी दद्याच्छीतस्निग्धांश्च प्रदेहान् ॥४॥

The patient who is eligible for branding should be instructed to perform all

auspicious ceremonies; (the physician should) keep ready at hand all the equipments needed, (make the patient) sit or lie down with his head held tight by attendents. A small open hearth is to be constructed, fixed with bellows similar to that of an ironsmith; into the hearth, wood of khadira or badari are put in and set fire. When the smoke has caesed and red burning coal is ready, the physician should put Jambavoṣṭa and other instruments into the hearth, make their points (tips) red-hot, take them out and place them on the body of the patient, creating marks such as circular, semicircullar, swastika, number eight, point, straight line, dotted patch and such others; the patient being kept assured by encouraging words all the time. Branding should be as much deep as required for the disease and till the symptoms of proper cauterisation manifest.

In condition such as wounds which are swollen, which have cavities, which are cut off and hanging; in cavity of the tooth; wounds having worms (bacteria) and bad ulcers, branding should be done by filling them with hot fats, (oil, ghee etc) bees-wax, honey and mollasses (jaggery).

After satisfactory branding the area should be smeared with honey, ghee and paste of drugs which are cold and unctous. (4)

सम्यग्दग्धलिङ्गं पुनस्सशब्दं दहनं दुर्गन्धित्वं त्वक्सङ्कोचश्च त्वग्दग्धे। कपोतवर्णत्वमल्पशोफ रुजता शुष्कसङ्कुचितव्रणता च मांसदग्धे। कृष्णोन्नतव्रणत्वं स्थिते च रक्ते लसीकास्त्रुतिः सिरादग्धे। कृष्णारुणकर्कशस्थिरव्रणता स्नाय्वादिदग्दे च। दुर्दग्धातिदग्धयोस्तु प्रमाददग्धवल्ल क्षणम् चिकित्सितं च ॥५॥

Characterestic features of properly done branding are : burning associated with sound, bad smell and contraction of the skin in case of burning of the skin; manifestation of colour of a peigon (light grey), slight swelling and pain, the wound becoming dry (without exudations) and constricted in case of burning of the muscles; the wound becoming black and swollen, stoppage of bleeding but discharge of lasika (lymph) in case of burning of the veins; the wound becoming blackish-red, rough and hard in case of burning of the tendons etc.

In case of inadequate and excess branding the symptoms will be similar to that an accidental burning and their treatment is also similar to that condition. (5)

Pramāda dagdha - improper burns :

प्रमाददग्ध पुनश्चतुर्विधं भवति। तुत्थं दुर्दग्धं सम्यग्दग्धमतिदग्धं च। तत्र यद्विवर्णमूष्यतेऽति मात्रं तत्तुत्थम्। यत्रोत्तिष्ठन्ति स्फोटास्तीव्रोषादाहरुजश्चिराच्चोपशाम्यन्ति तद्दुर्दग्धम्। पक्वतालफलवर्णं समस्थितं पूर्वलक्षणयुक्तं च सम्यग्दग्धम्। अतिदग्धे तूग्ररुजता धूमायानं मांसावलम्बनं सिरादिव्यापदोगम्भीरव्रणता ज्वरदाहतृण्मूर्छाच्छर्दयः शोणितातिप्रवृत्तिस्त-न्निमित्ताश्चोपद्रवाः कृच्छ्रेण रोहणं रूढे च विवर्णतेति। स्नेहदाहस्तु कष्टतरो भवति। स हि स्नेहस्य सूक्ष्ममार्गानुसारित्वाद् दूरमनुप्रविशतीति। भवति चात्र ॥६॥

Improper burning is of four kinds; Tuttha, Durdagdha, Samyakdagdha and Atidagdha; Tuttha is that, which causes discolouration and severe burning sensation locally; Durdagdha is that in which boils with severe local burning sensation develop (on the part) and burning sensation and pain are found in other parts of the body, and the boils requiring a long time to heal; Samyakdagdha is that in which the burnt parts assume the colour of a ripe fruit of tāla (dark bluish-black) and other symptoms of properly done branding are seen; Atidgdha is that which has severe pain, feeling as though hot smoke is coming out, muscles drooping (falling) out, disorders of the veins etc., wound becoming deeper, fever, burning sensation all over the body, thirst, fainting, profuse bleeding and its complications; the wound healing with difficulty and discolouration even after healing.

Burning caused by boiling fatty materials (oil, ghee etc.) (scalds) will also be difficult, because of the capacity of fats to get deep into minute channels of the tissues and so the wounds caused by them will be very deep. (6)

Further;

Dagdha cikitsa - treatment of burns :

तुत्थस्याग्निप्रतपनं कार्यमुष्णं च भेषजम् । स्त्याने रक्ते हिमैर्नोष्मा निष्क्रामति यतो बहिः ॥७॥

वेदना वर्धते तेन रुधितं च विदह्यते । उष्णं निष्क्रामयत् कुर्यादूष्माणं मन्दतां रुजः ॥८॥

The treatment of Tuthadagdha is exposure to heat and other hot therapies only, because the solidified (clotted) blood, does not come out by resorting to cold therapies, and when it is inside there will be increase of pain; hence only after expelling out the heat, treatment should be done to reduce the pain. (7-8)

शीतामुष्णां च दुर्दग्धे क्रियां कृत्वा ततः पुनः । घृतालेपनसेकांस्तु शीतानेवावचारयेत् ॥९॥

In conditions od Durdagdha, the treatment should be both hot and cold togther and then application of ghee and washing with cold decoctions (of drugs which possess cold potency). (9)

सम्यग्दग्धे तवक्षीरीप्लक्षचन्दनगैरिकैः । सामृतैः सघृतैर्लेपः कल्कैर्वानूपमांसजैः ॥१०॥

शान्तोष्मणि परं कुर्यात् पित्तविद्रधिसाधनम् । अतिदग्धे विशीर्णानिमांसान्युद्वृत्य शीतलाम् ॥११॥

क्रियां कुर्यात्ततः पश्चाच्छालितण्डुलकण्डनैः । तिन्दुकीत्वक्कषायैर्वा पिष्टैः साज्यैः प्रलेपयेत् ॥१२॥

गुडूच्याश्छादयेत् पत्रैरथवौपोदकैर्व्रणम् । भेषजं चास्य कुर्वीत सर्वं पित्तविसर्पवत् ॥१३॥

स्नेहदग्धे भृशतरं रूक्षं तत्र तु योजयेत् ।

In Samyakdagdha, the wound should be smeared with ghee processed with tavaksīrī, plakṣa, candana gairika and amṛta or with a paste of meat of animals living in marshy regions. After the heat subsides, the treatment prescribed for abscess due to increase of pitta should be undertaken.

In case of Atidagdha, the muscles which have been drooping should be cut off, given cold treatment and then the wound should be smeared with ghee macerated with broken rice or the decoction of the bark of tinduka; it is next covered with leaves of guḍūcī or that of upodika. Next, the treatment as prescribed for visarpa (herpes) of pitta origin should be done.

In case of burning by fatty materials, (scalds) the treatment should be to produce profound dryness inside. (10-13)

शस्त्रक्षाराग्न्यो यस्मान्मृत्योः परममायुधम् । अप्रमत्तो भिषक् तस्मात्तान् सम्यगवचारयेत् ॥१४॥

Sharp instruments, caustic (alkalies) and fire (cautery) are the chief weapons of death. Hence, the physician should be very careful and use them properly. (14)

इति तन्त्रस्य हृदयं सूत्रस्थानं समाप्यते । अत्रार्थाः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ॥१५॥

Thus ends Sūtrasthāna (section on principles of Āyurveda), the heart of the treatise; the principles that are mentioned here in brief will be described in detail, throughout the text. (15)

॥ इति चत्वारिंशोध्यायः ॥

Thus ends the fortieth chapter

॥ सुत्रस्थानम् समाप्तम् ॥

Thus ends Sūtrasthāna - the first section. of (Aṣṭāṅga samgraha).

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INDEX

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I

J

K

L